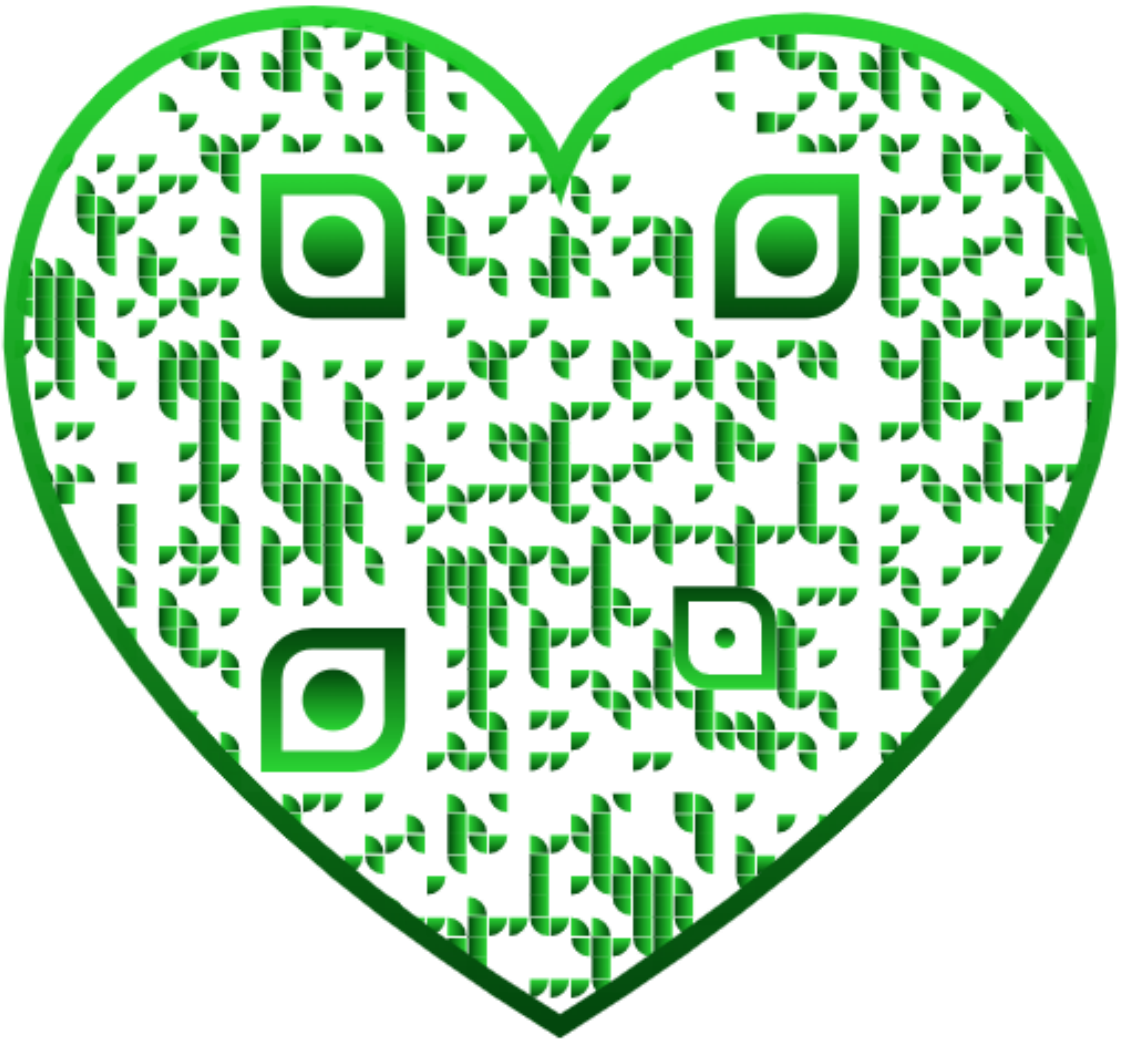
Brahmacharya answers given by His Holiness Dhananjay, taken from All Experts website. (2010-2017)



Questions concerning the practice of 'Brahmacharya' to know the self, & the means required are dealt with here.
The term 'Yoga' is a derivative of the Samskruth verb 'Yuj' which refers to union. 'Yoga', also called 'Brahma vidyâ' is the eternal dissolution of the individual 'Aham' (Ego) into the Atman (self) for 'Mukti' (liberation). Mere indulgence in 'Âsana' or physical postures is not Yoga. Âsana is only one limb or 'Anga' of Yoga. The eight limbs viz. Yama, Niyama, Âsana, Prânâyâma, Pratyâhâra, Dhârana, Dhyâna and Samâdhi are the means to Yoga.
Brahmacharya or spiritually based continence is one of the important components of 'Yama'. 'Brahmacharya':- "Brahmani charyathey ithi" - "To surrender one's Ego and go with the will of the Almighty."

Basically, brahmacarya means celibacy.

The broader meaning of brahmacarya is brahme carati iti brahmacarya: “To act on the spiritual platform.”

The Benefits of Bramacharya:

ayus tejo balam viryam
prajna sris ca yasas tatha
punyata satpriyatvam ca
vardhate brahmacaryaya

“By the practice of brahmacarya, longevity, luster, strength, vigor, knowledge, beauty, fame, piety, and devotion to truth increase.” (-Cited from Practice of Brahmacharya by Shivananda Swami; original source unknown.)

Practice of brahmacarya gives good health, inner strength, peace of mind, fortitude, and long life. It helps to conserve physical and mental energy. It augments memory, will-power, clear thinking, power of concentration, and ability to grasp philosophical subjects. It bestows physical strength, vigor, vitality, courage, boldness, and strength of character. To one who practices brahmacarya, divine knowledge comes as if naturally. His words convey meaning and authority, and leave an impression on the hearers.

Conversely, those who do not practice brahmacarya must always remain in illusion. Srila Prabhupada: “Brahmacarya is very, very essential. When one becomes detestful to sex life, that is the beginning of spiritual life.” (Lecture, 4/4/75) “Without becoming brahmachari, nobody can understand spiritual life.” (Airport Reception, 18/09/69)

karmana manasa vaca sarvavasthasu sarvada
sarvatra maithuna-tyago brahmacaryam pracaksate

“The vow of brahmacarya is meant to help one completely abstain from sex indulgence in work, words, and mind—at all times, under all circumstances and in all places.” (Yagnavalkya-smrti, as quoted in Bg. 6.13-14)

There are eight aspects of brahmacarya, as described in Sridhara Swami’s commentary on Srimad-Bhagavatam 6.1.12:

smaranam kirtanam kelih
preksanam guhyabhasanam
sankalpo ‘dhyavasayas ca
kriya-nirvrttir eva ca

One should not:
1. Think about the opposite sex.
2. Speak about sex life.
3. Dally with the opposite sex.
4. Look lustfully at the opposite sex.
5. Talk intimately with the opposite sex.
6. Decide to engage in sexual intercourse.

7. Endeavor for sex life.
8. Engage in sex life. (SB 6.1.13 Purport)

Sex is so overwhelmingly present in the material world that the question must arise, "Where has this sex desire come from?" The answer is that sex originates from God. In the spiritual world, Krishna and His consorts are spontaneously attracted to each other and engage in pastimes of love together. This is called adi-rasa, the original and real sex desire, the supermost platform of spiritual exchange. This adi-rasa is free from all material contamination, and is as different to mundane sex attraction as gold is to iron. (SB 5.25.5)

To understand the principles of Brahmacharya means to understand that sexual desire and sexual pleasure are creations of God which truly give life when used according to manufacturer's specifications.

In fact, celibacy is not exactly the right word to describe Brahmacharya. Celibacy could be repression of sex but Brahmacharya is transcendence of sex: you are so grown up that the toys you used to play with are no more relevant to you -- they have dropped of their own accord.

"Lord Vyasa discusses brahmacarya in his commentary on the Yoga Sutra: brahmacarya guptendriyasyopasthasya samyamah. Brahmacarya means using samyama (the process of dharana, dhyana, and samadhi) on the secret sexual organ. "Performing samyama on the sexual organs is known as niskama karma yoga. Niskama karma yoga is called brahmacarya (celibacy). This divine knowledge is the mother of all knowledge. It is mysterious and secret. After solving this mystery, no other knowledge remains to be revealed. Countless sadhakas who understand the importance of brahmacarya try very hard to practice it. But the brahmacarya which is expected of the seeker of divine knowledge is unattainable by ordinary persons. It is, therefore, said in the scriptures:

na tapas tapa rutyahur brahmacaryam tapottamam, urdhvareta bhaved yastu sa devo na tu manusah

Of all austerities, brahmacarya is the ultimate. One who has mastered brahmacarya is no longer a human, but a god. "Brahmacarya is the greatest form of austerity. Other austerities exist, but are inferior. One who has practiced austerity by performing samyama on the sexual organs is a great saint, not an ordinary person. He is a god on earth. "

As a girl or a boy reaches puberty, she or he is burned by the fire of the senses. This sensuality upsets that youth. But as soon as saktipata is given to that individual, the downward path opens up. This path must be closed and the sakti (divine energy) made ascendant. This is as difficult a task as making the river Ganges ascend to heaven. Without total renunciation, the yogi cannot travel this difficult path.

"Brahmacarya has a primary and a secondary (incomplete) variation.
The primary form is to be observed by the celibate student, hermit, and the renunciant.

The second variation is to be observed by householders.
"The husband and wife should have sex for the purpose of procreation sixteen days after the start of menstruation, except for holy days. This is considered to be brahmacarya for the householder. "

If one does not understand the importance of brahmacarya he is a fool, even though he may be a learned man. The development of an individual's personality is impossible without brahmacarya. Therefore, Maharsi Patanjali says in his Yoga Sutra: brahmacarya pratlsthayam virya-labhah. On being firmly established in brahmacarya, vigor is gained. (Yoga Sutra, Sadhanapada, Sutra 38)

"Once someone becomes steady in celibacy, he becomes powerful. This powerful

individual can achieve the ultimate truth, then fame, money, and other material goods come to him automatically.

siddhe bindau mahadevi kim na siddhyati bhutale. O Goddess, when one has mastered the sexual fluids, what power is not at his command?

"After the mastery of sexual fluids all powers are the slaves of the urdhvareta saint. The saint becomes an urdhvareta only by the practice of yoga. It is the urdhvareta who achieves God. A god's divinity is achieved only through brahmacarya.

brahmacaryena tapasa deva mrtyumupaghnata. Through the penance of brahmacarya, the gods have destroyed death. "How can disease enter the body of an urdhvareta who has destroyed death! "Lord Sri Krsna declares the importance of sexual fluids in the Srimad Bhagavadgita: bijam mam sarvabhtitanarn viddhi partha sanatanam. Know me to be the primeval seed of all existence, O Partha. (Bhagavadgita, 7:10) "The world is created from the powerful seed of the great Creator.
Lord Sivaji says: Aham binduh sivo binduh. I am the bindu (drop, ovum); Siva is the bindu. "The Durga Saptasati states: ya devi sarvabhutesu saktirupena sansthita. The Goddess resides in all beings in the form of sakti (divine energy). "Sexual energy is itself Durga, the goddess of power. "The great saints observed celibacy for attaining God. This jewel is found in the Srimad Bhagavadgita: yad icchanto brahmacaryam caranti. One who desires to reach his goal observes brahmacarya. (Bhagavadgita, 8:11) "Yogiraj a Goraksanatha describes the importance of sexual fluids as follows: The beloved fades in the absence of a husband and the yogi fades when he loses his sexual fluids. It is also said:

maranam bindupatena jivanam bindu dharanat. The loss of sexual fluids leads to death, and the sublimation of sexual fluids rejuvenates.

How to Observe Brahmacarya
"Let us see if there is a way to observe brahmacarya easily. brahmacaryam sada raksedastadha laksagam prthak, smaranam kirtanam kelih preksanam guhyabhasanam. (12) sankalpo'dhyavasayasca kriyanispatireva ca, etanmaithunamastangam pravadanti manisinah. (13) na dhatasyam na vaktavyam na kartavyam kadacana, etaih savairvinirmuktah yatirbhavati netarah. (14)
To completely observe brahmacarya, follow these eight rules: avoid thinking lustfully about a member of the opposite sex, do not discuss the opposite sex, do not play with those of the opposite sex, do not look at them with soft feelings, avoid solitude with a member of the opposite sex, decide against having sexual intercourse, do not determine to win over one of the opposite sex, and do not think about enjoyment with those of the opposite sex. (Daksa Samhita)

"The sadhaka can be a yogi if he observes these rules and uses his discretion to keep the opposite sex at a distance. Thus, the sadhaka should not imagine sex, discuss sex, nor engage in sex. Om santih, santih, santih!"

The yoga sadhaka, devotee, athlete, or individual aspiring for good health should chant the fifty-two stanzas on brahmacarya daily.
Fifty-two Stanzas on Brahmacarya

Chanting these verses gives a person the strength to practice brahmacarya. Women should omit verses 12 and 14, and men should omit verses 13 and 15.

Dear brothers and sisters, give up your despair and forget your miserable past. Become confident and stand up! If you become a celibate, the goal toward which you laboriously strive will come to you of its own accord. (1) A man or a woman without power is looked down upon by family, society, and nation, because he has lost his sexual fluids by secret cohabitation. To avoid this humiliation, protect your sexual fluids and become celibate. This is the path of dharma and the shortcut to success. (2) The weak men and women who have lost their power lament night and day, trying in vain to find a path out of the

forest of despair. On the other hand, the powerful men and women who have mastered their sexual fluids enjoy infinite bliss on the great mountain of hope. (3) People drive away a guard dog, but if a lion comes and sleeps in place of the dog, they do not have the courage to drive it away; they themselves run away. (4) When wind blows on a forest fire, thinking it to be strong, it makes the fire even more intense. The same wind, however, puts out a small light burning inside the house, thinking it to be weak. (5) The skin and seed of the mango are kicked about on the road after the juice has been sucked away. In the same way, weak men and women are insulted by strong men and women. (6) Dear brothers and sisters, a single drop of sexual fluid is more valuable than all the wealth in the world. Those who are attracted by sensual pleasure waste it, but a yogi who knows its true value carefully protects it. (7) Protecting the sexual fluids makes the body lustrous. Just as the lamp without fuel burns down, so also that luster fades when the individual becomes sensual, loses control, and wastes his sexual fluids. (8) When sensual pleasures increase, strength is lost; so many diseases make their home in the body. On the other hand, a celibate individual protects his sexual fluids, so strength increases and not a single disease remains in his body. (9) A single drop of sexual fluid creates a complete child. Everyone knows this, yet one who is tempted by sensuality and destroys innumerable drops of sexual fluid murders countless unborn children. Is it right to enjoy life by murdering children? (10) The seed is a part of the tree and there is a tree hidden in every seed. In the same way, the soul is a part of God, and God is within the soul of every individual. To experience this truth, resort to the scientific practice of niskama karma yoga and become an urdhvareta, who is not distinct from God. (11) Dear sadhaka, if you wish to glimpse this great truth, you should believe the beautiful female body to be a hidden fire that burns onlookers and those who attempt to touch it. (12) Dear sadhika (female aspirant), if you wish to glimpse God, shun attraction to men. The sensual man is a resident of hell. He will seem like a God to you, but he is actually a monster. He will worship your beauty, then make you descend from heaven into the hell of sensuality. (13) Dear sadhaka, remember that you can never tread the path of yoga as long as you have the image of a beautiful woman engraved in your heart. No one can say when you will give in to temptation and pursue her. (14) Dear sadhika (female aspirant), remember that as long as you play with a man, you cannot preserve your body and find the path of God. (15) Death is imminent when sexual fluids are lost, and life is preserved when sexual fluids are protected. Therefore, make all efforts to prevent the loss of sexual fluids. (16) It does not matter whether you know your country or your religion. But it does matter whether you observe brahmacarya. If you wish to delve into the truth that lies secret in your body--that is, if you wish to see the great Lord who dwells within--you must practice brahmacarya. Without brahmacarya, your efforts to attain truth will be in vain. This is a point of utmost importance. (17) Brahmacarya is our childhood companion, and we should not fear that this companionship will be lost. One should fear sexual desire, because it is the enemy of youth. (18) You will fail at brahmacarya unless you build a fortress to protect your determination. Only the sadhaka who eats moderate and wholesome food and digests it with necessary exercises can practice brahmacarya. The sadhaka who eats immoderately or who fails to exercise never succeeds at brahmacarya. (19) Prakrti is made up of three qualities: sattvaguna, rajoguna, and tamoguna. Sattvaguna is the best of the three. If you cannot increase sattvaguna, you cannot practice niskama karma yoga to become an urdhvareta, and you cannot become a complete devotee of God. (20) Prakrti itself is Radhika Rani. She is the great power. Partake of her sattvaguna, and she will give you the gift of a matchless personality. (21) O unlucky ones, take care. How long will you wallow in sorrow? Awaken the dormant valor that lies in your heart. Take the great vow of brahmacarya and abandon your foolishness. (28) Liars murder a tiger in their talks with one blow of the sword, but when they come face to face with a dog they are afraid. Their vow of brahmacarya does not last long. (23) Cowards are not brave, though they may speak thousands of words to show their valor. The truly brave are inspired by few words. They are so brave that even when their heads are cut off, their bodies go on fighting. (24) The vow is a daughter of God. Only a brave, godly man can marry her. The cowardly can only marry demonesses. (25) Only the brave men and women who protect their sexual fluids can protect the universe. Other men and women cannot even make their family happy or fearless. (26) Dear brothers and sisters, you are afraid because the demoness of difficulty obstructs and harasses you every moment of your life. If you give up licentious behavior and resort to

brahmacarya, this demoness of difficulty will fear you and will tread the path of death. (27) In spite of any obstacles in your path, you will be victorious. All difficulties will be afraid and will accept defeat. Wield the weapon of brahmacarya with a pure heart and confront your enemies bravely. You will then realize how many of your difficulties live, how many die, and how many disappear. (28) Just as the sun looks glorious in the sky and the moon is decorated by clusters of stars, so also the celibate finds a pedestal among men. (29) Do not become passionate and destroy your sexual fluids. The protection of sexual fluids is the best and most correct form of sadhana. By its practice your desires are fulfilled, and you can achieve salvation. (30) The strength obtained by the protection of sexual fluids opens up the closed gateway of luck, and makes your body more and more beautiful. (31) The protection of sexual fluids increases physical strength, intelligence, patience, and memory. It makes the mind steady and brings happiness and peace. (32) One who has been able to protect sexual fluids can achieve anything in this world. Even if it is dark, one can find a hidden object with a torch. The protection of sexual fluids is like the attainment of light in a world of darkness. (33) If you can attain self control, greatness will await you. All your wishes will be fulfilled, and fame, which is at your door, will welcome you. (34) Self control is the key to well-being. It is the only key that opens all locks, but locks the doors of sorrow. (35) Passionate men and women search in vain for happiness, yet they do not achieve it. On the contrary, happiness is always in search of the celibate. Such is the unpredictable play of God. (36) O great celibates, the penance of brahmacarya yields such mighty results that one fine day all supernatural faculties will come to your feet and request you to allow them to stay. The gods will be happy and will accept your greatness, and everyone will sing your praises each day. (37) Enjoyment gives one a sense of pleasure, but one only experiences sorrow in the end. On the contrary, yoga gives happiness in the beginning, middle, and end. (38) Though it goes by many names, yoga is unique and is called the yoga of brahmacarya or niskama karma yoga. One can become an urdhvareta by means of this yoga, which is like Midas's touch. Do not abandon this precious gem in order to search for a colorful stone. (39) Dear sadhakas, consider your body to be a laboratory where you can practice yoga, and consider your soul to be your teacher. Then take up the vow of brahmacarya and practice niskama karma yoga. (40) Dear sadhakas, remember that enjoyment leads to downfall, and yoga leads to success. The sensual person falls toward hell, and the yogi goes toward infinite achievement. (41) The strict observance of brahmacarya is a great vow. It is the soul of mantra. Therefore, any sadhana without the practice of brahmacarya is a failure. Gods depend on brahmacarya, so it is the main element; all other techniques are minor. (42) Yoga initiation means devoting yourself to niskama karma yoga, which makes the sexual fluids ascendant, thus bringing divine luster to your forehead. After the prana becomes ascendant, the fire of yoga puts a mark on the yogi's forehead. This is the true sign of a successful yogi. Others imitate this state by putting various marks on their foreheads. (43) Each religion has its own pilgrimage places. Brahmacarya is the only pilgrimage that has a universal following. Without asking its protection, the dirty mind cannot be cleansed. This pilgrimage is the site of penance of all the great saints of the world. Here reside all supernatural powers and accomplishments. (44) The devotee who is separated from worldly attachments can have a glimpse of the great Lord. To get rid of worldly attachments, take the protection of niskama karma yoga, which means to practice scientifically the path of brahmacarya. There is no other way to achieve God. (45) One who wishes to make this divine pilgrimage should use the vehicle of brahmacarya to succeed. Only those who have God's blessing can succeed on this pilgrimage. (46) Sexual fluid is a great gem. One who hoards it can achieve anything. If one can achieve divinity by practicing brahmacarya, why cannot one also accomplish everything that the world has to give? (48) Dear sadhaka, preservation of sexual fluid is the principle of God. Worship God under its protection. This is the illumined path. Do not leave it and tread the path of darkness, inviting only disappointment. (49) Just as a boat saves people from drowning in the river or the sea, so also these verses on brahmacarya will save you from drowning in the ocean of worldly life. (50) The devotee who chants these verses on brahmacarya every day at dawn will be divinely inspired. This divine inspiration is not just inspiration; it is the divine blessing of the kind Lord. (51) Nothing is unattainable in this world if you are divinely inspired. Inspiration is the great power that runs the universe. (52)

Very little is known about the one who made these answers.
http://en.allexperts.com/q/Celibacy-Abstinence-3564/indexExp_116511.htm
Question
Hi, I'm a 35 y.o male who is finding it very hard to control my sex instinct and often find it even intruding into my work and family time. I'm also experiencing a reduced attraction toward my wife ever since she bore our son. How do I get out of this mess?

Answer
Dear Arun, It's great to see someone realize that the state you are in needs correction! I'll do my best to help you out. Allright lets get to work :-)

Nature has created the sexual instinct in man to serve the following purposes when focussed right:
1. Progeny.
2. Produce marital bondage with one's spouse at the initial stages of marriage.

Based on your question and assuming you had a healthy attraction for your wife prior to childbirth, lets analyse the situation. Men and women are basically wired to get attracted to each other by nature. Nature's intention behind such an equation is to bring together two people into a state where they cohabit, produce offspring and then for the most crucial aspect - Stay together to form a happy family unit. For the sake of analysis, lets imagine a theoretical state where there was no attraction between two strangers called a man and a woman. Would they ever come near each other? or if they did would they be willing to stay together, bear responsibilities and do things for each other as a family? The general answer is 'NO'. Hence nature has come up with this thing called attraction that leads to forming a family unit.

It's here that there is a catch. Nature always programs a couple to feel this thing called 'attraction' at the physical, mental and emotional levels only up to a certain point of time. This state is produced as already mentioned in order to weld them together in setting up a family. Once this objective is achieved, the state of attraction naturally starts to wean. This is actually nature's pointer to the couple that having now formed a family unit they should move on and introduce a new foundation on which their marital relationship would henceforth rest. And that new foundation is based on concepts of unconditional companionship, trust, true love, consideration etc.. It is precisely for this reason that a marriage/relationship based only on physical attributes/sex has a short life.

Man erringly assumes the sensation of sex to be of paramount pleasure and something to be had all through his life. Blinded by this falsity he fails to realize that he can achieve states of mind/consciousness which are miles ahead of the sex plane in ecstasy. It is here that the concept of 'Brahmacharya' acts as a means to achieve these higher states. The net meaning of the word 'Brahmacharya' is to perform as per the dictates of the 'Brahman' or the Almighty who is always in a state of 'Paramananda' or eternal bliss. The important thing here is to shift the focus of pleasure from the sensation of sex to communion with the blessed lord in a gradual manner by thinking less on sex and more on god.

Coming to the question on hand, put your mind into a life based on true love and kindness. True love is unconditional. The giver of true love derives immense pleasure from the act of giving. He is not bothered whether he gets it back in reciprocation. When you truly love your beloved wife, her physical body or dressing will have no bearing on your desire to spend time with her and give her happiness at the innate level. Your wife is in reality God in the human form cooking for you, serving you and smiling at you. Realize the falsity of bodily attraction which is temporary and the effect of Maya (illusion). Gradually reduce the frequency of ejaculation and then reduce the frequency of sexual intercourse itself. This will then help get over dependency on recreational sex and lead to absolute Brahmacharya. Semen is the

nectar in a man. The more he conserves this divine fluid the more he shines and prospers. Set aside some time everyday to:

1. Indulge in some form of physical exercise.
2. Stimulate your mind with intellectual work (most of us have this at our work place)
3. Indulge in 'Atmic Vichara' or quest of who you are by reading the summary of Holy treatises such as the 'Bhagavad gita' or 'Bible' or 'Quran' based on which ever religion you belong and by practising meditation.

Be ruthless in avoiding the sight, sound, smell, taste and touch of anything which fires up the sex plane. With consistent, true and honest efforts God will without doubt extend his hand to you and pull you up. Hope this puts you on the right track. Get back for clarifications if any.

Question
Dear Dhananjay,
I want to know why all religions seem to agree or atleast it is mentioned in the scriptures/books that sex/lust is an enemy to humans such as for instance adam thrown out of kingdom of god for eating the apple.?
Is it true that when you lose semen you lower your brain capability? I have read some books on abstinence.

Thanks a lot
Diren

Answer
Hi Diren :-)

That's an interesting question. Let’s try and get to the answer.

Religion is essentially a way of life and the aim of every religion is to ultimately help man attain self-realization. Lust is considered a lethal enemy of man for various reasons, some of which I will try to outline:

1. Lust is among those primal 'pleasures' which is very sweet and heady at start but ends with pain. Lust diverts the very vital energies in man towards sating it. The 'pleasure' man derives initially while indulging in lust soon disappears. Hence he decides to indulge in more lust filled activity to regain this so called 'pleasure'. In the process of reaching for this elusive pleasure which is nothing but a mirage, he slowly starts depleting his physical, mental and emotional energies/quotients. This depletion is not very visible during his teens or his early twenties, but starts to accelerate rapidly from then on. Also, he develops dependence and slavery to the illusory sexual sensation, which makes him lose his state of independence.

The net result - Man becomes a hopeless addict running after that state of ecstasy which he thinks sex/lust will provide him, but which in reality is the mythical pot of gold at the end of the rainbow, ever out of reach and wholly non-existent. What is unfortunate here is that he loses his prowess in every sphere of life in his quest for sexual ecstasy. It is for this reason that lust is called 'The great cheat' promising great pleasure initially but finally cheating the subject with pain, leaving him ultimately a wreck! Man in this state becomes entirely unfit to realize his oneness with God, which is why scriptures cutting across religions ask man to shun lust.

The same is the case with 'Adam' who strayed from his state of serenity, purity and the

default divine state of his soul by eating the 'Forbidden fruit' of sexuality.

2. Coming to semen, yes man depletes his intellectual, physical, mental and spiritual capabilities when he loses his semen. Lust invariably leads to loss of semen. Semen is in truth the very last essence of the digestive process in man. It is 'Saptha Dhatu' or the seventh and final tissue element of digestion. According to Hindu scriptures, it takes around 30 days for semen to form and this volume is spent in a single ejaculation!

Semen or 'Ojas' is a fluid with the power in it to create new life. A man who has succeeded in conserving and transmuting his semen into 'Tejas' starts to develop shining cheeks, sparkling eyes and a magnetic, cheerful personality. His memory, sharpness and strength become notable. He is a talking squirrel, agile and energetic. As per the Bhagavad Gita and the Bible, Semen is God is motion. It is the very foundation on which all basis of life rests in a living being. Seminal energy is the basis of great success in every sphere of life. You might have noticed the overall fatigue and lack of life energy soon after indulging in an ejaculation and the reservoir of energy one has when one stays away from the same for a period of time.

Hope this answers your queries. Get back for clarifications if any.
Have a nice day and all the best Diren :-)

Question
Hello,
I am interested in knowing the exact meaning of "Brahmacharya" mode of life please. I am a 40 years old and married living with my wife and 2 children.

Answer
Dear Sriharsha :-)

It is nice to see people showing interest in 'Brahmacharya' considering how beautiful its results are on the practitioner. I will try to put forward the answer as completely as possible.

Literally speaking the word 'Brahmacharya' is a compound Samskrut word which can be split as 'Brahmani Charyathey iti'. The word 'Brahman' means the Almighty lord, while 'Charathi' means to surrender and perform as per his wishes, so as to soon attain self-realization. One who practices the same is called a 'Brahmachari', immaterial of what his marital status is. The concept of abstinence from sexuality in thought, word and deed is a by product of Brahmacharya that helps one achieve this surrender and not Brahmacharya itself.

Coming to the practical and effective meaning, 'Brahmacharya' is a state of body, mind and consciousness in which a man essentially adopts a state free from sexual thoughts, actions and attitude for recreation. It is a state adopted by man to free oneself from the dualities of Earthly life and embrace the unipolar state of 'Ananda' or bliss whose best representation is the Blessed Lord.

In case of a married house holder, sexual activity assumes righteousness when indulged with the following objectives:

1. In producing wanted offspring.
2. In creating a healthy marital bond with newly weds during the initial period of wedded life.

As a wedded couple progress in time through their marriage, nature ideally programs them to rely less on sexual activity in maintaining this marital bond and shift to more substantial

parameters such as kindness, true love, understanding, companionship and togetherness. Thereby, while a single unmarried Brahmachari is required to abstain from all forms of sexuality, a house holder or 'Grihasta' is allowed sexual contact only with his wife to produce wanted offspring (procreation and not recreation). A householder wishing to adopt the 'Brahmacharya' mode of life should work towards achieving this state of mind and action in his marriage, whereby he acquires the same benefits a single unmarried true 'Brahmachari' begets in his path of self-realization.

Hope this answers your question, Get back for clarifications if any

God bless and have a nice day Sriharsha :-)

Question
Hello there. Hope that you are having a great day, enjoying happiness. My question is on chastity and the body.I have been chaste 4 and half months before and felt this energy and this power, never felt before. Can you please give me information on how the body will preserve itself, by not spilling the seed. I am 36 could this really be true? I am really exited! How old are you? Are you Happy? thank you for your reply.

Answer
Hello Carr, Good to see your interest regarding Brahmacharya. It's absolutely true that chastity in thought, word and deed (this is of paramount importance since mere physical chastity has limited benefits) makes a person fantabulous in every aspect of life.

Let's get into the rationale behind the above statement. 'Semen' or the seed in a man as per Hindu scriptures is the seventh and final tissue element of digestion, bestowed with the amazing power to create life. From food comes chyle, from chyle- blood, from blood- flesh, from flesh- fat, from fat- bone, from bone- marrow and finally from marrow- semen. According to Ayurveda, the ancient Hindu medical science, conversion of each element at every step takes a period of five days. Thus semen is the last element that is formed out of food. It takes approximately 30 days and 4 hours to complete this cycle. Scientists believe that an intake of 32 kgs. of food produces 800 gms. of blood, which in turn forms only 20 gms. of semen. Now, you can see how precious semen is! And all of this nearly gets lost in a single ejaculation!

When a man shifts from a life of 'seminal wastage' to one of 'seminal conservation', the body begins to conserve the large amount of energy which was earlier used to produce and replenish the lost reserves of semen. Mind you, this energy saved is of considerable magnitude. This will answer your query regarding the energy and zest which you felt when chaste. This however is only the initial stage benefit.

For man to successfully conserve his 'seed' in the long run it becomes necessary to be chaste in thought, word & deed in totality. Mere physical restraint from sex/masturbation makes the body retain the seed for a certain period of time, say a few months at most, after which a normal man loses his sperm through 'nightfall' or a wet dream. Our ancient sages have recognized the fact that for man to succeed continually in seminal conservation, he along with physical activity should have a chaste, pure mind constantly engrossed in creative work & meditation upon the blessed lord, thereby leading to chastity in totality. Semen in reality has three major functions:

1. To rejuvenate and revitalize the physical body.
2. To help develop a keen intellect.
3. To aid a man realize his 'self'. This is a spiritual pursuit.

A man intending to succeed in conserving and transmuting his semen and deriving all the benefits from his efforts should ensure that he subjects his body firstly to adequate physical activity or sport, secondly to intellectual, worthwhile pursuits and thirdly sets aside some time of the day for spiritual practices. Any deficiency in the magnitude of the corresponding activity will make that part of the semen to flow out in a 'wet dream'.

A chaste man besides effectively conquering the downslide of ageing starts to develop a magnetic personality and a cheerful disposition. It has been stated in the great spiritual treatises that one who succeeds in the conservation and transmutation of semen effectively without a break for a period of 12 years is endowed with unrivalled. This shows the importance of 'Brahmacharya'

Thank you... I'm a few years younger than you, and yes I'm very happy with the changes chastity has brought into my life and is still bringing with every passing day! Hope this answers your query, revert to me for clarifications if any Carr.

God bless and have a nice day.
Dhananjay

Question
Hi, I read somewhere that celibacy leads to health problems. Is this true?

Answer
Dear Mark, Contrary to such belief, Brahmacharya in the true sense carried out with the right spirit in fact cures diseases. A true and honest life of Brahmacharya in thought, word & deed propels man to reach a state beyond defect, decay and even get control over death!

There are some who erroneously assume Brahmacharya to be mere physical suppression of the sexual instinct. In such people, the mind however continues to roam in the forest of sexuality thereby causing an opposite reaction in their very body, mind & psyche which might even lead to disease. Brahmacharya is a mode of life which is to be carried out with honesty & integrity, centered around deep love and trust for God. Brahmacharya is not suppression or repression of the sex instinct but transmutation of the life force into something higher. The constant 'sex need' which people refer to is an acquired trait and a defect which is the result of recreational sexuality, while the objective of sexual energy is procreation and not recreation.

When you start a car and depress the accelerator the car naturally begins to move. But if you have the hand brake on and then try to move ahead, it could result in a broken hand brake, a damaged transmission or a shut down in the engine! When we put our efforts in a certain direction, we should direct all our energies in the same direction and invest our very heart and soul into the task at hand with the innocence and trust of a child. Opposites make little sense. Hope this answers your query Mark

God bless and have a nice day
Dhananjay

Question
Hello...How are you? I'm practicing celibacy for some time now. Is it necessary to make changes in food habits to succeed in chastity?

Answer
Hello Jason, I'm doing well. Nice to see you are on the path of Brahmacharya. Coming to the issue of what sort of food a celibate Brahmachari must take in order to succeed in his path, the following guidelines will serve as pointers:

A Brahmachari must indulge in a balanced, nutritious diet, which is simple and easy to digest. An ideal way of achieving this would be to take adequate amounts of wheat/ corn based, steamed or cooked food for breakfast/lunch and a salad consisting of as many fresh fruits and raw veggies as possible for dinner. You can have a cup of milk in the morning and evening with a cup of yogurt following lunch. Eating moderate amounts of butter and ghee are also suggested.

The basic aim behind such a diet is to reduce the dependence of the mind on the sense of taste as a source of pleasure. It is said that he who controls the tongue develops control over the other sense organs and Brahmacharya becomes easier.

DO AVOID:
1. Spicy, hot, sour and pungent food items and additives.
2. Onion & garlic to the best possible extent.
3. Oily, fatty foods in general (ghee and butter in the raw form, taken in small quantities are exceptions)
4. Fermented or overly seasoned foods (fresh yogurt is an exception)
5. All kinds of meat & eggs.
6. Coffee, tea, aerated drinks, tobacco, alcohol and drugs.

The above foods are to be strictly avoided as they increase the 'Rajasic' and 'Tamasic' tendencies in man, thereby igniting his sensual tendencies.

From my own experience I have realized the fact that shunning the above results in a calmer, brighter and a serene state of mind. It takes a few months of strict practice to realize the benefits and joy one accrues from following a 'sâthvic' diet. With constant effort and commitment, it is really not difficult to achieve the same.

By shifting onto a pure ‘sâthvic’ diet, one will get better overall physical & mental health. You become more cheerful and less prone to agitation and restlessness. This is very important for a man aiming to win over his animalistic tendencies. Revert for clarifications if any

God bless and have a nice day
Dhananjay

Question
Hey there. I'm a 21 y.o student who has got into the habit of viewing porn from the past 2 years. The first thing I do on getting up in the morning is watch porn and masturbate. Of late this has become an obsession. Earlier I used to watch porn but was not this desperate. Is it normal ?

Answer
Hello K, You will have heard of drug or alcoholic addiction. It's a state, where the addict goes on indulging in consuming the above in spite of knowing that they are bad and cause irreversible damage to his very being.

Addiction to sex is many times more damaging in totality, for it ensnares the very life energy of a person into sating it and creates powerful karmic tendencies which are very, very tough to get rid of. It's akin to a flame which takes birth on firewood, makes use of it to grow into a

raging fire and finally burns this very firewood to ashes. And after the wood is burnt and the flame gone, it leaves dark burn marks on the surface that are almost impossible to get rid of. Why? Because the very surface on which the wood burnt also got scorched, burnt and scarred.

Viewing of porn can be compared to this flame. It starts with fun and excitement and before the person knows what's happening, he finds his mind coming back to it all the time so much that soon he wouldn't mind being without food and water but sitting glued to porn on the net becomes his chief full time occupation. With every image he views, this fire grows larger and consumes more firewood which in this case is he himself at the mental, physical and psychic level. Finally the flame reaches a state where he is burnt into a degenerate who knows the cause of his anguish but can do little.

Stop porn. Install filters on your computer to block it. Develop a mental resolve to become healthy and bright. A man who indulges in porn/sexuality can never be truly bright and cheerful like a clear morning with birds chirping, the sun rising and fresh nectar like breeze blowing!

Shift your mind to intellectual, worthwhile pursuits. When you feel the need for a change, play a sport, explore nature, feel the beauty of creation. Remember how you were when you were a little kid. You never needed anything external to make you happy. You knew the art of taking pleasure from the very simple things of life. You used to laugh till you could do so no more! :-) That was happiness.. Isn't it? You can become like that once again! The first step is to put your mind on things other than porn and sexuality... Once you achieve this, the next steps for further growth will dawn one after the other. Revert to me for anything more you need in this quest.

God bless and have a nice day
Dhananjay

Question
QUESTION: Hello Ian:

Which technique do you think results in swifter progress: 1) to very strictly shut out all sensory stimulus or 2) to allow *some* sensory stimulus and then sublimate the desires into spiritual aspirations?

I have been perfectly celibate, without voluntary slips, for over 4 months now and I believe part of my success is because of a favorable environment with few females around and where I am immersed in my work and studies. I have noticed that my perception of females has changed and I no longer allow myself to consciously consent to 'do' anything to them in my thoughts. However, I still find that I appreciate their beauty and I still have a desire to stare if I see a beautiful girl. However, if I stare too much (such as when watching TV) and feel the stirrings of arousal, I find I have more control in sublimating these with meditation into spiritual goals.

I do realize that allowing some stimulus in approach 2) is a slippery slope that could result in a downfall, but I am assuming here that the person has already made some progress in being chaste. Approach 2) feels as though more energy is being raised in my body and I am training myself to adapt to it. The downside is that it potentially generates more impure thoughts. With approach 1), I keep wondering if the progress is too slow or even stagnant. Two other considerations I have are that I expect my environment to change shortly where there will be more temptation and boredom, and I am somewhat impatient to see if celibacy can cure a physical skin condition I have (psoriasis). I keep wondering if approach 2) is more

effective in raising more energy and training me to live amidst worldly temptations.

We often here that artists need beautiful women around as a stimulus to produce great art (through sublimation). Could the artist produce such great works without that stimulus?

Once again, I thank you very much for your advice as reading about your experience was one of two things that was a catalyst for my current progress, after several years of failure.

John

ANSWER: Hello John :-)
This query must've been forwarded my way. Though it's not addressed to me, I will try my best to answer it.

Coming to your question as to which method would be better?
1.Strictly shutting out all sensory stimulus, OR
2.Allowing some sensory stimulus and sublimating the same

The answer is to shut out all sensory stimulus backed by the constant reminder of knowledge that sense objects lead one away from the path of real progress, happiness and bliss.

The second approach doesn't ultimately make sense, as it's nothing more than a circuitous & slow downfall towards one's past delusive animal instincts.

You are right in assuming that a conducive environment bereft of temptation helps. It certainly does and is in fact a necessity for an aspirant in the path of celibacy.

All Holy Scriptures cutting across religions state that till the time a celibate has realized his 'SELF' or god and is perfectly established in celibacy to the point where his mental purity and lack of response towards sense objects become 'Natural' and 'Effortless' he should always be extremely alert and vigilant against the onslaught of senses. By the honest, true and unbroken practice of 'celibacy' for a period of 12 years, man generally reaches this state. The sight of a naked woman would have no bearing upon him. He feels no difference in stimulus between touching a piece of wood and the naked body of a beautiful woman. He sees himself in every form of life and all forms of life within himself. This is the ultimate aim of celibacy and the goal of life. Man is then one with his maker.

But beware! Till one has reached this state, he is ever prone to defeat under the powerful attack of lust at any given point in time. It is in fact said that a celibate aspirant should ever be humble and meek before god, asking him for guidance and the power to win over the senses and be constantly aware of the fact that he is still a student in controlling his passions and not yet a master.

If an aspirant lets 'some' sensory stimuli to enter his domain, he soon finds himself being overpowered by 'more and more' sense stimuli, which grow like hay on fire and finally devour him! So the trick is to nip them at the bud.

It's good that you have been without slips since the past 4 months. This is in fact an indication that you are destined for more if you strive rightly. The first 3 -4 months of celibacy make a person experience a drastic change in his state of mind and attitude. This is because man 'slightly' touches upon that beautiful state of soul serenity which he never knew all through his adult life. But a word of caution is necessary here: As you progress further this initial euphoria or 'high' will settle down and stabilize, and then the celibate should very clearly remember to be eternally vigilant and alert against any form of sexual stimulus, else he will be tempted to stray and loose his ground.

The desire to stare at a beautiful lady is a clear indication of latent lust. There are people who argue that they are looking at 'beauty' and not at 'sexuality'. Would they stare at the same lady if she were old or say dead? Where did the beauty go then? True beauty is permanent and imperishable, it cannot age, and it cannot perish. This thing which we call 'beauty' in a man or a woman is the physical beauty of the body, an illusion. Look at this beautiful lady after she's down with disease for a few days all grungy, haggard and unkempt and see if you feel the same attraction. This 'attraction' which you refer to will have vanished...Why? Because the 'beauty' you were referring to and looking at was the illusive, temporary and semi-permanent physical beauty and not the true 'soul' or 'god' beauty. This is exactly where celibacy comes; it makes man get in touch with the real beauty of the 'soul or 'god'.

John, have you ever wondered why a young virile man or a pretty girl in her teens look so attractive? What is it in them which 'disappears' once the man grows old or this 'pretty girl' bears a few kids? The secret of reality and creation lies in this answer. It is 'God' who shines through these people at youth in the form of their sexuality and makes them look 'beautiful' in order to facilitate them to attract a mate, marry and produce offspring. Once this purpose is achieved this 'pretty girl' starts losing the physical charm and 'oomph' which she previously had. In reality the physical body made of flesh and bones was never beautiful. The 'God' power shining through it with the above said purpose held it high and together to give it firmness, fullness and an aura of beauty ! If the same 'pretty girl' were to die, say at youth her dead body would no longer look 'beautiful'…Why? Because the 'beauty' or 'God' or 'soul' which resided in her body has vacated its residence!!

Coming to your other question, a true and a great artist when he paints a beautiful lady, would at that instant knowingly or unknowingly be into painting this imperishable, all pervading 'God' beauty in the soul of the object, shining through the body. We can clearly see this difference between the works of an ordinary artist who merely paints the body and that of classics like 'Renoirs' or 'Rembrandts'. So again, all superlative results, be it in any field of life are results of man's connection with the 'Divine' and not the flesh. A 'Renoir' of even a very old man looks 'Fantabulous'!

Trust this helps clear your doubts regarding the subject and helps you walk more firmly in the path of celibacy John :-) Revert to me for clarifications if any

God bless and have a nice day :-)

---------- FOLLOW-UP ----------

QUESTION: Thank you Dhananjay for your detailed response! I will re-commit myself to avoiding sensory stimuli as lately I've been getting lax on this. However, although your response makes perfect sense to me (I do see that allowing some stimulus only creates desire for more), I am still troubled by one question. I will re-phrase my question so it's more clear. Here is what I currently understand:

1) Sensory stimuli cause desire in people
2) Semen is produced in the body as a result of those desires
3) With meditation, the body can sublimate that semen into higher forms and this produces Ojas
4) The more Ojas a person has stored, the more spiritual power he will have.

By the above reasoning, it is better to get the body to produce more semen so more can be sublimated and stored as Ojas. So my original question came about because I wondered if more sense stimuli could be an aid to ultimately storing more Ojas. But of course there is

something erroneous in my thinking on this. Can you help me identify what is incorrect in the above reasoning, and what's the right way to understand this process?

Thank you very much!
John

Answer
Hello John,
Technical knowledge regarding the endeavor is very important in order to help us aspirants choose the right path when we come to a fork on the road. Let's try and get to answer your statements/questions:

1. Sensory stimuli cause desire in people:
True, an aspirant is prone to react to stimuli with desire till the time he has reached mastery. This spontaneous reaction is a cumulative result of his similar reactions and actions from his past 'karma' or deeds.

2. Semen is produced in the body as a result of those desires:
Lets put it this way; semen gets into the 'ejaculatory mode' when man reacts to stimuli with desire. In a true Brahmachari, the volume of production of semen is limited to the 3 purposes which semen is programmed to attend to in addition to reproduction namely:

A.Rejuvenate and revitalize the physical body.
B.Help develop a keen intellect.
C.Take man to a spiritual plane and aid him in self realization.

In a non-Brahmachari, very little semen is available for the above three functions, as most of it flows out. In a Brahmachari it is the reverse.

3. With meditation, the body can sublimate this semen into higher forms of energy producing ojas:
True, meditation upon the divine transmutes 'Rethas' or sexual fluid into 'Ojas'. After the Yogi becomes and Urdhvareta, production of physical semen stops and Bindu (seed) is retained as 'Amrit' in the region of the brain. [Urdhvareta: This is a compound Samskrt word from the words Urdhva- meaning upward and Rethas- meaning sexual fluid]. It means 'One who has taken his transmuted his sexual fluid upwards'. However, in an aspirant yet to become an 'Urdhvareta' it becomes necessary to indulge in adequate physical and mental activity along with meditation, in order to achieve the state of 'Ojas'. Else that third part of semen flows out.

4. The more Ojas a person has, the more spiritual power he has:
True, Ojas is nothing but the gross creative power in a very subtle form.

As to your other statement that more semen means more ojas further to transmutation there is a correction. I will explain it with an example. Let's say 'X' calories of balanced food are required for a healthy, strong and muscular body. Will health, strength and muscle mass increase by tenfold if we consume '10X' calories or hundred fold with '100X' calories? No. Similarly only a portion of semen gets converted to 'Ojas' after attending to the other two functions. Overeating has a tendency to produce more semen in the gross form beyond requirement (which results in Bindu flowing down from the brain to lower chakra-s leading to debility). It is for this reason that great yogi's indulge in 'Mitaahara' – or moderation in diet.

Now on your question if more sense stimulus means more ojas, it is in fact the opposite. I would request you to re-look at point No.2. Sense stimuli produce desire which in turn stir up

and put together semen into the ‘ejaculatory mode’. When this happens, the wheels of expellation have started to move. Any volume of semen that has got into this state cannot be converted into ‘Ojas’. It will eventually come out only as ‘Rethas’ in the gross form. This is the reason an aspirant is asked to totally shun sense stimuli. He cannot become an Urdhvareta as long as the mind roams in the forest of sexuality with desire.

Lastly, your query regarding Psoriasis. All diseases/deviations from robust health in man at the physical/mental level are a result of some past negative karma. Considering Brahmacharya is man’s journey back to the divine,it can undo all the inauspicious signs. However, based on the extent of one’s negative karma, this could take time. We are all aspirants who have trodden the path of Brahmacharya since short time, while indulging in the delusive actions of ignorance since a very long time! Time and effort will break even and then annul these karmas.

Hope this clears your doubts. Revert to me for clarifications if any John.
God bless and have a nice day

Dhananjay

Question
I have been celibate for 4.5 months and then slipped away. Then went one month and had 2 slips in one day. How long does it take for depression to go away. I just don't feel the same anymore, but it only was 10 days ago though. I am doing 100% chastity in mind, eyes, and body. i want to go at least 2 years.
Oh BTW the last time I slipped was my fault because I was looking at women sometimes and that is what started it. now I will be tottally pure. But how long until this heavy load lifts off.
oh BTW when I slip, something strange happens that everything, that can go wrong does, it's like you can almost count on it.
I try to hide and stay away from people, but trouble will find me. How long does it take for that to go away?
please help and thank you for doing this, you mean a lot to many people with your help and guidance. :) I wish you the happiest life, and the brightest future!

oh if this question is too long you can shorten it too. if it'll make better sense for the readers

Get the answer below

Answer
Hello Carr,

What you are basically trying to imply is the depressed state you find yourself in, further to the break in Brahmacharya and how to get out of it. Let’s try and address the issue.

As per your statement, you managed to stay without slips for more than four months. This is an achievement by itself. It shows your interest in the concept of Brahmacharya. A slip only means that you need to persist more and in the right direction. With divine grace, honesty, integrity and commitment you can succeed further.

Let’s first try and understand what made you slip. Our current state of mind, intellect, consciousness and ego is a cumulative of our past ‘karma’ or deeds. Each and every deed we have indulged in the past creates a ‘Vasana’ or a tendency. This is the reason why different people have different likes and dislikes. I may have a craving for sweets while your craving could be for spicy food. These inherent likes and dislikes for certain things are all a result of our constant past indulgences in those objects.

A universal common factor among majority of people however is the strong like and craving for the sexual act. A, B and C might have different tastes when it comes to food, clothes and cars. But most often you will find that they all have a strong liking for sex

Why? Let me quote from the book- "The practice of Brahmacharya" by His Highness Swami Sivananda who gives us the answer: || "Because the sex instinct is the greatest urge in human life. Sex energy or lust is the most deep-rooted instinct in man. Sex energy entirely fills the mind, intellect, Prana, senses and the whole body. It is the oldest of the factors that have gone into the constitution of the human being. A man has a thousand and one desires. But the central strong desire is the sexual desire. The fundamental desire is the urge for a mate. All hang on this central basic desire. The desire for money, the desire for children, the desire for property, the desire for houses and other desires come later on. Because the whole creation of this universe is to be kept up, God has made the sexual desire very, very powerful"||

In a man trying to be Brahmachari, the initial period is like swimming upstream, against the current of a swift river. Your strokes have to be very consistent, powerful and focused to make headway, else you will soon find yourself being washed downstream. But along with efficient strokes, there is another very strong factor necessary to successfully swim against the river of lust and reach the banks of chastity. That is the grace of the divine lord. No amount of mere physical, mental restraint and intellectual know how regarding the subject can help a man reach the chaste shores without the grace of the mighty lord.

Any man who reads books on the subject of Brahmacharya can know the subject. But 'realizing' the content wholly and staying out of lusts reach? That is something very difficult. It is for this reason that you have very, very few people who are able to succeed in this path. Success in Brahmacharya comes only to him who follows a very special mode of life with the blessings of god.

I will now address the topic of depression. When man becomes chaste, he practically lifts himself out of the scum and sludge called lust and passion. Each day you remain truly chaste, the mind, body and soul rejoice in splendor. Man experiences pure 'Ananda' or unipolar bliss. When you stayed chaste for a period of four and half months, your system at the mental, physical and psychic level underwent purification. This gave you joy and happiness. At the point when you gave into your past tendencies and slipped, all this joy and bliss your system had experienced by constant effort got negated for a moment's pleasure... You said everything goes wrong when this happened. That's because your 'Veerya' or semen is actually the basis of life, your very 'Atman' or soul. It is God in motion. It is dynamic will. It is the 'Prana of Pranas'. He who loses semen loses everything. Nothing else can compensate. Depression caused thus can be quite painful. Man feels disoriented and ashamed. But don't let this depression linger on. It will last only as long as you want it to last. A Brahmachari is firstly a man of great valor and poise. With honest effort and prayer to God, success is guaranteed. I will list out the methods to succeed that I have been able to gather from my own personal experience.

1. FOOD: Eat mildly spiced food wholly devoid of onion, garlic, synthetic additives and flavors. Give up meat & eggs. Meat eaters cannot succeed in Brahmacharya beyond a limit. Go for balanced, nutritious food made of wheat, pulses, legumes, milk and dairy products, fresh fruits and veggies. Give up all forms of alcohol, tobacco and use of perfumes. Half the battle is won with the right food.

2. LIFESTYLE: Get up early in the morning by 4.00 A.M and drink 1-2 glasses of water on an empty stomach. Drink some milk/fruit if hungry. Perform Asana , Bandha, Nadi Shodhana, Pranayama and meditation. This is very important. By the correct practice of breath control,

the mind, breath, semen and Prana (Vital energy) come under one's control. All these four are interlinked. He who controls any one of them develops control over the other three. You can learn Pranayama from a good yoga tutor. Now pray to the lord to give you strength over the senses. Sit in Padmasana (Lotus posture) and meditate upon the lord. Concentrate deeply at the region between the eyebrows. Your concentration must be deep with the honesty, humility and the innocence of a child.

Indulge in creative/intellectual activity for the rest of the day (this can be your job at the workplace). Stay away from people who talk of sexuality and women. Stay away from women whose intentions you feel are not conducive to chastity. Even with women who aren't a threat, keep interactions to the point. Lust is the greatest trickster! It will find ways to crop up even from innocent contact.

Avoid looking into the eyes of women you feel sexually attracted to. Whenever a sexual thought comes into your mind, nip it at the bud and chant the lord's name. Ask him to help you win over lust. With honest efforts, no one can snatch away success from you. We fall due to our own weaknesses. We practice celibacy strictly for a month and then cheat ourselves saying 'Let me take one look at that woman, it wont hurt'. Every image your brain registers with a sexual intent will make a corresponding fraction of your semen get ready to go out! It gets into the 'ejaculatory mode'. Further to a number of such images getting stored, you will slip.

3. CHARITY & LOVE: To the extent possible, develop an intent of true love, consideration, kindness and care towards the people around you. Curb anger. Anger is the catalyst to passion and vice-versa. Both have kinship. Feed a stray animal with love and affection, you can visit an old age home or place for the destitute and spend some time with them out of true love, helping them in any manner you can either in cash, kind or in service. They are after all gods' children and god will feel happy when you make the less privileged happy. Their blessings will make your chastity rock solid. This is very important as celibacy never stays with self centered, egoistic people and trust me; most of us are self centered and egoistic during the course of the day without our own knowledge! Trust this will serve as a pointer to you to stay chaste. Revert to me for clarifications if any Carr.

God bless, be spirited and have a nice day
Dhananjay

Question

in the book practice of Brahmacharya by Sivananda it is written: According to Yogic science, semen exists in a subtle form throughout the whole body. It
is found in a subtle state in all the cells of the body. It is withdrawn and elaborated into a gross
form in the sexual organ under the influence of the sexual will and sexual exciteme nt. An
Oordhvareta Yogi not only converts the semen into Ojas, but checks through his Yogic power,
through purity in thought, word and deed, the very formation of semen by the secretary cells of
the testes or seeds. This is a great secret. Allopaths believe that even in an Oordhvareta Yogi, the
formation of semen goes on incessantly and that the fluid is reabsorbed into the blood. This is a
mistake. They do not understand the inner Yogic secrets and mysteries. They are in the dark.
Their Drishti or vision is concerned with the gross things of the universe. The Yogi

penetrates
into the subtle
hidden nature of things through Yogic Chakshu or the inner vision of wisdom.
The Yogi gets control over the astral nature of semen and thereby prevents the formation of the
very fluid itself.

Can you give some details how this can be accomplished?
Thank you.

Answer
The subtle most state of 'Bindu' (seed) is 'Soma' (nectar). This nectar inundates the body in subtlety throughout. It is the basis on which the foundation of life rests upon. This is one of the reasons why further to its loss after ejaculation, man feels drained and empty. Semen is referred to as the 'Prana of Pranas'. It is the basic vital energy on which all other energies are formed and rest upon.

In a normal man indulging in the sexual sensation, 'Soma' (nectar) transcends into its gross form 'Veerya' (semen). When man is under sexual duress, all energy gets focused and concentrated at the 'Svadhistana chakra' (at the lumbar region) or the sex center. This prompts the secretor cells in the testes to produce sperm. The Cowpers glands or the bulbo-urethral glands get ready with the Cowper's fluid (meant to neutralize the acidity of urine in the urethra) and the prostate with the prostatic fluid. All these three mix together in the right volumes before ejaculation to form the resultant semen. In a man constantly harboring in the sex plane, semen is mostly close to the gross form, waiting to flow downward.

In Brahmachari yogi who is an Urdhvareta (a compound Sanskrit word formed from the simple words: Urdhva- meaning upward, Rethas- meaning sexual fluid. 'Urdhva Rethas yasya saha iti' meaning one who has taken his semen upward) a different phenomenon occurs. His attitude & perspective being different, wisdom takes the forward seat. Bindu in its subtle form (Soma) nourishes his body effectively and does not flow down to form semen. In the subtle form is its maximum power and reach. A cup of water in the gross form when limited to the cup has little energy by itself. But the same water when converted to steam and pressurized can be made to drive a steam turbine.

To accomplish this state, the yogi shifts to a lifestyle aimed at withdrawing and developing indifference over sense stimulations and responses. Man has developed his liking for sense stimuli from his past actions. It takes considerable effort to negate and finally win over these 'past tendencies' along with divine blessings. The Urdhvareta has accomplished the same.

Brahmacharya is truly speaking the means to achieve the end - 'Self or God realization'. It is the tool for man to dig himself out of the cave of ignorance and reach the bright state of knowledge. Knowledge of oneself and the creator!

Question
Hi,

I'm 22 have been meditating for 4 years now and have been practicing brahmacharya over the past year and i'm very impressed with the results. I can attest here the benefits of brahmachrya are amazing in all spheres of life. It enhances meditation, mental clarity and provides me with incredible strength and endurance at the gym.
I have recently taken up another technique called Mula bandha. This technique seems to

provide even more vitality. I use this in conjunction with pranayama breathing techniques. It seems if I practice Mula Bandha alot during the day. It stops all lustful thoughts and sexual desire. Does this technique move all of the sexual energy up into higher chakras hence the vitality boost?
What can I expect in the long run after using this technique?
during my meditation I focus on certain chakra points I perform the mula bandha before and after the meditation. I meditate 3 times a day.

Michael

Answer
1. 'Mula Bandha' or the technique of withdrawing energy from 'Muladhaara chakra' into higher chakras is an effective tool for the aspiring Brahmachari in the transmutation process. However, all yogic activities such as Asana, Bandha, Nâdi Shodhana and Pranayama should be performed in an orderly & coordinated manner. All these are powerful techniques with strong effects and should be used as we make use of medicines - in the right dose and frequency. Excessive and random indulgence will not give the desired benefit, and the activity loses its effect and may prove harmful.

Thrice a day practice of early morning, afternoon at 12.00 & early evening around Sunset are the recommended times. The same can be chosen based on how time permits. The order in which the practice is to be carried out is as follows:
1.Asana 2. Bandha 3. Nâdi Shodhana 4. Pranayama and meditation.

Upon coming out of deep meditation, the yogi should not again indulge in any asana or Bandha for the next few hours but should rest his thoughts on God or perform creative activity.

A yogi is advised to perform Tri-Bandha or the three Bandha's in conjunction. They are: Mula Bandha, Uddiyana Bandha and Jaalandhara Bandha. These three ensure rise of the vital energy from the lower chakras to higher chakras. While Mula Bandha pulls up vital energy from Muladhaara, the other two bandhas take it higher. This is very important in transmutation. You can also perform 'Shirsasana' or head stand while performing Asana. This will give wonderful results.

Will it curb all sexual desires? It takes a long time, effort and divine grace for man's sexual desires to fully get curbed and come under control to the extent of lack of response when stimulated with a sexual object. However Bandha's will aid your journey to that phase.

2. By subjecting oneself to yogic exercises and meditation with correct guidance under a guru, the aspirant makes notable strides in his quest for self-realization, the ultimate aim of yoga.

Finally a quote for the Brahmachari: "By the practice of Brahmacharya; longevity, luster, strength, valor, memory, wealth, undying fame, great luck, knowledge and devotion to truth increase! Need we say more?

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi. For a few years I have a prostate infection which I find very difficult to heal (bad karma

probably :(
For a while after micturition I was feeling some prostatic juice coming out (at first I didn't knew what it is... I just felt it is thicker than "normal" urine)... back then I thought it was because of brahmacharya and I went to the doctor late when I started to have some pains. I took some medication for a while but I have never recovered completely.
Now sometimes in the morning I find semen in my urine :((Every morning I urinate in a transparent plastic bottle to se if the urine is clean) I think my prostate is in tatters :(and because of the erection during the night the semen goes into the bladder. I seldom have nocturnal pollutions but finding semen in urine is practically the same thing as a pollution to me. To lose a little means to lose everything.
I practice badrasana (I read it is good for the prostate) for 1/2 hours daily and I drink Xanthium spinosum tea (I don't know the english word.
Thank you.

Answer

1. Semen in Urine:

Semen in urine is generally associated with the disorder 'Congestive Prostatitis'. This is further to the prostate gland being subjected to congestion due to a considerable period of erection and non-ejaculation, heavy vibration (such as hard riding on a motorcycle/ horse etc.) This could be onetime, periodic or chronic. Since you state this has been there for some time, it is important that you immediately consult a competent Urologist and get the problem solved.

2. Brahmacharya/ Prostate/ Night erections:

Now coming to the topic of Brahmacharya, those who are/ have followed a path of abstinence for a long time at the physical level only, abhorring sex/ masturbation but with their thoughts and emotions constantly seeking/ being stimulated at the sex plane cause a contrary reaction within their system. It is very important to aim at Brahmacharya in thought, word and deed. Mere physical repression can result in various disorders at the mental and physical levels. The sex force is a mammoth power. It can either be let free or if dammed by the concept of Brahmacharya, has to be properly transmuted into a creative/ productive work force.

Erections during the course of sleep at night are perfectly normal and healthy, even for a Brahmachari. This has got nothing to do with sexual arousal. This always happens during REM sleep (Rapid Eye Movement sleep). They occur on average every 90 minutes or so and typically last around 25 minutes, about the length of an episode of REM sleep. They have little to do with sex or erotic dreams, or with anything you may have been doing during the day.

Expulsion of semen in sleep is another matter. It is generally a product of unfulfilled sexual desires in the waking state. Also possible is that your prostate might have got infected to the point of malfunction resulting in sporadic production of the prostatic fluid.

Diseases/ abnormalities a sign of negative karma, due to misdeeds. Man's ascension in the path of Brahmacharya is his journey back to purity and divinity. Negative karma stored in his karmic account has to get worked out if he is to ascend higher. Some of these karma's are so strong that there is no way out but to go through suffering and thereby cleanse them. In any case, I would request you to concentrate on competent medical treatment first till you solve the problem

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I have question about temptations that arise when practicing brahmacharya, as it appears that people seem to be taking more of an interest towards me now since I have started to commit myself fully to my spiritual practices. Do people seem to be attracted to you more when you practice brahmacharya and meditate a lot? I asked a swami about this recently and he said to me that you need to be careful in the next couple of years because people will be attracted to the energy you emanate particularly women. Is this true? As much as I would love to meditate away in the forest somewhere. I am have to interact with society on a daily basis.

Answer
Hello Michael :-)

How are you? How's your life of Brahmacharya progressing? Coming to your queries...

I understand you intend to ask regarding:

Q1. People getting attracted to a Brahmachari further to a life of Brahmacharya:

A: When a man steps into a life of celibacy, he conserves energy which was earlier being sexually dissipated. Semen conservation and transmutation with pure thoughts, words and deeds produces 'Ojas' (divine energy) and 'Tejas' (luster) in one's persona. This in effect is equal to electricity. It is the manifestation of the universal cosmic power. Such a positively charged Brahmachari with a large reserve of cosmic energy becomes very active, energetic and powerful in all fronts. Just as a powerful north poled magnet naturally attracts iron filings (south polarity), a true Brahmachari is an embodiment of positive electrical energy. Women naturally find him attractive and appealing and hence are drawn to him.

But the aspiring Brahmachari should stay clear of women, knowing their beauty to be nothing more than an illusion in the cosmic drama called life. His contact with women in particular should be limited and only if necessary. Interactions should be to the point and not more. Lust is the greatest trickster. It has the uncanny ability of arising out of very innocent contact. It is tenacious and more patient than the most ardent celibate.

The true Brahmachari should ever be humble before god and the world, realizing his power not to be his own but a reflection of the divine power shining 'through' him. He should never bloat in ego and consider 'himself' the doer, for it is god the doer. The moment ego blossoms, his downfall begins. A man intent of achieving the ultimate goal of self-realization through celibacy should till he achieves his goal be ever vigilant against the onslaught of lust, temptation, anger and ego. Birth of any one of these nourish the others and become impediments in the path of the celibate.

Q2. How does one maintain Brahmacharya, whilst being in the world?

A: The technique of achieving this objective is to develop intense faith and devotion to god in addition to one's celibate practices. Constant self-contemplation coupled with prayer to god to help reach a state of dispassion towards the world gradually bear effect. As Lord Krishna tells in the Bhagavad-Gita "The saint of steady wisdom is 'In the world, yet out of it' ", a celibate yogi indulges in efficient action without caring and attachment for the resultant fruits. Once we accomplish this, our achievements cannot goad our ego.

To sum up, you can give your best into the work you do without letting the results affect

you. Be indifferent to flattery. Also stay clear of sexually laced talk/ humor. You can develop an attitude of being reserved and brief yet polite with women. Everyone acknowledges a courteous and polite man. A man of such behavior may initially raise brows, but in the long term people can respond with nothing else but respect.

Hope this makes things more clear Michael :-)

God bless and have a nice day

Dhananjay

Question
QUESTION: Hello,

Thank you for your answers in the matter of celibacy.

Through this, i am so interested to clarify regarding the 'ejaculatory mode' you had explain in the topic 'Advice on technique' asked by one of the seeker to you here.

You had explained that the semen that got into this mode would not be anymore be transmuted into ojas. The reason for this is that, the process of expellation has already moved.

So, i had assumed that it is already considered a loss of the creative fluid.

Can you please explain it further.

Cause, i read from another source that one can engage in sex 'moderately' and the effect is like the one in celibacy so long as there is no ejaculation happening. For short,it is tantric mode of sex.

Assuming one is regular in his meditation,it explained that the fluid that have not been expelled during Tantric sex would be absorbed through the bladder and other routes from the pelvic region to higher parts of the body, nourishing the nervous system.

Can you please enlighten us.

ANSWER: Hello there :-)

Hope you are keeping well. Let's get into answering your queries:

Q. Can one indulge in 'Tantric sex' or say moderate amounts of sex without ejaculation and yet get the effects of celibacy ?

A. 'Tantric sex' is a method of enjoyment of sexual pleasure, where the people involved follow a certain mode of life/ practices in order to enhance and prolong sexual pleasure before, during and after the sexual act. It consists of various means to achieve this objective.
'Celibacy is abandonment of and freedom from sexual pleasure forever in thought, word and deed at all places and times.

The above definitions make them self-explanatory. "Tantric sex" belongs to the left hand approach for self-realization called 'Vaama Marga (meaning:Vaama- Left, Marga- Path; the left hand path). 'While 'Self-realization' was the final objective of the 'Vaama Marga' also, the

gross aim of tantric sex most often since time immemorial has been sense pleasure and gratification. The danger in treading this path was profound for a normal man in the age old days itself, let alone in today's times without the aid of a masterly guru, proficient in the subject. Since the 'Vaama marga' involves indulgence in the sexual act, starting from the physical level and reaching higher states, the risk of a student tripping and falling into the pit of lust is very strong.

Sex without ejaculation is definitely much better than with ejaculation, since semen is not lost during the act. Wastage of energy doesn't occur and it does make the person reach a certain stage of celibacy. However this comes with conditions. By following a life of sexual moderation without ejaculation, a man will no doubt be more of a celibate and a cut above than the man who leads a life of sexual wastage. This is not really due to absorbtion but due to lack of need for the body to produce semen. This holds good upto the point of good health, clear thinking and other general health benefits at the physical level. But beyond this, if man aspires to reach the state of 'Soul bliss' or 'God bliss', which has been described in the scriptures to be equal to a million times the pleasure of a physical orgasm (Sri Ramakrishna Paramahansa called the magnitude of 'Soul bliss' to be somewhat close to having sex through the millions of pores in the human body) a life of absolute celibacy for 12 years, giving up all the sense pleasures becomes mandatory. A man indulging in any form of sexual pleasure cannot become an 'Urdhvareta'. The gates beyond general benefits will not open for him.

I will explain the rational behind this. In a moderate sex life without orgasm, while man no doubt conserves his semen during the act, he also unknowingly/ gradually develops an attachment/ liking and strong desire for the pleasure generated from sexual contact. Also since woman is the source of his pleasure, he begins to associate her as an object of pleasure rather than as a soul- 'The manifestation of god'. This strong karma for sexual pleasure that gets stored in his 'Karmic account' ultimately takes him to a state where he can no longer rise beyond the sex plane. Any pleasure produced by the five senses (sight, smell, taste, sound, touch) is temporary and ultimately leads man into pain. It really is no pleasure at all as it is 'Maya' or an illusion, a nervous stimulation only and not 'Soul bliss'. Man has to indulge in more and more of sex to get the effect that he first got in course of time. 'The word 'moderation' is relative. The limits set by man are stretchable by his own imaginatioin. Further to getting deep into this mode of life, he will ultimately come to a stage where his vital fluid deserts him directly or indirectly. Once this happens he can no longer rise up the path of becoming an 'Urdhvareta'. Loss of semen also becomes an impediment for deep meditation, further to the 'Prana' getting unsettled.

It is for this reason, scriptures cutting across religions require a man attempting self-realization to wholly give up pleasure generated by the senses. As long as there is sense pleasure there cannot be soul bliss. They are mutually exclusive. God gives us two options: Either to reach out to him shunning the senses and reach a state of permanent soul bliss or to fool ourselves with the senses, thinking the illusion to be pleasure, while in reality it is nothing but delusion. And finally even the man who chooses senses, realizes very late of them being cheats and has to finally get back to the first path.
Also by reaching the 'Urdhvareta' state, scriptures stress a man is bestowed at the end of 12 years with superhuman powers, the vision of god and the fruition of all his desires.

At the individaul level, I will suggest a simple experiment you can indulge in to 'personally realize' this fact. Live a life of strict celibacy in thought, word and deed for three months. At the end of these three months, you can tell me the difference if any that you experienced by a life of meditation with total celibacy and no sex. I am eager to meet you again with the report :-)

Trust this helps

God bless and have a nice day :-)

Dhananjay

---------- FOLLOW-UP ----------

QUESTION: Thanks Dhananjay,

Your response for my inquiry is worthy to be treasured. It really do.

As for my experiences, i was perfectly celibate for more than 6 months in thought, word and deed. Yes, you're right, it was worth the effort. I can really tell you honestly that my moods were always full of zest and enthusiasm that time. i even thought that life is full of blessings.

During and before this time, i was already practicing moderate meditation and physical exercises. You can call it yoga.it was also a time of serious research of knowledge. You know, 'Spiritual knowledge'.

Then, i got married. And since 'Tantric knowledge' has already been part of my research, i did tried it for a couple of months. Ejaculation control was perfectly mastered. no slips you know.

But then, i began experiencing mood swings and anger. 'Why', i thought?
It's okey you know if it's occasional, but unfortunately, it's more often. Then, i began doubting about the authenticity of 'Tantra'.

So now, i resolve to practice moderate non-ejaculatory relations. About once every two weeks, or once a month. Again, 'life' sets in again.

That was my experience bro. Dhananjay.

Now, all i can say is thank you. Hope people like you and Ian, would alwasy be there with a 'sword of truthfullness'. It's my instinct, honestly.

See you after three months like what you said, hehe..

Take care.

anonymousKC

Answer

Hello there once again :-)

The benefits of celibacy can never be overstressed. From my own personal experience, I have come to the conclusion that they increase with every passing day and are virtually endless; riveting what has already described in the Holy Scriptures. What is required of us is only devotion, honesty, integrity and a strong will to enforce discipline. The rewards flow by themselves, and compared to their magnitude, our efforts pale in comparison.

As stated from your personal experience, indulgence of sense pleasures in any form results in the formation of the *desire-anger* combination. In the Bhagavad-Gita Lord Krishna describes this combo as a two sided sword which is the cause of all evil and pain on earth. He further states that they are born from the ‘Activating nature’ or ‘Rajasic temperament’. It

is for this reason, celibates are asked to avoid stimulating food and company.

The 'Tantric' approach is akin to walking a tight rope between two high rises. Even the slightest gust of wind will send one crashing down.

If you find giving up sex all of a sudden tough (since your wife and her needs also need to be looked into), gradually decrease the frequency over a period of time. If your sexual interactions are now say bi-monthly, make them once in 20 days from the coming month (without ejaculation). Increase this period to 25 days the next month and so on. This will give you and your wife time to understand the benefits of shunning sexuality and the bliss of sexless ness. This is very important. It is an uphill task for a married man to practice Brahmacharya without support from his wife. The right approach is to educate her with literature and experience the benefits of a life of 'Brahmacharya'. Once man and lady are attuned in their approach, celibacy becomes a boat easy to sail.

Mahatma Gandhi, the world renowned freedom fighter and the father of India and his wife Kasturba practiced a life of celibacy. Content regarding chastity from the great man in his biography 'My experiments with truth' are available at: - http://www.rkvenkat.org/srvsi.pdf

P.S: Your query regarding semen in 'ejaculatory mode' is explained in the topic 'Forms of semen'
Dt. 06/ 04/ 2010 in past answers.

Trust this helps. I wish whole heartedly that you and your wife achieve great success in celibacy and get into the path of self-realization :-)

Please feel free to revert to me for any questions

God bless and have a nice day :-)
Dhananjay

Question
Hi Dhananjay,

I would like to know the meaning of semen in 'ejaculatory mode'. COuld you please explain?

Answer
Hello there :-)

Trust you are doing good.
Coming to your query regarding the forms of semen, here is an elaboration:

The vital energy or 'Prana' in a person basically exists in three states.

1. NORMAL STATE OR SUBTLE STATE: In the normal state, vital energy is spread over the entire body (in blood, bones, muscle, nerves etc…) giving us energy to indulge in various day to day activities. Pranic energy in this state is integral with the entire body in a state of harmony and union. The body is fully geared and in availability of life force to perform action efficiently. Based on the kind of activity we indulge in, life force flows to that particular part to perform the action. For example when an athlete gears up to run a marathon, his life force focuses into his leg muscles. When a boxer is in the ring, his life force centers around his arm muscles, when a chess player in midst of a game, his life force is concentrated in his

brain and so on.

2. GROSS STATE OR SEMEN STATE:

When man is under sexual excitement, his life force or Prana is withdrawn from every part of the body and focused into the sex center. Life energy which was earlier in a subtle state of amalgamation with his blood, flesh etc… in the NORMAL STATE, separates from those regions to a large extent and flows to his sex center. This sends a signal for his testes to produce sperm. The prostate gland gets ready with the prostatic fluid. The Cowper's glands ready up the Bulbo Urethral fluid. Man is now fully geared up to engage in the sex act. Almost all his vital energy, except the basic energy required for his vital organs to function has now come down to the sex center. Energy is in a sate of wait to propel semen out of his system. Note how sexually aggressive a person becomes when he is fully aroused in the sex plane. This is further to all his Prana in a state of sexual focus. In this state man cannot efficiently indulge in any other activity other than the sexual act. Ask a fully aroused man to play a game of chess… he might not even remember the movements! Semen in this state is the linear, gross representation of his Prana or vital energy in liquid form. Energy which was earlier in electricity like form has now become physical, embodied in liquid semen.

In a man who constantly resides in the sex plane, his Prana is mostly in this gross semen form. This is the reason such people cannot effectively carry out any other form of work. The nature of gross semen is expellation. Its sole purpose is to reach outside to aid reproduction. This is called the 'ejaculatory mode'. It cannot perform any other function in this state. If not let out immediately, it will flow out in a wet dream.

Once in the 'ejaculatory mode' semen can never be fully reconverted back to Pranic energy. The sexual glands secreted various physical secretions to manufacture gross semen. All these processes are not fully reversible even through transmutation and meditation. There are severe limitations. A considerable volume of vital energy will flow out, immaterial of meditation or celibacy, once it has reached this final gross form due to sexual duress.

3. VERY SUBTLE STATE OR OJAS STATE:

When a yogi leads a life of true celibacy, conserving all his vital energy and transcending it from its NORMAL STATE to a highly concentrated, very subtle state through techniques such as meditation, asana, Pranayama etc… His Prana becomes very subtle in nature. Its intensity increases to a great extent. It is akin to gross water being heated and converted to superheated-gaseous steam in a distillation plant. Vital energy now has enormous potential energy. It rises up like steam does and reaches his 'AJNA CHAKRA' or the point between his eyebrows. This is called 'OJAS STATE'. The full power of this state is said to come to a Brahmachari further to 12 years of true celibacy, without wastage of even a single drop of semen. His Pranic energy is now totally sublimated. It gives him the ability to enter the metaphysical word/ astral planes. He can get astral visions, knowledge of creation, god etc… Advanced Urdhvareta yogis get powers such as 'Trikala Gnyana' or knowledge of the past, present and future. Many ancient sages in this state had 'Ashta Siddhis' or eight superhuman powers like Levitation (ability to fly), astral travel, ability to make the body microscopic or macroscopic, 'Bhuta vidya' or the power to converse with wild animals and win their obedience, Listening to sounds many miles away (Doorashravana), Power of sight ranging to hundreds of miles (Dooradristi) and many more

(I will give a detailed description of all the Siddhis for the information of celibates in another answer sheet) Most importantly, the yogi gets vision of God and is blessed with self-realization. This is the highest state.

Celibates should understand what exactly sublimation is all about. Urdhvareta kriya in reality is not conversion of gross semen into Ojas. It is conversion of subtle/ normal Prana into Ojas, by preventing the formation of gross semen. If you continuously indulge in sexual activity that brings down Prana from its NORMAL STATE to a lower GROSS/SEMEN STATE, sublimation becomes difficult and roundabout. It must again be brought back to its NORMAL STATE and then taken to the VERY SUBTLE/ OJAS STATE.

The answer to what happens in a man at the start of celibacy lies in this fact. At the start of celibacy when man shuns sex stimuli, his Prana or vital energy comfortably rests in the NORMAL/SUBTLE state. Earlier it was being brought down to form semen. Now that need has been removed. The body stops production of earlier quantities of semen. Initial stages of celibacy do not really involve re-absorption. Most volume of semen in gross form at the start of celibacy actually flows out. It is due to lack of further production by which energy levels go up. This is exactly why for celibacy to bear fruit say beyond three months or so, sublimation into OJAS is necessary. Till this time the body is actually not in a state of re-absorption. It is only in a state of non-production and in a state of harmonization of existing Prana at the SUBTLE STATE. Further to this, production of gross semen goes on reducing and formation of more and more Prana goes on increasing (provided the celibacy is true and genuine)

So when we say sublimation of semen into higher forms, it is really sublimation of Prana in NORMAL STATE into OJAS STATE. For Prana to reach NORMAL STATE, man should desist from sexual excitement thereby prevent formation of GROSS/ SEMEN STATE. In an Urdhvareta yogi, this is fully achieved. His body does not produce gross semen at all. The vital energy required to sustain his body and intellect are fed from that part of his Prana. The rest is fully converted to OJAS.

Trust this makes things clear. Revert to me for clarifications if any.

God bless and have a nice day :-)
Dhananjay

Question
Hi Dhananjay,

I am very well with each week that passes new experiences arise.
Lately I have been noticing increased body heat. It is winter here and I don't seem to get cold anymore. While everyone else has their jumpers on I dont. The body temperature will rise during meditation aswell. I also notice I don't get sick anymore either all of my friends have colds and it never gets to me. So my main question is the increased body heat a by product of meditation and brahmacharya? I'm also experiencing a duality between the physical body and the energy body. The physical body can be exhausted from the gym. And yet I can lay in bed and this other part of me is at full power so to speak.

Answer
Hello Michael :-)

Nice to hear from you and to know you are doing well. Coming to your queries,

Q: Does Brahmacharya increase the body heat?
A: Yes, it certainly does. When a celibate indulges in yogasana and meditation upon god, thereby transmuting his Rethas (semen) into Ojas, the vast amount of energy which was formerly dissipated due to loss of semen now gets converted to energy and heat. This results in increased strength, energy, vitality and cheer. Further, Ojas which is called the “Divine nectar” has the power of annihilating all decay, disease and degeneration at the physical and mental level. A true Brahmachari seldom falls ill and even if he does due to some past negative karma, will recover in no time. This will explain your lack of need for extra warm clothing and no illness.

Also in a Brahmachari who has converted his Rethas into Ojas, The face starts becoming more and more red in color. This is further to semen being converted into heat.

I had a tendency for cough and tonsillitis before the onset of celibacy. The slightest change in weather used to give me a sore throat. All these irregularities disappeared after a few months of Brahmacharya. And now I take cold water showers daily! While my body is as warm as the rays of the sun. A cold water bath is very useful to the Brahmachari for the following reasons:

1. It kills passion and lustful thoughts
2. It regulates the excess heat produced
3. Cold water has immense 'Pranic energy' or natural cosmic energy filled by Mother Nature. When you heat water this gets destroyed.

Gradually reduce the temperature of shower water over a period of time (say one month) till it equals atmospheric temperature and tell me the difference in your life of Brahmacharya :-)

One of the signs of an Urdhvareta is his uncanny ability to be indifferent to the extremes of heat and cold, pain and pleasure and in general to the dualities of life. The mind becomes so strong and receptive to your commands that you will be able to withdraw your mind from the sense of heat, cold, pain etc… at your will.

By the way what are the changes you observe in your food habits (quantity, type of food) further to celibacy?

Trust this helps. Revert for clarifications if any…

God bless and have a nice day :-)
Dhananjay

Question
I have been striving for celibacy for years. although I slip at times. I am celibate most of the time. I have noticed that I can see filth in others, I can see the perverse and they make me sick at times. I can hardly stand to keep company with them. I find their conversations so uninteresting, harsh, and underdeveloped. Why is this happening. Should I rid myself of such friends. Could that be why i slip at times? I want to be completely chaste until marriage. I read a book that talks about falling in love with a girls heart, and that is what I am waiting for.

Answer
Hello Carr :-)

Trust you are keeping well. Coming to your queries,

Q: Does bad company affect Brahmacharya?
A: Most people indulge in base thoughts, words and deeds thinking them to be a source of pleasure. This is due to 'Avidya' or maya – an illusion. They go in search of sense stimuli and ultimately get caught in the web of passion which takes them deeper and deeper into sin.

A celibate who is firm regarding his goal for growth should by all means avoid such company and talk. Wrong company sends out wrong/ negative vibrations which upset celibacy. You

cannot be celibate beyond a limit in such environment.

If milk is mixed in water, it dissolves completely without distinction. If your turn milk into yogurt and then yogurt into butter and then put butter in water, it floats with no mixing. We are all beginner celibates akin to milk with water comparable to bad company and temptations. Till we reach the state of butter, we should ever be alert against water!

It is an indication of your presence in the path of purity that you feel offended by such people and their company. You should uphold this tendency of yours and strive toward a life of celibacy without slips. Once you meet the right 'soul' in the form of your wife as a life partner, you will be able to bring to life very 'special' and talented offspring, following which you can continue in the path of celibacy.

Well, the right approach is to fall in love with a girls 'soul' who is none other than the great lord! It is god who manifests as a soul in each and every one of us. The soul is beyond mind, body, intellect and consciousness, so see god in the person you love :-)

I wish you the very best in your path of celibacy and am sure that you will meet the right girl, who will give you happiness and spiritual growth as the right life partner should.

Trust this helps.

God bless and have a nice day :-)
Dhananjay

Question
Hello Dhananjay,

Does really having a red face means good spiritual attainment?

I have a companion who has a 'pale' face in color. And we've been together for so long now.

I ask you you this cause maybe this would result in reducing my spiritual upliftment due to the fact that we're always together. Like mingling with 'psychic toxins' you know.

How about body constitution, does it affect the color of ones face and relate to ones health (whether spiritually or physically)? I mean for example if one has a pale or whitish face, would it not be possible that she is healthy?

Please enlighten us.

Also, Does the emission during wet dream (during sleep) equal to the energy loss in voluntary ejaculation? That is, one wet dream equal to one voluntary ejaculation.

If so or not, how and why?

Hope you don't mind for this.

Thanks..

Also,

Answer
Hello there :-)

Hope you are doing good. Coming to your queries,

Q1: Does pale complexion have anything to do with spiritual enlightenment?
A: Factually speaking, the facial complexion by itself has nothing to do with the spiritual enlightenment of a person. However, it has been seen that most celibates in the path of genuine celibacy start to develop a deeper, richer skin color. This is further to the energy and heat increase along with the rich amount of nutrients the blood contains further to reabsorbtion of vital fluids in their body, thereby also contributing to an increase in the blood count.

However some people may have a pigmental skin constitution which prevents their skin from getting any more dark or red. This color change is general and applies to the majority while there may be exceptions. So I would suggest not taking this as a deciding factor to determine the spiritual level of a person.

Again as regards to health also, there are some people pale in color yet healthy. It need not necessarily mean otherwise. However majority of cases with overtly pale complexion are generally linked to conditions such as Anemia or a poor blood count, which generally disappear further to a few months true celibacy.

Q2: Does emission during a wet dream equal that of voluntary ejaculation?
A: Most often, the energy lost in a wet dream is much less as compared to a voluntary ejaculation. Sometimes it is mostly prostatic fluid without much or negligible sperm. A wet dream occurs in dream state/ semi-conscious state when the sub-conscious mind is at work. Hence the wastage is not very high as compared to voluntary ejaculation in the awake state.

However it becomes important to realize that wet dreams are a clear indication of dormant lust unfulfilled. Since the mind has been suppressed from such thoughts while awake, it resorts to them in the dream when the intellect and consciousness are at their low. This is an indication that the aspirant should work harder towards realizing the fallacy and unreal nature of the senses and enlighten himself with truth.

Trust this helps. Revert for clarifications if any…

God bless and have a nice day :-)
Dhananjay

Question
I am a 59 year old man that has been addicted to masturbation and pornography for all of these years. I am married but this addiction has destroyed my physical relationship with my wife. I feel that my only hope is celibacy. I really and truly want to know if it is possible for someone of my age to become celibate. Is their such a chemical imbalance now that it is impossible? Unless I do something, I will die in this addiction. How do I start? With just a decision to stop? I have tried before and can stop for periods of weeks but inevitably I fall again. I really appreciate your answers. Blessings to you.

Answer
Hello Rod :-)

It’s really nice to see one realize the ill effects of porn and wanton sexuality. You must’ve heard the saying ‘Better late than never’. This applies to celibacy and purity also. Let’s

address the problem on hand.

Q1: Is it possible to be celibate after midlife?
A: Celibacy or "Brahmacharya" is man's journey back to divinity and purity. It is immaterial of one's age and gender. While the ill effects of uncontrolled sexuality no doubt take a big toll at the physical, mental and karmic plane with time, there is no better cure and hope than celibacy. Celibacy alone is the cure in the path of undoing one's wrongs. You have taken the first right decision in showing interest in chastity.

Q2: What is the technique to de-addict oneself from pornography and masturbation?
A: This is one objective, the achievement of which depends on the success of a multi pronged attack against the delusive senses. I will outline some of the techniques you can employ:

STEP I: Creative activity to keep the mind busy:
The tendency to watch porn and masturbate grows in people who make time for it. Keep yourself busy with productive and creative activity. If you are a working professional, devote all your energies into work during work hours. Don't let the mind wander to the opposite sex. You will have to be very strict and firm while enforcing this. Remember always to be on alert against the onslaught of the senses. Work with the aim of giving your heart and soul towards the job on hand and creating something valuable for yourself and those dear to you. Being busy and thereby keeping the mind occupied on worthy pursuits is the best panacea to prevent lust from sowing its seeds.

STEP II: Physical exercise:
Indulge in moderate physical exercise or play a sport you like early in the morning at least for an hour or so. Physical exercise converts sexual energy into bodily health and strength. When you feel strong, bright and cheerful, disgust will dawn at the concept of filthy sexuality. Pornography and masturbation are the worst forms of artificial and degenerative sexuality. Keep the thought of their ill effects in mind whenever you feel tempted towards porn.

STEP III: Filters:
Install a powerful net content filter on your system (K9 web protect is a good option. You can download it free from: http://www1.k9webprotection.com/getk9/download-software.php) If necessary ask your wife to choose the password and not to tell you the same. This will prevent access to harmful sites. Make your computer a device to access matter related to spirituality and well being. Let it be the gateway to freedom from porn.

STEP IV: True love for one's spouse:
Rod, we should always remember that the near and dear people we come across in life are special manifestations of god trying to enrich our life. Your wife is god in the human form, talking, serving, smiling and being there for you. Keep in mind the way she serves you with love, affection, concern and understanding. Is it right for us to be selfish and undermine such a person? Keep in mind the happiness she will experience further to true love and attention from your side as her life partner. The happiness she gets from you being strong, bright and contented. True love is not based on bodily beauty. The bodily beauty in a man or woman is an illusion. It is akin to a mirage. It was never really there. Keep this in mind. A person addicted to sexuality can never be a good human being. He firstly does injustice to himself by becoming firewood to the fire of lust. Direct your energies towards being a good husband and a human being.

STEP V: Prayer to god:
Set aside some time of the day to meditate upon god. Further to meditation pray to god honestly and sincerely with the temerity of a child to redeem you of all ills. With the divine

grace of god, nothing is impossible. This is very important.

I would suggest you to read 'The practice of Brahmacharya' by his holiness Swami Sivananda to help you in your journey. It is available at: http://www.dlshq.org/download/brahma_nopic.htm

Trust this helps. I wish you speedy growth in the path of celibacy and redemption from the ill effects of lust and temptation. Don't hesitate to ask questions if any.

God bless and have a nice day :-)
Dhananjay

Question
Hi Dhananjay,

I hope all is well. The cold showers that you advised seem to be helping a lot I have even more energy throughout the day and it helps curb lustful thoughts.

I have a question about an experience that has been happening lately. There appears to be a tingling sensation at the crown of my head, feels like static electricity. I experience this in meditation and randomly during the day at varying degrees of intensity. What does this mean?

Also I have been experiencing a ringing noise when meditating. But its not unpleasant its actually quite soothing could you also explain what this is?

Michael

Answer
Hello Michael :-)

How are things going...
Good to see you are benefiting by the use of cold showers. Cold water has the tendency to negate lustful heat in the body and enrich the body with positive cosmic energy.

Q1: Tingling sensation in the crown
A: The crown of the head represents the 'Sahasrara chakra' or the thousand petaled lotus. It is the highest and most divine chakra in the human body, and the seat of union of consciousness with the almighty. A tingling sensation here generally occurs to the aspirant during the initial stages of ascent of consciousness to higher planes. There is nothing to worry about. You should continue your practices. With time, things will stabilize and you will develop harmonization.

Q2: Ringing noise during meditation
A: A ringing noise during meditation is one among the various 'Anahata sounds' or the sounds coming under the purview of the fourth chakra at the heart region. There are various other sounds associated with this chakra such as the humming of a bee, the blowing of a conch, the tinkling sound of cymbals, the sound of thunder etc... Advent of these sounds again suggests the ascent of consciousness into higher planes in the metaphysical world. These are all gestures of encouragement given by god to the aspirant in the path of spiritual enlightenment.

At this stage, I would request you not give too much importance to them but concentrate on focusing your mind on the great lord during meditation. Make your mind intent on knowing the true form of god, and meditate without any expectations of fulfillment of material desires (a true aspirant need not worry regarding the fruition of desires, for the closer he gets to god, god takes care of fulfilling even the minutest of his desires) This will clear the path for further progress.

Wishing you the very best for further progress
God bless and have a nice day :-)
Dhananjay

Question
Hello, Would you please recommend me some books on celibacy.thanks

Answer
Below are some of the links related to Brahmacharya and Yoga.

1. The 'Yoga Sutra-s of Maharishi Pathanjali' or 'Yoga Darsana' -
http://www.yogastudies.org/wp-content/uploads/Science_of_Yoga-Taimni.pdf

2. 'Practice of Brahmacharya' - By H.H Swami Sivananda
http://www.dlshq.org/download/brahma_nopic.htm

3. 'The secret of eternal youth' - By Shri Asramji Bapu
http://www.scribd.com/doc/8432000/Asaram-Bapu-The-Secret-of-Eternal-Youth

3. Writings on spirituality and Brahmacharya
www.SivanandaOnline.org
http://www.scribd.com/doc/11518696/not-in-sex
http://www.atmajyoti.org/br_value_of_continence_1.asp
http://blog.atmajyoti.org/
http://www.atmajyoti.org/sw_role_diet_sex_control.asp
http://swami-krishnananda.org/medi_0.html
http://swami-krishnananda.org/yoga_00.html

4. Paramahansa Yogananda: 'Autobiography of a Yogi' - A Must read.

5. 'Mahatma Gandhi on Brahmacharya' From his biography 'My experiments with truth'
http://www.rkvenkat.org/srvsi.pdf

Question
QUESTION: Hello Dhananjay,

Thanks for a very kind elaboration.

However, the ‘fprms of semen’ that you had explained still bothers me. Im a little confused.

The thing is, you said, having moderate non-ejaculatory sex is much better than with ejaculation. There is no energy lost, right? This is assuming one follows a certain lifestyle

such as regular meditation, exercise, etc.

On the otherhand, it is just a cut above the normal men than a celibate mode of life having also regular meditation, exercise, etc. in front.

So based on my understanding, no matter how deligent and expert the Tantric lover in the art of love, in mastering his seed, and no matter how moderate (let say once a month or once in two months) it is still inferior or far lower than the celibate in terms of spirituality.

How?

I thought what matters most is the preservation and cultivation of sexual energy in ones body. Also I presume that during non-ejaculatory sex, it is already a lost due to penile stimulation that result to prostrate, seminal vesicle and testicle's secretions which somehow when not ejaculated during tantric session leaves the body through wet dreams, repetition of sexual urges until ejaculated, etc. Am I right?

For example, if we compare John and Kane. In which John practices 20 minutes Tantric intercourse w/o ejaculation once in two months and Kane is purely celibate. Who among them has better spiritual attainment if both of them ejaculate only once in three years for the purpose of progeny, if assuming both of them are regular in their meditation, exercise, etc..?

Hope you don't mind. Thanks.

ANSWER: Hello there :-)

I'm doing good, trust things are great your side too… Thank you for the questions; let's get to the answers,

Q: Who between John and Kane will get more spiritually enlightened?
A: While both might exhibit similar benefits initially further to the common factor called 'non-ejaculation', Kane will achieve concrete spiritual enlightenment in the long run.

Let's analyze the rationale behind this statement.
Why does John want to indulge in non-ejaculatory sex? There are two reasons:
1. He wants to conserve his seed and grow spiritually.
2. But, he also wants to enjoy sensory pleasure derived from sexual contact.

These two objectives are contradictory and opposite. It is like wanting to eat the cake and have it too. We all know this is not possible. The objective of conserving one's seed is for spiritual enlightenment, while the act of having sex is aimed at enjoyment of sensual pleasure. Sexual gratification, with or without ejaculation is earthly, sensory and ties man firmly to his delusive side. Unless carried out with the aim of begetting progeny, its purpose is wholly sensual.

A man trying to do both is taking one step ahead further to non-ejaculation and two steps back by increasing his familiarity with the imaginary pleasure derived from sexual contact. This will bind him more and more to his animalistic side and prevent ascension into the realm of spirituality. At most he may derive the benefits of celibacy at the physical level. At some stage, slavery for the want of sex sensation will result in his seed deserting him knowingly or unknowingly, wherein his spiritual progress comes back to square one.

Illusory sense pleasures and soul bliss are equally opposite and mutually exclusive like two sides of a coin. Can we look at both heads and tails at the same time? No. We can either see

heads or tails. Viewing one side prevents the other from being seen. God has made these two in the same way. The man who associates himself with sense pleasures cannot fathom soul bliss and the man who knows soul bliss has no mind for sense pleasures. To the spiritually enlightened man who has tasted soul bliss, sense pleasures seem like stale, cold food. He has tasted fresh, piping hot food and can no longer stand the thought of spoilt food.

We are all souls in various stages of delusion, yet to taste soul bliss emanating from spiritual enlightenment. We have for long been conditioned into eating cold, stale food called sense pleasures, erringly assuming them to be tasty, for we know not fresh, hot food (soul bliss).

How can a man fed on cold, stale food since birth ever know the allure of fresh, piping hot food? Or will he ever go back to eating such spoilt food once he tastes heavenly food? No. It is here that perfecting celibacy to the full extent comes into play. Absolute celibacy becomes the ladder to reach the high state of soul bliss.

The prize called soul bliss which comes at the highest stage of spiritual enlightenment is a very coveted catch. Celibacy is the foundation on which all efforts at claiming this prize are based upon. God in fact places various obstacles and temptations in the path of the celibate, offering less coveted states which are achievable more easily as a test. He tests our commitment and intensity with various temptations. The sex temptation is the chief among them. While the less ardent celibate deviates from his path and settles for the less coveted states, thereby locking himself out of the kingdom of soul bliss, the true celibate gives up all forms of sense pleasures knowing very well the great prize waiting for him at the end and is amply rewarded with soul bliss and self-realization by god at the fruition of his efforts.

In order to achieve true spiritual enlightenment, it is mandatory to overcome the desire for sense pleasures of all kinds and forms. Sexual pleasure is the strongest among all sense pleasures. Unless one succeeds in killing the familiarity of the sex sensation, one cannot fathom the depth of soul bliss. Indulgence in the sex act, even without ejaculation will always keep this familiarity alive and well fed.
At the personal level, I will suggest a simple experiment you can try to get more convinced regarding the above elaboration. Lead a life of true celibacy in thought, word and deed (no sex, no ejaculation) for six months. At the end of these six months, revert to me with the difference in spiritual bearing that you find if any :-)

Hope this helps in the clearance of doubt. I wish you the very best towards spiritual enlightenment.
God bless and have a nice day
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: Thanks again Dhan,

I really appreciate it. It clears my mind now.

With God's grace, i'll do as what you had advised. Honest.

One more thing, from where are you and what ashram do you belong?

Also, can you share share some articles or any writings written by enlightened gurus that tackles about this inherent aspects of Tantric sexuality..

thanks.

Answer
It's heartening to be of small service as regards to helping aspirants find the right path. Total surrender to God asking him to help us achieve perfect Brahmacharya is the best means of reaching rapid growth.

I am an Indian Hindu, born and brought up here in India and do not belong to any ashram. I do not practice the tantric method, but you may find the post titled 'Books on Brahmacharya' in past answers interesting.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Good Morning,
I have a question as regards to the changes which take place in the body further to a celibate becoming a Urdhvareta. Could you shed some light?

Answer
Q: What are the changes which take place at the physical level in one who is transforming himself into an Urdhvareta?
A: It takes a very long time, with very honest and sincere Brahmacharya in thought, word and deed coupled with Gods grace for one to achieve full sex sublimation including the stoppage of wet dreams. However, as an aspirant climbs up the ladder of Brahmacharya to the best of his efforts by abhorring from the sexual act, ejaculation and impure thoughts for a considerable period of time; An inner phenomenon called Urdhvareta kriya (process) also called by the name 'Vajroli' takes place in his system, due to which semen which was earlier flowing downward and being ejaculated outward now starts flowing upward and inward. This aids the formation of 'Ojas' shakti in his brain. The aspirant is not yet a complete Urdhvareta, as he has not yet achieved complete sex sublimation or transmutation. Semen will still flow down if he is not vigilant against the senses (wet dreams stop in one who is a complete Urdhvareta).

When the aspirant maintains this state of Brahmacharya for a considerable period of time from when the 'Vajroli kriya' starts to function, the passage of flow of semen within his body (from the sex glands to the Urethra) starts to become narrow and constricted. Under such circumstances if he indulges in ejaculation of semen (even in a copious wet dream), instead of pleasure he experiences pain. This further aids in developing distaste and dispassion towards the sex act.

This is one of the most important of changes which occurs in the body of the Brahmachari at the physiological level. Coupled with this, certain external changes take place such as:

1. The body becomes more taut, wiry and lithe. The tendency to accumulate bulk and fat reduces.
2. The face develops a red hue and wrinkles gradually start to disappear.
3. The skin glows with luster and the eyes become bright. Eyesight starts to improve.
4. Overall, all organs in his body gradually start to return to their original state of maximum function (as they were during childhood)

From this stage onwards, the Brahmachari must be very, very careful in avoiding more than necessary contact with members of the opposite sex in particular and people in general. Further to the 'Vajroli kriya' taking place he starts to develop a magnetic personality and

appears very alluring to the world in general and women in particular. Any act of letting his ego get goaded resulting in pompousness, pride or arrogance will immediately lead to his downfall in the form of his semen deserting him; for the appearance of these negative traits is invariably accompanied by blossoming of latent lust present within. The aspirant should very clearly know that he has no more conquered lust than a child has learnt to deal with the world. Lust is only in a state of control. It is still present in its fullest form within him, but in a latent and dormant state at most. From now on he has to be very humble before the world and god, always keeping in mind that this power he is developing is not his own but the power of God shining through him. Only humility, kindness and consideration towards fellow beings and an attitude of gratitude towards god for all that he has given will strengthen celibacy and make for further growth. (The answer to the question on hand has been elaborated a bit beyond its purview as a form of important general information to all Brahmachari-s with a view to help them achieve concrete growth)

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I am a man of 26. Its now 12 years since I first masturbated. Almost equal number of years I am trying to get rid of this habit but with no avail!
I am not able to control myself from ejaculating for more than 3-4 days in general. Pics of scantly clad women sometimes create havoc in my mind but more often than not I cheat myself by looking at them.
I want to get out of this problem. I just can't accept this situation. Its my dream to be a true bramhacharin. I am interested in spirituality for many years.
What should I do? Are there any exercise, visualization technique, etc which can help me? Please show some light in this regard.
Thanks

Answer

Q: How can one get rid of the habit of masturbation/ pornography?
A: The first and foremost requisite is the strong urge to achieve redemption from their vicious grip. Your intent is laudable and positive. In order to succeed practically, the following points carried out in tandem should help:

1. Keep the mind busy with constructive work:

This is one of the best panaceas in helping one stay clear of the problem. The desire to watch images & masturbate requires one to spend time, energy and thought in this direction. If you keep yourself busy with other productive work with an aim of achieving something valuable for yourself, this vice will automatically get squeezed into negation.

2. Indulge in physical exercise/ sport:

Regularly indulging in physical exercises or an outdoor sport that we like, helps convert sexual energy into bodily health and strength. The onset of lust and its growth into libido is nothing but flow of vital energy into the sexual domain. Exercise draws up energy from the sex center to our muscles and brain, thereby revitalizing the two. This will leave much less energy available for wanton activities.

3. Developing mental resolve:

This is the next important step. When one realizes the human body to be nothing more than a combination of bones, blood, flesh and other disagreeable secretions, dispassion will dawn at reality. Minus skin, the human body looks exactly like the cut up carcass of an animal. If

necessary go to a morgue and have a look at the cutup body on an autopsy table. We shun in distaste secretions such as pus, phlegm, urine and excreta when they come out and yet try to fantasize on the very same body which is a bundle of all of these! Isn't it such an irony? This irony is a result of 'maya' or illusion. Sensual attraction is just a trick of the mind. In the first place there is nothing really to be attracted to. Further to death, the skeletal bones of a person lie in a heap, if the rotting flesh is separated. Where did the beauty go then? It was never really there. Remember it is this very flesh and bone on which one wastes his vital fluid to no avail. With time, the most beautiful body develops wrinkles, ages and goes into oblivion. Where did the beauty go then? Again it was never really there. Wasting semen on the body of a woman is like throwing hard earned money and assets on a fake investment plan. At least money can be regained with effort; semen once lost can never, never be reclaimed. With every ejaculation man loses a little bit of his very self! In course of time he will age very rapidly and debilitate into a degenerate at the mental, physical and karmic level.

4. Food and prayer:
To the extent possible, avoid extremely spicy food. Give up eating meat, onion and garlic. If you can't, eat meat not more than once or twice a week. From my own personal experience, meat eating is not at all the food for the Brahmachari. It produces animalistic tendencies and is a sure shot in giving food for sexual thoughts. Substitute it with protein sources from the plant kingdom and dairy products. Give up alcohol, tobacco and other addictions completely. Set aside some time of the day to meditate upon God and request him sincerely and longingly to help you tide over lust and to give you strength to keep the mental resolve.

With honest and sincere practice, god always extends his hand. We alone are the cause of our failures. When persistence and commitment tapers, failure is bound to set in. With will power, determination and tenacity, no one can snatch away success.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have noticed that when I Lust with the eyes or thoughts I lose energy as well. How is the power being drained when no semen is lost? Also when I lust through the day I feel like I am in space most of the day. It affects me and makes me nervous and self conscience. I am happily practicing 100% chastity from now on. What are other ways to make my chastity 100 times more productive as far as accomplishments and intelligence. Is it just time?

Answer
Hello Carr :-)

Hope you are keeping well and enjoying the benefits of a celibate life with sustained efforts. Thank you for the query, coming to the answer:

Q: How does a man loose his energy through the sense of sight in spite of not engaging in the sexual act?
A: We perceive all in the external world around us only through the five senses namely:
1. Eyes -sense of sight
2. Nose -sense of smell
3. Tongue -sense of taste
4. Ear -sense of sound
5. Skin -sense of touch

Lustful thoughts reach the mind only via one of these five senses mentioned above. It is impossible for a man to experience the sex sensation without activation of one or more of these senses. So when you look at an object of lust, your eyes transmit this sensation to your mind resulting in the lustful thought. The mind in turn sends a signal to the sex organs towards activation. In a celibate committed and devoted to the concept of celibacy, such lustful thoughts cause mental and emotional pollution. This explains 'feeling dirty' further to lustful thoughts. Loss of energy is accompanied consecutively. Don't you feel a loss of energy when you get angry? It is very similar here too. Though this loss is smaller as compared to that from loss of semen, a cumulative of thoughts in the sex plane will make the seed come out eventually in a wet dream.

With sustained efforts, a disciplined life with adequate yoga or exercise and prayer to god for liberation, one achieves definite growth. It is very important to stay clear of all objects which fire up the sex plane through one of the above mentioned senses. That is, the celibate should stay away from sights, smells, food, sounds and physical touch which activate the sex plane. Coming to how long it takes, with every passing day you will find yourself brighter, happier, more cheerful and in possession of growing mental energy and ability. Further to 12 years of absolute chastity with not even a drop of semen loss (with the exception of the occasional period), the celibate is said to achieve superhuman powers and bliss incomparable to earthly standards along with the vision of god if he so desires. Also achieved is the power of total recall, wherein the celibate gets such a powerful memory that he can remember anything he wishes, however large it may be in magnitude. These are only some of the innumerable benefits and powers that he acquires. But the journey to this point is no less wonderful, and increases in bliss with every passing day of honest celibacy.

Trust this helps.

Wishing you all the every best in your noble endeavor of practicing 'Brahmacharya'
God bless and have a nice day :-)
Dhananjay

Question
Do you have feelings of doubt as to whether your effort is worth it? Do you feel that you are missing out on life's greatest pleasure and one that is easily available? If so, how do you deal with these feelings of doubt?

Answer
Hello Bruce :-)

Trust you are doing good. Sorry for being a day late further to some commitments. Thank you for the query, let me elaborate on the core of the topic so the answer becomes clear:

Q: What should a celibate do when he gets into a state where a sense of doubt regarding chastity arises further to depriving oneself of the sex-sensation and the thought of 'I'm truly missing out on something' creeps into the mind?

A. Why does man reach out to sensual stimulus as a source of pleasure?

On study of the great treatises concerning spirituality and a regulated and disciplined spiritual life, one slowly comes to realize that the 'soul' (defined as the microsm of the macrosm (god)) in its pure state is itself bliss. The word bliss here means a unipolar state beyond happiness. Happiness is bi-polar as it has the opposite –'sadness'. Bliss is beyond polarity. This unipolar state of absolute freedom and standing is the inherent nature of the

soul. The soul of every creature, be it man or animal is full of bliss, contentment and self contained. It is in a state of bliss further to itself, without requiring any external aid to propel it or contain it in this unique, lofty state. The treatises written by great masters teach us that, as soon as the soul descends into matter (further to identification with a body) by getting encased within the body, coverings of ignorance or 'maya' or 'avidya' start cocooning themselves around the soul. This results in the light and nobility of the soul getting hindered from reaching out (just as the clouds blocking the rays of the sun prevent them from reaching us). When this starts to happen, man whose basic nature is bliss (since he is actually the soul and not the body, mind intellect or ego) feels a scarcity of this bliss which he is originally accustomed to and goes in search of anything which appears to him as a source of bliss, for want of it (like a thirsty man in a desert walks for miles in the hope of reaching the mirage of an oasis, which is actually nothing but an illusion).

Sensual pleasure (derived externally through one of the five senses) is not really pleasure but only a tingling of nerves finally resulting in pain. Further to many successive births of indulgence in sensual activity as a source of pleasure, mans psyche begins to associate this nerve stimulation as the penultimate source of pleasure, for it has slowly forgotten its native state of 'soul bliss'. Most of us are in this state. It is here that 'Brahmacharya' comes as the ship for man to cross this ocean of delusion and reach the shore of 'true soul bliss'. By constant, persistent and honest practice of celibacy, man can slowly unwind and disentangle himself from this cocoon of 'maya' or delusion that he finds himself trapped himself in. Further to self-realization (total lack of bodily identification and acceptance that he is the soul) he gets into a state content in the self by the self. He requires no friends, parties, talk or anything else external for contentment, for he has realized the fallacy, temporary and hypocritical nature of everything external and the glory of his inner self and god.

When a man first starts on the path of celibacy, it is but natural that this percentage of 'delusion' is very high within him as compared to the percentage of soul bliss which is very minimal or almost non-existent. At this stage doubts sometimes do come as to the 'worth' of a celibate mode of life, which involves discipline and giving up of sensuality, for his psyche has long associated 'delusive pleasures' as agreeable. At such times, a firm and steady approach is required to tide them over and continue on the chosen path. What does a sprinter aiming to win the Olympics do? He sets aside all work, all merry, all junk food, all forms of distractions and focuses his heart and soul into the tough, hard and disciplined practice of preparing his mind and body for the final day. It is the same with celibacy which requires very consistent and honest efforts that are very Herculean at the start but with time, honesty and gods grace the sailing becomes more and more smooth.

All celibates have to go through the stage that you have mentioned initially. But with time, honest efforts and further to god's grace, things became easier. After around a year of honest celibacy (without breaks) the celibate reaches the next stage, wherein he cherishes and desires to be constantly in a state of unbroken celibacy, enjoying the new found bliss that has started to trickle. At this stage you don't 'miss' the old times but shudder at the thought of ever going back to that old state of delusion. When lustful thoughts do occasionally enter the mind, the celibate experiences pain, revulsion and guilt. All your energies focus at driving away these thoughts. The only thing you want is to be free of them and back to your state of 'celibacy' in thought, word and deed.

Trust this helps
God bless and have a nice day :-)
Dhananjay

Question
QUESTION: "hi. i m 25 yr old male. i m a very good ,honest, religious person with an

excellent reputation everywhere in society. an year ago i left my girl friend because she was not loyal towards me. i felt guilt despite knowing about her reality which was extremely bad, ., she was an infidel n cheating on me. but then in guilt i remembered of time when i was 16 yrs old. i saaw porn by accident and masturbated which became a habit for me. i became curious and i touched my mom and elder sister at their private parts in curiosity when they were sleeping. i felt guilt n said sorry to god and forgot everything completely.i never repeated that thing in my life and i never felt to repeat that despite i sleep with my sisters.now i compare myself with my girlfriend and feel exterme guilts of soiling my blood relations. i have ruined my life thinkinh it for past 1 year. i m totally unhappy . i feel i m worst in this world. i cry a lot when alone but i manage to behave absolutely normal in open. noone has idea whats going on in my depressed mind. i m unable to study. i have lost all my confidence. i m in pain. extreme pain.
i have always remained a shy guy. introvert kind. i have 4 sisters and a lone son in my family. parents always loved me and protected me a lot. i was brilliant at studies and work but in past 1 year this guilt has taken away anything. please help me. i feel so bad theat i cant discuss this shameful aspect of my life wth a psychatrist. i m in pain please help me. when i was 11 yrs old during summers my mom used to sleep topless with me. i used to get erection in curiosity. i used to hug her in curiosity of feeling her breast. i m such a bad person.. i have seen that sexual discussion was a taboo at my home. i was introvert. whatever obscene i saw on tv i kept thinking in mind only. i could not discuss it with anybody. m i such a bad person? i m loosing my life. i was so happy an year ago n now i think of suicide. please advise me in detail why did this happen to me despite being sucha religious and kind preson. why? please reply as soon as possible to help me out. do such things happen to all during teenage or i m worst? i feel that i m a very bad person who killed every relation. rightnow or in that age also i was never attracted sexually towards my siblings and mom"

ANSWER: Hello Supriya :-)

It is always best to talk things out, so the pressure leaves us and a solution could be worked out. Let me rephrase your queries and try to throw light on the subject:

Q: Is it normal for a person to feel and proceed with ‘attraction’ he might feel towards his siblings/ parents?

A: The concept of sexuality one feels for fellow humans of the opposite sex is itself a product of delusion. It is a result of ignorance at the innate level. Man in reality is the pure soul. The soul by itself is beyond sexuality. It has no gender/ age/ form or want. It is imperishable, everlastingly permanent, inviolable and in a state content in itself. Soul in a man or a woman is just ‘soul’, it is the body which has a male or female form. On physical death, it again becomes just the ‘soul’ without any bodily identification.

However for the purpose of creation, the great Lord has made it necessary for man and woman to exchange their reproductive elements and produce offspring. This is the primal purpose of the sexual act. Any extension of this act beyond the above said purpose leads man to associate sensual pleasure with this act heavily. He begins to look up to this act as a form of recreation and relaxation. Further to many lives in this mode of thought and action, he begins to look at any member of the opposite sex not as a manifestation of the ‘soul’ but as an ‘object’ of sex and so called sexual pleasure. Age, relationship and sometimes even gender (as in case of homosexuals) become immaterial to him. He starts to look at every living being only through sexually tinted sight. The other person is no longer a ‘person’ but only an object of sex. In order to achieve sexual satisfaction from these ‘objects’ he lies to them claiming true love, manipulates, cheats and uses cunning.

At the start of adolescence, sexual tendencies of previous lives slowly start to manifest. A strong curiosity and liking for the concept of sex begins to raise its hood. These are the result of former indulgences stored in the ‘causal’ body or the ‘karana sharira’, the depository of all our tendencies and karma. At this point of time, if the sex impulse carried over from previous births is very strong, the child might get propelled into unnatural acts of intimacy with siblings or parents without its own knowledge. Before it knows what is happening, it has stepped into ‘forbidden’ ground. Under such circumstances, it forms the duty of the parents to correct, guide and show the right path to the child.

The act of your parent sleeping semi clothed with you (whatever the purpose might me) during childhood is unfortunate. The first duty of a parent is to ensure that the surroundings and atmosphere the child grows in do not induce in it a tendency toward wrong doing or thinking. While your mother's action might not have been intentional, its result upon you has had a negative effect in the form of stirring up of sensual feelings and finally guilt.

Great sages and saints across the world advocate only one thing. To consider all fellow beings as mothers, sisters or brothers in effect. There is no other relationship in reality. Once a child is born to a man from one's wife, the man is advised to lead a life of celibacy looking at his wife as the 'Divine mother'. These masters were not fools to advocate such a outlook. They did it so man could transcend the concept of the 'sex delusion' and get in touch with the real bliss; 'soul bliss'.

As the saying goes, past is history. We are totally powerless to alter actions once committed. It is the present which is in our hands. With pure thinking, virtuous living, non-violence and love/ peace toward the world at large, man can raise himself out of the deepest wells of sin.

Consider what has happened in your life as a bad dream and work towards forgetting it. Avoid and stop the recall of negative thoughts from your past in any form, for this amounts to re-living them. Positive and constructive thoughts make us confident and cheerful. We are all human and we all err knowingly or unknowingly. The concept of suicide is that which is entertained by those who lack the will and determination to face life. I'm sure you aren't one among them. Human life is a very precious mode of existence attained by the soul further to innumerable animal births without intellect, discrimination and awareness. God feels happy and showers his blessings upon souls who strive towards virtue and perfection. No sin can tie man to delusion once he has realized his mistake and wants to sincerely become good.

Focus you energies towards work, exercise and doing good to people if possible. Develop a stance of love, peace and well wishing towards people in general. With positive efforts and prayer to god to redeem you from all sins, progress is cent percent assured :-)

Trust this helps, revert for clarifications if any
God bless and have a nice day :-)
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: thanks a lot for ur help. i m ok now. just one ques... what happenend to me during adolescence, is that normal? does this happen to others also? did this happen to u? please dont mind. i know i did that mistake for max 1 minute and never even thought about it again. i have already dedicated my life to humanity few yrs back, that too not because of guilt of incest but automatically my mind became like that. this guilt has arisen an year back only n now affecting my strengths and efficiency to live for living beings. please reply to it.. thanks a lot sir

Answer
Hello there :-)

Good to see that you are feeling better. Coming to your doubts,

Q1: Is incest common?
A: In the general sense considering the majority of people, the answer is NO. However as explained in my previous post, there are cases where it could happen intentionally or unintentionally, owing to past karma and lack of awareness and discrimination in the child due to its age & surroundings.

Q2: Did I go through any such experience?
A: By the lords grace, NO.

Its nice to see that you are working towards positivity. Keep up the effort and God will

shower his blessings for sure :-)

God bless and have a nice day
Dhananjay

Question
I work in a BPO, where the shifts are mostly in the nights and sometimes irregular. So it is not possible to get up early in the morning, every day. Should I give up this job to practice celibacy? Second,I am over 35. Is it ok to try celibacy now or will I not be getting any benefits at all?

Answer
Hello Pushparaj :-)

Great to see your interest as regards to celibacy. Thank you for the query, lets get to the answer.

Q1: Is it possible to practice celibacy, without the normal night sleep cycle and an early morning start?

A: The normal man functions at his best with regular hours of sleep at night and activity at day. Sunrise denotes the beginning of all activity with the advent of abundant cosmic energy in the form of heat, light and positive energy, while sunset denotes withdrawal. This is the basic norm on which all life in nature functions. You will have seen how birds start to chirp early in the morning all by themselves purely through their instincts without the aid of electronic alarms! There is not a single bird or animal on earth which stays asleep beyond dawn. Their morning tweets are a celebration of a new day and new life. Man however, due to various factors and reasons, most of which are a product of his degenerated mental state, chooses to ignore his innate voice to rise early, stays riveted to the bed and consequently loses the innumerable benefits of an early morning start to his day.

Why wake up early?
Early morning, before dawn (4 A.M~ 6 A.M) is called in Hindu philosophy as 'Brahmi muhurtham' which means the period of time most suitable for the attainment of 'Brahma jnana' or the knowledge of the Almighty creator, the 'Brahman'. During this period all forces and energies in nature are in perfect resonance for one to attain divine spiritual knowledge, the very objective of Brahmacharya. It is said to be the time when the gods come down to earth, to bless and uplift souls who are aspiring for liberation. This is the reason why a celibate is required to rise early. The man who rises early and indulges in communion with god gets great success in every mode of life.

One's career at the work front today forms an important part of his/ her growth at the worldly level. Even to concentrate on a life of spirituality or celibacy, one needs to ensure a constant supply of the basic needs (food, clothing, shelter) and backup capital for life post-retirement. Keeping the above aim in mind, it becomes necessary many a time to partake in occupations with erratic work hours, which might not be very conducive to one's overall well being. At such times a celibate aspirant might get into a quandary as to what should be done.

Ask yourself if you will be able to meet your current financial commitments & job satisfaction by a change over to a day job,

If yes- good, then by all means should you go ahead, for nothing beats the health and well being one achieves from the normal sleep/ activity cycle coupled with an early morning start and a life of ideal celibacy.

If no, you could investigate if there is a possibility of tempering these commitments, thus spreading your financial target to a longer point of time. Many a time we all run after money thinking it to be a source of happiness, while in reality money has very little to do with true happiness, beyond the basic needs mentioned above. Celibacy can still be practiced in this state, though it might not be as easy as with the former.

Life is always a compromise and a fine tuning process between what we want and what we can actually get. Everything comes at the cost of something. The merry making man who hops from one house party to another finds little time for spirituality, while the celibate spiritualist finds little time for merry making and eventually finds himself in a state with no further interest in what the world refers to as 'socialising' !!!... For he has started to get in touch with true bliss- His inner soul bliss, which is millions of miles ahead of the non-permanent happiness derived from external sources.

Ultimately, if one's commitment and interest in 'Brahmacharya' is genuine, sincere and persistent, god will eventually ensure that the path to growth is cleared of all obstacles and suitable conditions are created for the celibate.

Q2: Is it possible to derive benefits by starting a life of celibacy beyond the age of 35?

A: There is no age bar to a man or lady genuinely interested in getting into a life of celibacy. While sooner is always the better, better be late than never. Scriptures recommend a start age around 32~34 as the upper limit to achieve maximum benefits. This is further to the fact that the best sperm and vitality are within man unto this age. Beyond this age, the quality of the seed in a normal man starts to deteriorate. By transmuting the best of his vitality available during this period with unbroken celibacy for a period of 12 years, he can achieve the impossible. There are many instances of people in history who became celibates even beyond this age and yet achieved spectacular name, fame and self-realization. An age around 35 is still close enough for notable growth. So by all means should you get into being a celibate at the earliest :-)

Trust this helps, revert for clarifications if any
God bless and have a nice day :-)
Dhananjay

Question
hello im a 21 year old male and for spiritual reasons i want to be completely chaste including no masturbation or porn watching but im having trouble i am sex addict my father is a sex addict my grandpa is a sex addict we cant enough of it want all the time no matter what our age is i am the only one trying to break and constantly surrounded by temptation since Americans morals are crap so what can i do ive tried support groups prayer fasting nothing seems to work my urge always wins what can i do any advice helps

Answer
Hello Tony,

Keep the interest in celibacy going. Thanks for the question, let me try to shed light on the matter

Q1: What is the best method to ensure continuous success in celibacy?
A: To put it in one word, that Brahmachari succeeds in continuous celibacy who has constantly persevered in this direction, long enough to tip the balance in his favor as regards to breaking even his negative karma. In other words, celibacy becomes longer and longer and finally life long, as the celibate reaches higher and higher states of purity (by honest efforts, consistency, perseverance and reverence to this mode of life) whereby his negative (delusive karma) starts to melt away to nothing. If negative karma leading to impurity is very heavy, it may take more than one life. This is the final reason for achievement or non-achievement of celibacy.

The reason behind this is very simple. Every time we indulge in sinful or virtuous activity (in thought, word or deed), we etch karma into our account. This storehouse of all +ve and -ve karma is stored in our causal body or the 'Karana sharira'. Every action we indulge in produces a 'Samskaara' or a mark. These 'Samskara's' in turn produce 'Vaasanas' or tendencies.

Lets say a man has indulged in very frequent sexual activity for recreation, being attached to the concept of sex very strongly over many past lives, then a strong 'Samskaara' for the desire to have sex gets etched in his 'Kaarana sharira'. Further to the presence of this strongly etched Samskaara, he develops the 'Vaasana' or a tendency that pulls and attracts him to any object related to sexuality. If he is unmindful of its dangers and takes no efforts to curtail this tendency, he slips deeper and deeper into sin as the tendency gets stronger and stronger. On accumulation of such tendencies over many lives, the 'Samskaara' becomes very strong, so strong that it almost appears to be a part of his nature.

This is the case in most people who say sex is their birth right to pleasure and a human need. In reality, the concept of sexual pleasure is totally unreal. It is not the real nature of the soul which is pure and clear. Sexual need is an indication of ignorance etched in the person, a trick of the mind. It is here that celibacy comes as a cure. With continuous and honest celibacy, man can gain freedom from this 'Devil' called sexuality.The ways of achieving this goal, will become clear in the next question.

Q2: How does one achieve continued success in celibacy?
A: To go about achieving this, which is what Brahmacharya is all about, one needs to take steps to kill the familiarity of the sexual sensation in every possible way. The following methods will be helpful to achieve this:

1. Indulge in yoga, exercise or any other physical activity on a daily basis. This converts sexual energy into health and strength. The portion of semen meant for the physical nourishment of the body gets sublimated.
2. Keep the mind busy with adequate intellectual activity. When you spend time on constructive activities, there is less time for the mind to wander onto objects of the senses.
3. Indulge in spiritual sadhana consisting of prayer, meditation and pranayama. Pray to god honestly and sincerely to help you tide over the onslaught of the senses and become a true 'Brahmachari'.
4. Give up eating stimulant foods containing onion and garlic. Stay clear of alcohol, tobacco and other addictions.
5. Get up early in the morning and indulge in yoga (shirsasana or head stand is very helpful) & meditation. Keep your thoughts pure through the day. At the slightest sign of a lustful thought entering the mind, divert the mind to productive activity and ensure the thought doesn't grow. Stay away from company not conducive to this mode of life. Unless Brahmacharya is carried out in thought, word and deed it will not bear fruits beyond a limit.
6. If you are falling prey to the act of masturbation or sex, take a challenge not to indulge in the same for 15 days, on achieving this increase this limit to 20 days, then one month and

so on. Once you succeed in celibacy without breaks for more than 3 months, the path becomes easier. A yogi who practices absolute Brahmacharya for more than 3 months and then loses his semen in masturbation or sex, will experience almost no pleasure or even pain during ejaculation. This will help him develop distaste for the concept of losing his semen.

With honest efforts, true practice and devotion to god success can be yours. Increase the period of abstinence with every passing day. Within a years time, you can achieve growth by leaps and bounds.

P.S : Please go through 'Past answers'to help widen understanding.

Hope this helps, revert for doubts of any
God bless and have a nice day :-)
Dhananjay

Question
Hello,
Thank you for your time and effort.
Does masturbation make one's face ugly?

Answer
Hello Matti :-)

It's always a pleasure to answer queries from interested readers, coming to your doubts:

Q: Does masturbation makes one's face ugly?
A: Masturbation is an unnatural act of release of the reproductive element present within. The purpose of the sexual act is progeny and nothing more. With masturbation, man deviates further into the realm of delusion and ignorance. With every act of masturbation, he affixes more and more of his faith into a concept lacking in substance. The act makes him fantasize, imagine and delve his very self into nothingness. This is one of the major psychological consequences.

Now coming to the physical after effects of masturbation, each and every act of this artificial release of sperm debilitates and destabilizes the vital energy (Prana). Prana is the essence of all thought, energy and consciousness. It is the direct manifestation of the soul energy. A man is alive as long as the soul resides within. On exit of the soul the resultant form is a dead body. With every act of wastage of semen, one loses a fraction of his very self or soul. Mark how one feels tired, weak and lifeless further to ejaculation. Mark the burning eyes, loss of life energy and irritation on discharge of semen. Further to a long mode in such a lifestyle, all the vital organs, the spine and brain become weak. The man starts to age prematurely. Semen when analyzed is found to contain large amounts of cerebro-spinal fluid. The same ingredients which go into making our brain and spine also go into making semen. Constant loss of semen will eventually weaken the spine and brain. This is one of the major causes of back pain related problems among the majority. All mental faculties like memory, concentration and determination start to lessen and finally disappear. On the contrary, a few months of celibacy completely cure most back and health related problems, make one cheerful, energetic and positive. True celibates rarely if ever suffer from any disease or debility. Even if they are afflicted by some disease due to past karma, they recover in no time. This is due to the high immunity and resistance the body develops further to re-absorption of vital fluid.

A man who transmutes his seminal energy into 'Ojas' develops a beautiful complexion, sparkling eyes, shining cheeks and an attractive personality. Conversely, loss of semen by

masturbation or otherwise has the opposite effect. Loss of vital power makes the face drawn, weak and lusterless thereby imparting ugliness.

Words fail to describe the positive effects one gains from this noble mode of life called Brahmacharya. The true Brahmachari attracts universal, divine cosmic energy onto to himself in vast quantities. Brahmacharya makes one reach a state where he is in perfect sync with the universal cosmic energy. Nature starts to work with him and for him. There is perfect harmony in all spheres. Trouble rarely, if ever befalls him as nothing seems to go wrong. He succeeds wonderfully in whatever action he endeavors upon. He casts a great impression wherever he goes and thus wins over people with his nobility and virtue. A true Brahmachari needs not the aid of cunning, guile, manipulation or dominance to succeed in the world. Presence of enormous divine energy within him makes even wicked people treat him with respect and consideration. No one can remain oblivious to the radiance and nobility of a true Urdhvareta.

I would request everyone who reads this to lead a life of true celibacy in thought, word and deed for a few months and experience the truth behind this wonderful experience called Brahmacharya.

Hope this helps
May God bless you, have a nice day :-)
Dhananjay

Question
Hi Dhananjay,

It's almost 2 months that i did brahmacharya again. How are you?

I'd like to ask you again. But this time it's about wet dream.

How often do you experience nocturnal pollution since you've been practicing celibacy? I mean, do you usually have it monthly or so?

Second, Does this wet dream stops with continued practice of brahmacharya in the long run? Maybe you can have some inputs to us. You know its mechanics,etc. Cause, this time, i have a doubt that maybe this thing indicate -- the occurence of wet dream, it an indication that it is already the limit of maintaining brahmacharya. beyond that, it is not needed.

Please shed some light. Thanks.

Answer
Hello there,

I'm doing good. Its very nice to see that you are putting efforts into the practice celibacy, coming to your queries:

Q1: Do wet dreams stop with constant practice of 'Brahmacharya?
A: A wet dream in the general sense is the expression of unfulfilled desires in the awake state, during the dream state. If sexual wants and desires are let to blossom while we are awake and consequently suppressed, they manifest in the form of erotic/ sexual dreams which may or may not lead to a wet dream (emission of vital fluid). If the intensity and involvement in the sexual fantasy is very strong and deep while awake, there is a high

possibility that the erotic dream might turn into a wet dream, i.e a dream accompanied by emission of vital fluid. Again milder indulgences in fantasies during the awake state might produce a sexual dream of lesser intensity, but without emission.

If a celibate practices true celibacy in thought, word and deed for a long period of time he can reach a state where he no longer has wet dreams. This state he reaches, further to elimination of most gross and subtle impurities in his physical, astral and causal bodies. If at all there is an occasional emission of fluid, it will mostly be a small amount of prostatic fluid being flushed out by the prostate gland for occasional cleansing (such emissions will not be accompanied by erotic/ sexual thoughts or fantasies). In fact the subject might not even know when the fluid came out as he would have experienced deep dreamless sleep and finds a very small amount of fluid emitted upon getting awake. This is accompanied by a sense of freshness and wellbeing, unlike a nocturnal sexual wet dream which results in weakness, dullness, depression and a sense of guilt. Such cleansing in a true celibate is very occasional like say once or twice a year. It does not fall in the category of a erotic wet dream which is debilitating.

Q2: How often do I experience wet dreams?
Elaborating whether I experience or don't experience wet dreams might be a little out of context as it would result in self-promotion. But I can vouch for the fact that wet dreams stop or almost come to a standstill once gross and subtle impurities (toxins) have been removed to a large extent. Again one never knows if the level of purity one has attained is really enough for life long stoppage, except by future experiences of success or failure. It is best to bear in mind that we are students in this path and be alert and humble.

To sum it up, a celibate has to constantly be on guard against the onslaught of senses which can stir up the latent lust present within. No amount of effort is enough, for we are always short of the mark by a few degrees. The day we think ourselves to be beyond lust, that day we fail and get to see our short comings. We see there's 'So little done and so much to do'. But with constant perseverance and devotion to god, success will ultimately come. As to when one succeeds in reaching this state beyond lust, Lord Krishna tells us in the Bhagavad-Gita:

" The objects of senses but not their relish turn away from the abstemious man. Even the relish turneth away after one has realized the supreme " - Chap.II verse 59, The Bhagavad-Gita

Which means:- A man by restricting his senses may refrain from the objects of sense enjoyment, but the taste for enjoyment remains. Even this taste leaves man after he has realized the supreme.

So till the final goal called self-realization is achieved, one is ever a student and ever prone to onslaught of the senses. He may fall from his state of celibacy at any point of time if not vigilant. Only honest effort and humility can help one reach the goal.

Trust this helps,
God bless and have a nice day :-)
Dhananjay

Question
Could you tell us about your struggle with reaching the state of celibacy?
Thanks.

Answer
Hello Matti :-)

The results of a celibate life will probably seem more important than the struggle one has to go through.

I thank God for having been kind enough in giving me what little success I have had in the practice of Brahmacharya. Reaching continued states of celibacy no doubt calls for constant effort but the will, grit and determination required is supplied by none other than the Blessed lord. Our efforts and struggles pale in comparison to the kindness, consideration, compassion and patience god shows to the aspirant celibate like a loving mother who intently teaches the little child with never ending patience and waives off the child's outbursts of anger and immaturity with unconditional love and presence.

Beyond this, there isn't anything much in my endeavor worth writing or talking about. I consider myself a striving student of celibacy like anyone else out there, keeping a vigil against the senses, praying to god for continued success and thanking him for having given the jewel called Brahmacharya

God bless and have a nice day :-)
Dhananjay

Question
QUESTION: my wife is celibate through choice why can she manage it and i cant?;i find i need a sexual expression

ANSWER: Hello there,

Thank you for the query lets try and get to the answer,

Q: Are women more successful in the practice of celibacy?
A: When we get to the fundamentals and basics of what a living being is all about, we get to learn that an insect, bird, animal or man are all nothing but 'souls'. None of them are the body, mind, intellect or ego. If all living creatures are souls (The highest and purest form of universal consciousness which is beyond delusion) then why so much misery across the earth? The answer is that we are all veiled by numerous layers of 'Avidya' or ignorance. This ignorance which has cocooned itself in multiple layers around the soul, makes it forget its true, lofty and independent state of being self-content and makes it wander in search of 'apparent pleasure' which it erringly assumes to be present outside (through the senses). In reality, any pleasure got via external sources is temporary and lacking in substance. It will ultimately lead one back to the domain of pain.

A man or woman is nothing but the soul. The physical characteristics differentiating man and woman are only at the body level. The soul has no gender, age or type, it is just the soul. After death, when the physical body has ceased to exist, it becomes just the soul bereft of association with a male or female body.

The 'need' which one feels towards the sex sensation is nothing but deep rooted ignorance and trust in that which is untrue, unreal and illusory to be a source of pleasure. Constant association with untruth makes man believe it to be the truth.

The success of a man or lady in the practice of celibacy hence has nothing to do with their gender. Success in celibacy gets more pronounced as the percentage of delusive impurity within reduces. Addressing your case, it is very probable that your wife is in a state of better realization of reality at the innate level. Spiritual levels differ from person to person based on past karma and tendencies.

With sustained efforts and prayer to god, each and everyone of us can reach higher and

higher states of purity, whereupon celibacy becomes effortless and natural.

Trust this throws light
God bless and have a nice day :-)
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: yes its beautiful light,living in that light every day ,i lapse sometimes,yes my wife is more advanced,i have more physical needs i think im more insecure,we only live this physical life once,and i feel im missing out,i know were reborn ,on asuperier plane,our planet is so full of physical temptations;apart from praying how can i resist them?

Answer
Hello Clifford :-)

Leading a life of purity and chastity is one of those paths which is tough and bereft of gloss at the initial stages, but leads to great bliss and serenity as one advances. The path of sensual pleasure is the quest for an illusory objective which is exciting at the initial stages only to desert one in great pain finally. Even the man who chooses the second path ultimately realizes he has been cheated by the so called exciting senses, and finally has to revert to the first path. There is no other way to eternal bliss. Why not save ourselves of trouble by listening to the voices of great masters who have written books of substance like the 'Bible' 'Qoraan' or the 'Bhagavad-Gita' ?

After all as Lady Eleanor Roosevelt once said "Learn from the mistakes of others, you cannot live long enough to make them all yourself" - The smart man saves himself trouble by absorbing wisdom present all around him.

Life of the spiritual celibate might look drab and bland to the sensual man, but he will eventually realize one day that the celibate is in fact actually pursuing the short-cut to the land of eternal bliss, while he himself wasted time, energy and might in taking the attractive but dead end road to misery. And then, he has to travel all the way back to the crossroads once again and take the only true path to the land of bliss - The path of purity, godliness and virtue.

God has given man some great weapons to fight temptations. They are Intelligence, discrimination and contemplation. Used rightly, they tell us what is right and what is wrong. All that is required once we know this is an iron determination to implement the suggestion given by the soul through the above mentioned instruments. The soul is higher than all other faculties. Each and everyone of us can hear the voice of the soul if we set time time aside to sit quiet, contemplate and concentrate on divinity. This is what meditation is all about. The tool used to calm the mind and evacuate it of its modifications is 'Pranayama' or control of the vital energy achieved through regulated breathing. Practice these two after learning them from a knowledgeable source. Constant efforts ultimately bear fruit.

P.S: Also kindly go through past answers related transmutation of vital energy on this portal

God bless and have a nice day :-)
Dhananjay

Question
I have been chaste one month and 3 days then had a wet dream, I hate it sooo much. I cannot believe that I am still dirty, I have abstained and guarded myself every day, I find

women to be SUPER attractive when it is that I do look at them. I try to avoid looking unless I like her personality and consider her as a friend and a life mate. But I do not feel too weak it's been since last night and I already feel myself strong and confident again. Could this discharge be from my past lustful thoughts that is coming out now, even though I have been good all month?

I long to be chaste in word deed and act, with my eyes mind and body until I get married and then only to have babies. Thank you for taking time out of your day to help us reach pure chastity!

Carr

Answer
Hello Carr :-)

How are you doing? Keep the efforts at maintaining celibacy going. Coming to the matter on hand,

A celibate aiming at achieving genuine growth should abstain all contact from members of the opposite sex during the initial years of celibacy, till his mind no longer responds to stimulus as it used to. The slightest tendency of the mind to revert to old ways is an indication that he is not yet ready to be oblivious to such contact. Our causal bodies are storehouses of past delusive actions associated with the opposite sex, relating them as sources of pleasure. A few months of celibacy cannot undo these strong tendencies present within that are of large magnitudes.

The sexual sensation lies latent and dormant even in very advanced celibates until one reaches the state of self-realization. Abstinence and withdrawal from the senses at most only make these tendencies dormant and weaker. But the seeds of sexuality are still present in their full might deep within. If conditions favorable to their development are allowed, they will germinate into plants of desire and passion. It is for this reason that a celibate who wishes to totally redeem himself from the effect of lust is advised to lead a spotless life of chastity in thought, word and deed for a period of 12 years, whereupon he realizes his self and gets the vision of god. After reaching this state, there is no gear of fall, for he has roasted these seeds of sexuality and they have lost the power to raise their heads. Any break resets the clock back to zero and he has to start all over again.

Wet dreams are an indication that we have to strive harder and keep ourselves moire focussed on the objective. They are most often a sign of lack of consistent efforts.

Keep the dangerous tendencies in check, be ever vigilant and never let sexual thoughts grow. Curb and nip them at the bud by diverting the mind into other domains. The desire to look at a beautiful woman stirs nothing else but sexual feelings eventually, for the apparent physical beauty is in itself a delusion. Keep this tendency in check. With honest efforts, right lifestyle and prayer to god, success eventually comes.

Wishing you all the best towards success,
God bless and have a nice day :-)
Dhananjay

Question
Dear Dhananjay,
I'm a guy that plays sports(Basketball) and the weird thing is, when I abstained from sex for 18 days, every time I woke up in the morning to work out, I felt very light on my feet, it was like my (light body) had increased and my focus was on point, my whole body felt tightened and wholesome,very fast and strong on the court than I ever was and even jumped higher gracefully without no waste of energy, no fatigue, It was almost like as if I was invincible and could do what ever i wanted as a point guard. But when I got caught up in sexual activities, I felt a huge drainage of energy expelled from my body, mentally and physically weaker, fatigue started to set in and I just didn't feel like doing anything. At first I felt like a super being, I need to know if that came from the 18 days Brahmacharya practice and what was taking place in my body during that period of obstinence?

Thank You
Troy

Answer
Hello Troy,

Great to see you are experiencing the effects of Brahmacharya.

Brahmacharya is the gateway to superior success and accomplishments in every walk and field of life be it materialistic or spiritual. By conservation of his vital fluid man can achieve the impossible. Semen is the net sum of all energy and greatness within man. He who wastes this vital fluid for recreation ultimately loses everything while he who conserves and transmutes this great essence will shine like a star in whatever endeavor he engages. The purpose of the sexual act is procreation (production of offspring) and not recreation.

When you remained celibate for a period of two weeks or so, your body went through freedom from regeneration of semen, which it has to with great stress in a person who constantly loses semen. To get a clear idea of how this actually works, kindly go through past answers on this portal with the following titles:

* " Forms of semen"
* "Advice on technique"
* "Inquire"
* "Is sex, lust bad for health"

This will help widen understanding and throw light.

God bless and have a nice day
Dhananjay

Question
Hi Dhananjay,

I hope all is well. I'm still going strong and experiencing the many benefits brahmacharya has to offer. Although now I feel that I need to move to the next level, Guru devotion. I often read a lot about this but have never tried it up until now. It has really helped me a lot when temptation arises. I think upon the Swami that visits in my area during these tough times and the lustful thoughts go away almost immediately. I feel as if a part of him comes over to me. Can you explain what happens on an energetic level here?

Also I will talk to him about this the next time he comes around. But I assume he will already now as he is highly intuitive when ever I speak with him. How should I approach him with this? Do you think there might be a chance that he will direct me to focus on another person for example Swami Vivekananda?

Michael

Answer
Hello Michael,

Keep up the efforts at Brahmacharya going. Coming to your queries,

Q: How does "Guru Bhakti" or devotion to one's spiritual master help in progress?
A: The Guru or spiritual master is a word formed from the two Sanskrit letters (Ga- Meaning Ignorance, Ra- meaning dispeller) it means one who dispels our ignorance. A true Guru is considered as a medium through whom God works. Great character, mental strength, compassion and understanding are the signs of a great master. A true master is beyond selfishness and has the sole objective of uplifting and inspiring his disciples. A good Guru analyzes the strengths and limitations of his disciple (evolutionary level) and accordingly professes him on the nature of the spiritual past most suited.

On a parallel note, the advancement of a spiritual aspirant depends largely on the devotion, love and respect he has for his Guru. There is the story of an ancient yogi from India who mastered all spiritual powers and was a celibate of immense power. His name was 'Gorakhanath". The story goes that at the point of time when he was a beginner and had enrolled himself into the hermitage of a great saint for spiritual initiation, the saint took his disciples to the forest to test their devotion. He installed a sharp spear under a tall tree, asked the disciples to climb the tree one by one and jump headlong into the spear. Naturally all of them refused to do so. Gorakhanath unhesitatingly climbed the tree and jumped headlong onto the spear. At the last second when his head was about to touch the tip of the spear the saint with his yogic powers ensured him freedom from death by turning the spear into a bed of flowers. This was possible due to the immense devotion and unconditional faith Gorakhanath had for his Guru, the Saint. The other pupils, doubted the Guru as the representation of God and weren't committed in totality to the Guru.

If our longing, efforts and sincerity at attaining high levels of spirituality and Brahmacharya are true and genuine, God undoubtedly sends forth a Guru who is commensurately knowledgeable and noble enough. But this wholly depends on our trueness and devotion to the concept at hand. The more true we are, the better will be the quality of the Guru.

There is a Sanskrit saying from Indian scriptures: "Acharya devo bhava" - Treat the master as God. When one has such an approach and devotion to one's master, he succeeds in winning the trust, love and affection of the master and Godliness flows from master to pupil. It is actually a flow of energy from the region of higher concentration (Guru) to the region of lower concentration (Pupil). The effectivity of energy transfer depends on the knowledge and

pranic energy or universal consciousness within the Guru. One who is a great guru is always a strict celibate. A man who wastes his vital energy can never be a great Guru. To transmit knowledge at the highest level, one has to undoubtedly be an Urdhvaretha and the receiving pupil has to be an ardent and true celibate.

Trust this helps
God bless and have a nice day :-)
Dhananjay

Question
Hello there,
I have been practicing celibacy for a couple of days now and having more erections than ever before . So my question is, what happens to all the semen that rose up in the private area after the erection subsided? and I mean without any release. Does the semen absorb back into the body? does it start transmuting into energy? I'll be looking forward to your feedback on this .

Thank You

Answer
Hello DJ,

Thanks for the query, lets try to get to the answer,

Q: What happens to semen that has been generated further to an erection if there is no ejaculation?
A: For semen to get fully reabsorbed into the body, it requires continued periods of celibacy in thought, word and deed beyond three to four months. During this time if unchaste thoughts were to be entertained, semen flows out in a wet dream and no reabsorbtion occurs. The first three to four months of celibacy do not involve reabsorbtion to a large extent but consist of non-production. The body which was earlier required to replenish lost reserves of semen now gets a breather and reduces this process. Removal of onus on the body to generate and ready semen results in increased vigor and vitality.

The reason why frequent erections are observed in the beginner celibate is due to the previous conditioning of the mind and psyche towards constant sexual activity. As celibacy gets longer and longer, this unnatural need of the mind and body for sexual gratification reduces.

For innate details on how this process works kindly go through the topic 'Forms of semen' in past answers on this portal

Trust this helps
God bless and have a nice day :-)
Dhananjay

Question
Hey Dhanajay,
This may sound strange but I just wanted to ask this

question out of curiosity and to be thoroughly educated on the practice of celibacy.

If a person is masturbating but doesn't come or stops before they reach that point, is that person still weakening the body's strength by masturbating even though no semen has been expelled from the body . Are your body being more relaxed more weakened ?

Answer
Hello Yang,

Coming to the question on hand,

Q: What are the effects of masturbation without ejaculation?
A: Masturbation is firstly an unnatural act that leads to frustration and problems. The purpose of the sexual act is procreation or production of offspring. Any other intentional indulgence in the sexual act or related activities leads to pain and suffering in the long run.

When a person stimulates himself sexually to indulge in masturbation, it is an activity without a valid aim. On the one hand he is stimulating himself to achieve an erection, while on the other hand this erection whose aim is to generate sperm and procreate doesnot have a valid target (a legally wedded spouse also wanting a child). This tantamounts to a person driving a highspeed vehicle into a dead end alley and crashing against the wall. This is exactly what happens each and every time masturbation is carried out. Immaterial of whether one ejaculates or doesnt, the subject causes immense harm to himself at the mental, physical and psychic levels. In case of masturbation without ejaculation, serious chances of developing diseases of the prostate and related sex glands exists. Ultimately, he who masturbates without ejaculating will eventually loose semen in a wet dream, for his thoughts are impure.

To sum up, it is a debilitating activity which causes harm at all levels. Real strength, happiness and bliss can be attained only with one mode of life:- "To treat sexual activity as procreational and drop it from the list of amusements one indulges in"

Kindly go through past articles on masturbation on this portal to go deeper into its effects.

Trust this helps

God bless and have a nice day :-)
Dhananjay

Question
hello,

Thank you for your answers here. It's great.
Can you relate to us 'How does brahmacharya practiced in Islam'.

Though we have different system of belief, it has been for many years till then that i realized the benefits of brahmacharya- which i simply term it as 'chastity'. Yes, i cannot deny the immense energy derived from it ones it is practiced with devotion. It really enhance the practice of meditation – for us, it is Salah.

Yet, just wanna tell you that i'm a little cautious about extending it beyond limit. In the Qur'an, in addition of not having sex during menstruation, during daytime of fasting, and during 70 days of Hajj, in Surah Baqarah verse 226 if i'm not mistaken, it is said that it is not allowed to take an oath of not having sex with ones legally wife beyond 4 months. On the otherhand, masturbation is haraam (means forbidden) from puberty upto marriage (that is, from 14 years old upto 25. Meaning more or less 13 years).

Because of this, seems like, i'm in the state of doubt or 50-50, weather to pursue it like upto years. I say this because, i usually break it intentionally every after 4 months fearing that i'll commit a serious mistake against the 'divine law'. Not that, i cannot resist the urge because i now find it easy to do it. It is just a matter of following the guidelines of brahmacharya like what you have outline here.

Can you please enlighten my humble inquiry about this sir Dhananjay.

Maybe you already have a glimpse of an inquiry like mine here. I say this because maybe I haven't yet encounter a Qur'anic verses about it. Also, maybe there were words of wisdom from Muslim saints about this that I didn't yet encounter.

My sentiments here put me into tears due to your answers. I can feel your honesty. I really do.

Wishing you a good day and happiness..

Answer
Hello K,

Delighted to know of your interest in Brahmacharya, Thank you for the questions let me try and answer:

Q: What is the importance of Brahmacharya in Islam and for what periods of time can it be practiced?
A: While I'm not an authority on Islam, I shall answer this question based on the Universal concept of Brahmacharya, cutting across religion, caste, creed and geography.

Brahmacharya is defined as "Abandonment of and freedom from sexual enjoyment for ever in thought, word and deed at all places and times". The aim of indulging in this train of thought and action is to free ourselves from the grip of ignorance, delusion and evil and unite ourselves with the supreme creator, thereby attaining infinite bliss and meeting the purpose of the human life.

There is a saying in the Hindu scriptures "Tad ekam sat, vipraha bahudha vadanthi" - He alone is real, He is only one - The sages call him by various names. It means the supreme creator is only one; religions are only different roads to reach him. All religions are true and real. All religions when practiced right lead one to the supreme creator. Mohammed the prophet called him as 'Allah', Hindu sages call the blessed lord as 'Brahman', Jesus the sage called him as 'Christ'. All these great sages were beyond petty concepts such as hate, greed, fanaticism and ignorance. They preached a religion with the sole aim of liberating mankind from suffering and uniting it with the blessed lord. Any man who is true to himself becomes saintly immaterial of his religion.

Brahmacharya is the direct road to lead one closer to him -'God'. What is it that keeps us in the midst of pain and suffering and away from him? It is the result of our past sin and

ignorance that has wound itself in layers around our 'self'. If man wishes to unwind himself from this sin he cannot achieve it without the practice of celibacy in thought, word and deed. By the honest and true practice of celibacy for even a few months anyone can personally observe that the inherent nobility, kindness, love, affection, strength, peace of mind and sheer bliss present within starts to surface. In other words man starts to unwind himself from the grip of pain and starts moving towards the domain of supreme bliss. He starts his journey towards perfection and eternal divinity.

In the Qur'an it is said: - "Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women,and truthful men and truthful women, and steadfast men and steadfast women, and humble men and humble women, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him – Allah has prepared for all of them forgiveness and a great reward. (Al--Qur'an, 33:36)

What does this signify? It directs man to surrender himself to the lord, be kind to fellow humans, follow the path of truth, indulge in austerities to cleanse ourselves and follow a life of celibacy to disentangle ourselves from the grip of evil.

Mohammed the prophet has clearly stated in the Qur'an that the aim of Islamic teachings is to help one progressively transcend from the natural state to the moral state and from there on to the final and high spiritual state.

Allah further says:- " Follow not the footsteps of Satan" - (Al-Qur'an,2:209)
Here the footsteps of Satan are all those activities and temptations that take one away from Allah or the supreme creator. When Satan or ignorance beckons us to follow him, it doesn't show us the ultimate destruction it is leading us to. Rather it makes us take one small step at a time which appears harmless. Once a few steps are taken on this slippery slope called evil, Satan's (Ignorance and delusion's) job is done and one is sure to slide helplessly to his doom. So it becomes very important never to even take the first step and keep oneself ever vigilant against lust.

It is further said:-
"Indeed he truly prospers, who purifies himself" - (Al-Qur'an, 87-15)
Indulgence in the sexual act however less frequently keeps familiarity of the sex sensation as a source of delusive pleasure alive. As long as this familiarity is kept alive, the gates of purification cannot open.

The sexual act is legitimate for only one single purpose - 'Procreation'. The moment man indulges in this act for a purpose other than producing offspring; he is offering a seat to Satan or ignorance in his mind, body and psyche. The Holy Hindu sages have declared "A man can visit his wife and have intercourse with her once per wanted child".

The concept of sex for pleasure in marriage is a trick resorted by those who have no other bond other than the bond of physical sex. This concept is not true love. True love is never selfish. True love doesn't require the gratification of carnal pleasure to support itself. Man and wife can enjoy true bliss and togetherness once they practice a few months of combined celibacy. They will then see the real benefits of chastity and the deep, true love that blossoms between them which was never there while being in a sexual relationship. It is hard at the start to go into such a life, but then nothing special comes without effort.

It is said that a man and wife who practice celibacy with purity incur the appreciation and blessings of Gods from above. No statement can be truer. Words fail to describe the bliss, positivity and strength gained by such a mode of life. I would request people to get a real

taste of this concept by leading a life of celibacy for a few months and see how their life improves at the mental, physical, material and spiritual levels for themselves.

If you are practicing periods of celibacy lasting up to four months, it is a clear sign that God is already with you and has his hand upon you. Only a handful of people succeed in remaining celibate for such periods of time. I would request you to take your wife into confidence towards reaching longer periods of celibacy and finally becoming a celibate for life. One reaches great heights further to such a life at the physical, mental, moral and spiritual levels and loses nothing.

Trust this helps
God bless and have a nice day :-)
Dhananjay

Question
Hello there,
I just wanted ask, does working out everyday like Isometrics,
push-ups, running, weight lifting; help a lot during
Brahmacharya practice ? like giving your mind, body, and
spirit a boost ?

Answer
Hello Tony,

Coming to your query,

Q: Does physical exercise help in celibacy?
A: Physical exercise is one of the important requirements for transmutation of sexual energy into health and strength. As explained earlier, semen has three important functions namely:
1. Help revitalize and strengthen the physical body
2. Help develop a keen intellect
3. Help in the formation of 'Ojas' or divine energy to aid spiritual growth.

Physical exercises are paramount in ensuring that the portion of semen required for revitalizing the body is absorbed. Lack of physical activity will make that part of semen to go out through a wet dream

Trust this helps
God bless and have a nice day :-)
Dhananjay

Question
Hello there Dhananjay,

I wanted to ask, how many hours should one sleep everyday to
keep perferct Brahmacarya & is it better going to bed early
or late ? or does it matter?

Thanks,
Tony

Answer
Hello Tony,

Hope you are keeping fine. Coming to your query,

Q: What should be the duration of sleep for a celibate?
A: It is best to give the body seven to eight hours of deep sleep. Early to bed and early to rise is the formula on which one should base the sleep cycle. Waking up early in the early morning and performing physical exercises and meditation is the best approach conducive for celibacy.

Trust this helps
God bless and have a nice day
Dhananjay

Question
QUESTION: sir, It really inspiring that you are showing a path of encouragement to those who are fighting with tooth & nail
to refrain themselves from sexual thought & activities.
sir my question is that after having a self control I tend to loose my semnatic fluid within a month which really break my confidence . so sir how can I came out of those frustration?

ANSWER: Hello there,

Hope you are doing good. Thanks for the query, let me try and answer.

Q: What is the way out for a celibate from wet dreams?
A: Wet dreams are a result of hidden and suppressed sexual currents from within which find a way out during the dream state. They are also the result of strong sexual karma etched into the causal body or the 'Karana sharira' - The repository of our past actions. Overcoming this problem will require very honest efforts, determination and a strong, nonfluctuating desire to be free from the grip of sexuality. Most importantly, unswerving devotion and love for god with constant prayers to redeem us from the illusion of 'Maya' is important.

At the physical level a celibate must indulge in yogasana/ physical exercise on a daily basis without fail to support transmutation of the vital essence. At the mental level, one must keep one's thoughts pure and free from anger, passion and excitement. It is also required that one sets aside some time of the day to meditate upon god (without asking for any materialistic wants) with an intention of gratitude, love and devotion.

With constant efforts based on honesty, sincerity and determination, success will slowly come and wet dreams become less and less frequent and finally disappear. This will aid the celibate in making concrete progress towards becoming a total 'Urdhvaretha' yogi.

Trust this helps
God bless and have a nice day :-)
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: Sir thank you for your answer.Hope this would work.

Sir my one question is there a huge loss during wet dream
for one maintaining sexual abstinence?.Hope you wont mind for this .

Answer
Hello there,

I presume you mean to ask if there is much loss of vital essence in a wet dream. The quantity of loss depends on numerous factors such as intensity of the sexual currents from within, period of abstinence and certain physiological factors. Ordinarily in a true celibate, wet dreams are rare and do not involve much loss.

Trust this helps
God bless and have a nice day
Dhananjay :-)

Question
Hello Dhananjay,

Thank you for your response to my message about Brahmacharya in Islam. I was happy reading it. Your selfless contribution in imparting your knowledge here is very compassionate. Thank you. thank you.

Sir, Can you share with us how does this so-called 'one-time try only' child conception achieved?

I have learned from others that after been celibate for a long time, baby conception can easily be achieved by just one-time trying, anytime outside the menstrual period of a woman/wife. No need to calculate when she will ovulate whatsoever,like those been published in the readings by western medical experts. As they say, nature will take the rest to achieve this. All the 'true brahmachari' do is just to ejaculate once to attain it.

Is this true? I would be really happy knowing your views yogically.

Answer
Hello there,

Hope you are doing good. Coming to your query,

Q: What is the basis on which a celibate can successfully try for a wanted child from his legally wedded wife?
A: Nature has formulated the sexual act with only one purpose - 'Procreation'. In a true celibate leading a virtuous life, the power at his disposal to bring forth healthy, talented and virtuous offspring is very strong. Further to long periods of celibacy, the best of the sperm get conserved and reabsorbed leading to superb overall health of the body and that of the sexual organs. The sperm motility, density and concentration become enhanced to their maximum extent. Under such circumstances a celibate needs to indulge in the act of

copulation only once with his wife (during her fertile period which a doctor can clearly pin-point) to result in conception. If god wills for the couple to have an offspring, this single act of copulation will result in conception. The celibate is required to leave the house further to the act and stay away from his wife for a period of two days as the emotional states of the man and the lady would be volatile further to the act.

It is said that a great soul descends into the womb of a lady who is into a virtuous mode of celibate life along with her husband. Who can ever quantify the merits and benefits of celibacy? They are beyond words and expression! Let us all pray to the Blessed lord to give us strength and ability to succeed in life long celibacy.

Trust this helps
God bless and have a nice day :-)
Dhananjay

Question
Hello Dhananjay,

I just wanted to ask why do some people find
that sex or masturbation is a good release of tension
& stress? are they widely misinformed on the whole purpose
of celibacy or what? Is it that they can't handle all that
sexual energy/semen being built or perhaps they don't know
how to transmute it ?

p.s I would think ''tension'' of the whole body alone would
be an excellent thing physically for sports as long as you
keep stretching and eating right; wouldn't you think ?

Answer
Hello Troy,

Trust you are doing good, coming to your query,

Q1: Why do people generally experience an 'apparent' release of tension further to the sexual act?
A: When man comes under sexual duress, positive 'pranic energy' or vital life energy which is the source and fuel for all of man's activities, growth, progress and success gets converted into 'sexual energy'. Left to himself there is nothing called sexual energy within man. It is the thought of the sexual act as a source of delusive pleasure which fires up man's sex plane and converts healthy life force into sexual currents. When man continuously ponders on objects in the sex plane, most of this vital creative energy from within (which he could have used for creative activities and attained fantastic success) gets converted into 'sexual energy'. Further to a few days in this state, this sexual energy heightens and expands (by drawing from his vital energy) and he becomes like a balloon fully filled with air. Once he reaches this stage he feels a strong urge for sex which is what people refer to as the 'sexual need'. If he indulges in sex or masturbation, these sexual currents get temporarily released (thereby also draining the body of the precious vital energy) and he feels an apparent release of 'tension'.

In reality he has foolishly created this sexual tension in the first place by pondering over the objects of senses and converting his vital energy into sexual force. There is nothing called as

a sexual need at all in the first place. It is only a result of delusion fueled by past memories of sex as a source of pleasure. With every sexual 'release' man actively participates in the process of converting his precious vital force into sexual energy and throwing it all away. It is like a man who has a million dollars in his bank account, he takes out a few thousand dollars every few days, buys cylinders containing a poisonous gas, locks himself into a room and lets the gas loose. At the point when the whole room is filled with gas he complains of a 'tension' arising due to lack of fresh air and decides to open the windows to let the dirty air out and fresh air in. After a few days he is back at his trick again - Drawing money from the bank, buying gas and then throwing it all away! Such an irony. At least money can be earned back but semen once lost can never, never I repeat never be got back. To produce every ounce of semen the body takes a great beating. It is produced at the cost of his entire well being.

As man starts to free himself from the grip of sexuality through celibacy, he will soon start to realize that lust is just a trick of his mind and really non-existent. Whatever stirrings of lust he feels are only a recall of his past associations with this activity. Once he starts to conserve this great force present within, he sill succeed wonderfully in whatever action he engages in and shine like a star.

The secret of transmutation is to keep the mind free of sexual thoughts in the first place and give adequate work for the mind/ body and heart in constructive activity.

Trust this helps
God bless and have a nice day :-)
Dhananjay

Question
sir,
thank you very much for your previous advice you had given.
But I have one more query,that is with pace of maintaining
celibacy I am creating a huge rage,anger with in my self which is out of control and creating a havoc with in me.So how can I get rid of it.Sometimes I start rebelling with God for this.Thank you and hope you wont mind for this.

Answer
Hello there,

Trust you are doing fine, coming to the query:

Q: How does one deal with increased anger and frustration, if he finds himself in such a state at the start of celibacy?
A: Anger and frustration are the result of built up desires within us that are unfulfilled. Anger is as dangerous as desire/ passion. Man first desires something strongly and if he fails to get it in course of time, the desire turns into anger. They are both nothing but double edged sides of the same sword that destroy man.

At the start of celibacy, the mind which was earlier used to craving for desires and fulfilling them through the concept of sex now finds itself marooned and held back within the bounds of celibacy like a criminal shut inside the walls of a prison. It retaliates with anger and tries to find a way out. There is no cause to worry or fear, the secret of taming this criminal prisoner is by ensuring lot of constructive work, physical exercise and prayer/ spiritual activities are loaded on to the mind and body and targets set for it to achieve.

Whenever a celibate faces rebellion from the mind and body against the act of celibacy, he should use his intellect and remind himself that he has taken up this great and noble job of taming this criminal mind and converting it into a virtuous mind so he can ascend the ladder of bliss. Just as a criminal refuses and revolts against the concept of reform at the initial stages, but gradually realizes his mistakes and becomes a good man the mind also needs to be firmly dealt with and told to change its erratic ways keeping in view the enormous bliss and happiness it will shortly start enjoying after celibacy starts getting established.

When man starts a life of celibacy, his old tendencies and instincts try to make him fail. But a man of great strength and power refuses to let these obstacles rob him of success and gradually ascends the throne of purity.

Trust this helps,
God bless and have a nice day :-)
Dhananjay

Question
Dhananjay,
Your answer to the question about anger leads to link between anger and envy. In these times all men have to guard against the feeling of envy of the alpha males or "players" who are successful in having sex with many women. So does this not mean that the intellectual approach has to examine the false values at the root of the anger? And do we not also have to guard against the easy rationalization that the corrupt culture that identifies manhood with sexing is too powerful to resist?

Answer
Hello Bruce,

Trust you are doing fine. Coming to the topic on hand,

A 'Brahmachari' is a man whose chief aim is to ascend the ladder of eternal bliss and divinity by unveiling the layers of ignorance which have wrapped themselves around the soul and blocked its limitless light, energy, bliss, power and divinity. Just as a piece of gold covered with grit and grime regains all its innate splendor when cleansed and polished, the light of the soul when uncovered and let to shine through brightens the life of the darkest of beings and enables them to experience unexplainable bliss (Bliss or 'Ananda' is unipolar - It has no opposite unlike the bipolar ‘happiness’ which is limited by the opposite sadness/ pain)

Let's try and illustrate the answer to your question taking reference of the following condition:

At a particular place, there is a dark, dank, cold and filthy room (Ignorance and delusion) and many males and females are locked in this little room since birth. They know nothing of the outer world beyond the room's walls and look up to the torch lights they have in their hands as a source of heat and light. Many a time they look at this light and marvel at it. Sometimes they swish their hands in the small volume of polluted air within this chamber and exclaim how large the room is and how much space they have, for that is all they have ever known since birth. They erroneously assume the light emanating from the battery powered torches to be the best source of heat, light and brightness in their existence for they know not of anything more than darkness and delusion. And one fine day, these torches will run out of power due to constant use (the sensual man finally loses all, wasting his vitality) and one by one each sinks deeper into darkness, disease and illness and finally dies

a miserable death never knowing the freshness of breeze blowing across a meadow, the beauty, splendor, grandeur, warmth and magnificence of the splendid light giver the Sun (soul) whose batteries are inexhaustible and whose effulgence can never be compared with anything else.

The celibate who is also in this room is however on a scientific mission to break out of this room within which he finds himself imprisoned. He has been informed about the warm, bright rays of an entity called the 'Sun' (the soul) which no heating seating system can ever match, which no log fire can ever compete with. He still doesn't have first hand experience of how exactly this 'Sun' appears or the warmth and heat he gives out. He doesn't yet know the expanse, virtual infinity, space and fresh air in the so called 'outside' world that he has been told about. He knows not what it is to see the Sun in all splendor lighting the entire world and making life possible on this planet Earth by being the source of all heat, light, energy and growth. But he has only been told that he should ignore and be indifferent to the activities and tendencies of the other male and female occupants in the room who constantly hanker after petty pleasures involving each other and start to quarrel and fight once these impermanent pleasures come to an end only seeking more. He has also been asked not to mix with them, lest he too gets mired in their nature of thought and action.

At the start of celibacy, he slowly starts to feel around the room trying to figure out its layout. He starts to realize its limited dimensions and boundaries (which the others have no clue about). After a few months of celibacy he comes across something called as a 'door' in one corner of the room which is hinged at one end and locked at the other. Further to a year of celibacy, he musters up the courage and might to start kicking and banging at the door. But task is anything but easy. The door is very thick and sturdy, besides he is constantly distracted and plagued by the activities of his roommates who are constantly engrossed with each other in their delirium. Sometimes he feels like giving up and re-uniting with his counterparts. Sometimes they call him, pull him and try to trick him back into their state of stupor. If he gives in and rejoins them, all is lost and he will get back to his earlier state of degeneration. The thought of a limitless outside world, the fresh breeze and the 'Sun' have set his mind running with curiosity, eagerness and zest. He doesn't yet know what all these things mean for he hasn't had first hand experience, but he feels the stirring of an innate urge to find out all about its beauty and get out of the present hellhole.

Further to a year of constant efforts at alienating himself from his roommates (celibacy) and their antics, he finds within himself a power which he didn't possess earlier. Now his kicks and bangs targeting the thick door (delusion) are stronger and something marvelous has started to happen! When he kicks very hard and the door yields at bit at the locked end, he sometimes sees a thin, bright sliver of light!!! It is something he has never experienced in his life filled in the dark dungeon. The sheer brightness, power and warmth of the trickling sunlight make him awestruck and mesmerized. Mind you, this light is visible only to him and not to the others deep in their stupor, unaware of their surroundings. He now starts to persevere in his goal with a never before energy and enthusiasm. He finds himself less tempted by the doings of his roommates and more intent at breaking free.....He is now fully awake and has just one goal, to set himself free and experience the infinite bliss outside!!!

Coming back to the question on hand, the 'Alpha males' or players are the roommates active in their delirious deeds totally 'asleep' to reality. The celibate has woken up and is on the path to set himself free. Need we say more? The apparent pleasures derived from sensuality are like the heat and light produced by the torches. They will all fizzle out one fine day. Once man feels the warmth and luster of Sunlight (soul bliss), who would ever want to go back to the filthy dungeon (sensual pleasures)? Which man who has felt the warmth and power of Sunlight would settle for torchlight?!!! But till one is entirely free from confinement of the senses, the effort has to be tremendous and persistent. Any dearth of effort will tempt man back toward his unfortunate roommates and their delusions! Just as a bird long caged

hesitates to fly out when set free, man at the initial stages of a life of virtue wonders if such a life is worth the effort, for he has long known nothing else but the dreary dungeon called sensuality and has associated it with life and happiness.

Desire unfulfilled leads to anger. Anger leads to more desire as a form of solace and finally when both of these have burnt man, a new foe called 'envy' takes birth when man comes across others having what he doesn't and cherishes to have. As soon as envy is born, it brings along its cousins desire and anger back into the tally. It is a vicious cycle very, very hard to negate. If there is one way to succeed, it is through celibacy. Control over one's sexuality empowers man to control all other troublesome domains. He who can control the sexual urge and transmute it into constructive work and progress can achieve the impossible. There is nothing in the world beyond the reach of such a man. He becomes the real superman. But till 12 years of absolute celibacy are achieved one has to be extremely vigilant against downfall.

So yes, one has to always keep oneself apart from the erroneous concept that sexing is 'manly'. By indulging in a life of sex for pleasure, man actually loses his manliness! Let our 'Alpha male' brothers try indulging in a 2 hour workout at the gym further to a bout of sex, the results would be there for all to see and they would be anything from 'manly'!

Why do we see sensuality and dollops of sexuality in every advertisement and in the media right from the ads of an Educational University showing a female student clad in suggesting attire? Because 'Sex sells', nothing more, nothing less. By using an object of sensuality, the advertiser is able to guarantee attention to the product. Ensuring such material in an ad is guaranteed to draw attention even from non-university aspirants! By focusing on sensuality, the very essence of the product is infact lost. It’s the oldest trick of the conman. The people behind it want to make money by hook or crook and care a tuppence for the welfare of the masses. It is another thing how this pollutes and corrupts the impressionable minds of young people eager to experience life. It sends out a strong wrong signal that anything associated with sex is ‘cool’ and that the opposite is dated. While the few smart ones try and think this out, the majority falls for the bait and gets 'hooked'.

What does the thief do when he wants to rob a house guarded by a magnificent male dog? He takes a female dog along and all the greatness, power and watchfulness of the male dog derived by years of strenuous training go up into thin air, such a shame. At least the dog can be discounted as an animal without a high level of discrimination, but we humans are blessed with a high IQ, an awareness of right, wrong and discrimination. Not utilizing these amounts to the greatest injustice done to ourselves.

May the blessed god give the strength, wisdom and knowledge to all to keep sensuality at bay.

Trust this helps, keep the efforts at celibacy going
God bless and have a nice day :-)
Dhananjay

Question
hi dhananjay!!
first of all let me thank you for providing guidance to
everyones.
questions:
1.Does a slip in celibacy of a month bring you to the same
level as that before practicing?
2.does a long time celibacy affect your fertility?
3.how to cope up with depressive mood following the breakage

of vow.?
i feel much depressed after i slip after a strict focused 10 days.,it seems to me that all that effort has gone waste just due to moments slip.

Answer
Hello Sural,

Good to know of your interest in celibacy, coming to your query

Q1: Does a slip in celibacy after a month from start bring one back to the same level?
A: Conservation and transmutation of Semen results in a corresponding increase in the 'Prana' or vital energy, the source of all life and greatness. A slip in celibacy does harm to the celibate on the following fronts:

1. It drains the 'Prana' or vital energy that had being conserved. Semen once lost can never be recovered. The body has to again start the production of more semen at the cost of more life energy. To this extent man loses 'Prana' or life energy irreversibly. On a parallel note, his ability, success and greatness will reduce by that extent.

2. A slip in celibacy, re-familiarizes man with the sexual sensation as a source of delusive pleasure. One of the aims of celibacy is to kill the familiarity of the sex-sensation. This purpose gets compromised.

At the physical level, a slip in celibacy is like taking two steps forward and one step backward. Mentally and at the Karmic level (At the level of the causal body) it almost amounts to a reset back to square one.

Sri Ramakrishna Paramahansa the great saint has said:- " The entire process of raising the Kundalini, by spotless celibacy for a period of two years is lost with one single act of ejaculation. The aspirant has to start all over again".

At the beginning of celibacy, slips do happen. Take an oath to be celibate for ten days, then increase it to fifteen days, then to twenty days and so on. With success in longer and longer periods of celibacy, the tendency to slip reduces. Once three months of absolute celibacy are achieved, the going gets easier. After completion of a year of unbroken Brahmacharya, one gets transferred to a different domain of peace, power, bliss and virtue. Cosmic energies start working in favor of the celibate. The first year of celibacy is fraught with troubles and obstacles as purification at the physical and mental level occurs. With honest efforts and devotion to the lord, success is assured.

Q2: Does longtime celibacy affect fertility?
A: In reality a true Brahmachari is more potent and virile than the healthiest youth. If he marries and aspires for offspring, the couple can achieve conception with a single act of copulation during the wife's fertile period, if god wills them to have a child. Normal men need to try for many days or months to accomplish this objective. Such is the power and sperm concentration in his semen.

Brahmacharya is not suppression of the sexual force but transmutation. Brahmacharya makes a man get closer to perfection and will never harm the aspirant as long as his practice is correct. Chastity is to be followed in thought, word and deed. Mere physical celibacy with impure thoughts results in repression of the sexual force and will not bear fruits. The myth that Brahmacharya leads to infertility has sprung from people who haven't been true to the practice in thought, word and deed and who might have thus faced physical problems. To sum it up, true celibacy increases fertility!

Q3: How does one face the depression further to a slip?
A: A slip only indicates that our efforts are not up to the mark. It shows we need to strive more honestly, sincerely and in the correct direction with prayer to god for success. Adequate physical, mental activity and god-meditation on a daily basis are an absolute must if one wishes to break free from slips and wet dreams. We fail due to our own shortcomings, none are to be blamed.

Semen is the net sum of all power and life within man.
The 'Saptah Brahman' - An ancient treatise on Dharma says :-"Semen is brightness, strength and self (Atman or the soul).

When man loses semen he is losing a part of his very self, a part of his very life, being and existence. It is irreversible. The resulting depression is enormous and beyond words. The best way to avoid this depression is not to slip in the first place! However if one does find himself a victim of slip, he should immediately get at the root of what caused the slip and ensure non-recurrence of the cause. Meditating on god with devotion and sincerity, asking him to give strength to win over the senses will help. Also important is to busy oneself with constructive work and build a resolve to stay true to the oath of celibacy.

Finally words from the mouth of none other than the blessed Lord Shiva
as told to Goddess Parvati which should serve as an inspiration for all celibates:-

" Na tapo tapahah ithyaahu Brahmacharyam tapothamam |
Urdhvareto bhaved yasya, sa devo na tu Maanushaha" ||

Meaning:- "There is no penance which equals Brahmacharya. Brahmacharya is the highest and loftiest of all penances |
The Urdhvareta saint who practices Brahmacharya is not a human being but a living god" ||

Trust this helps
May you achieve great success in celibacy
God bless and have a nice day :-)
Dhananjay

Question
Thank you, sir, and a compliment is in order. You either are a student of Plato and his allegory of the cave or perhaps a reincarnation of Socrates. You write so elegantly about these delicate matters and have the heart of a lion to go against the corrupt culture we live in.

Answer
Hello Bruce,

Much honored to receive the compliments and to be of small service. While the good wishes have certainly fueled more inspiration and zest towards my efforts, I consider myself nothing more than a striving student of celibacy, trying to be ever vigilant against the onslaught of the senses and as prone to danger as anyone else out there.

But yes, being of some help to interested people like you certainly makes one feel happier at the end of the day.

May god bless you with progress in Brahmacharya and help you attain true knowledge of the self.

Dhananjay

Question
QUESTION: Hello,

I have been have trouble with myy arousal levels recently. I think it my be connected to a porn addiction. How do i stop this from happening? How long do i stop looking at porn and masterbating until i become sensitized again?

ANSWER: Hello there,

Looking at porn and masturbating is a gradual poison which will ultimately kill man in every front. It is the direct path to physical, mental, emotional, psychic degeneration and decay. A person wishing to do good to himself at the individual level and make himself a worthy member of his family and society should stay away from this habit.

Detailed elaborations on how to free oneself from this problem have been dealt with in past answers with the following titles:

* 'Trapped' Dt: 06/24/2010
* 'Is viewing porn dangerous' Dt: 05/16/2010

Open the 'view past answers' section on the profile page, then click on 'All questions in this category' at the page bottom to access all answers to queries

Trust this helps
God bless and have a nice day :-)
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: So, are you saying that one should not look at AND masterbate? I think i can and will stop the porn but isn't it biologically detrimental to stop masterbating completely, especially since i don't have a girlfriend to satisfy my needs. I would assume one would become unbalanced, moody and aggressive.
Should i just cut down and slowly stop? Or stop completely?

Answer
The biological sex need which people refer to is itself apparent, false and non-existent. It is a trick of the mind and a result of imagination and recollection of past actions. A few months of celibacy will make man realize this fact. The purpose of the sexual act is procreation and not recreation. Indulgence in the sexual act for any purpose other than begetting progeny takes man into the domain of pain and suffering.

Contrary to being detrimental, stopping masturbation and transmuting the sexual energy into creative and constructive work improves health/ wellbeing and produces true bliss. Yes one might encounter anger and mood swings at the initial stages, but in the long run harnessing the sex force through mental, physical and intellectual work with prayer to god will make man shine like a star. Sex energy is the net sum of all energy available in man. Wastage of semen degenerates man while transmutation and sublimation of the same makes him a superman.

Kindly go through all the past answers here to get a clear idea of what this really means at the practical level if you are interested in the practice of celibacy.

And yes, It will be necessary to stop masturbation and porn watching completely to achieve true progress.

God bless and have a nice day :-)
Dhananjay

Question
Hello sir,
I was glad and thankful for your feedback for the previous
question.
Sir I have a query on my past experience.It was just 1 year
back where I was practising my celibacy on regular interval.I had a thinking that practising celibacy brings sucess to your life,but at the same moment I failed in a particular subject in my engg examination where my faith started collapsing there by.Even if I practise my celibacy but some times that griefs inflicts the pain.So how can I come out of it?Hope you wont mind for this.

Answer
Hello Sagar,

Hope your are doing fine. Coming to your query,

The practice of celibacy in the right sense in thought, word and deed indeed helps man to achieve great success. Enormous energy, ability and potential are made available to the body and mind further to the practice of Brahmacharya. Now how man makes use of this power for his achievements is a proposition that depends on various factors.

For a student to fare well in his examinations, hard work in his field of studies is of paramount importance. Brahmacharya makes available at his disposal a great deal of memory, concentration, patience, determination and intelligence. How well he actually makes use of these to practically achieve success in his examination will depend on his application of the same.

Brahmacharya is somewhat similar to a few liters of fuel at hand. But for the fuel to be ultimately beneficial, one still has to fill it into an automobile, start the engine, drive through traffic and finally reach one's destination whereupon the fuel would have met its purpose. If a man were to just sit at home with the can of fuel before him he would not reach the destination. He needs to take the initiative to make the fuel work through the automobile.Here we are converting automobile fuel into locomotion to help us move. A Brahmachari converts his sexual energy into 'Ojas' or divine energy and makes use of it to achieve his objectives.

As man succeeds in longer and longer periods of true celibacy in thought, word and deed, the power at his disposal also proportionately increases. While a beginner might not see much difference in his ability at the start as compared to his past, consistent and honest efforts will slowly start releasing the tremendous power and might which Brahmacharya bestows. As the saying goes "Patience is golden" and "Everything comes to he who waits and perseveres"

God bless and have a nice day :-)
Dhananjay

Question
I have been masturbating daily starting from the age of 19 years, but now I have realized the grave mistake which I was committing. I am 24 years old now. I want to be a perfect celibate until marriage. Can I attain self-realization even after marriage? I am sort of depressed about the enormous amount of vitality which I have lost during these years. Please help.

Answer
Hello Amit,

Good to see your interest as regards to the practice of celibacy, coming to your query:

Q: Is it possible to progress in the path of self-realization and celibacy if one has indulged in sexual excess?
A: The best of the sperm are available in a normal man from the onset of puberty up to his twenties and early thirties. From then onwards the quality and power of his sperm start to deteriorate. The first signs of degeneration at the physical, mental and psychic levels further to wastage of semen are seen in the form of deteriorating eyesight, tendency to feel tired, aches in the neck and spine, irritability and a general sense of negativity etc..

Semen is the net sum of all health, strength, wellbeing and power within man. One who conserves and transmutes this great essence can achieve the impossible.

It is good that you have realized the dangers of masturbation and want to be a celibate till marriage. If you get into a life of celibacy in thought, word and deed and thereby transmute the vital power into divine energy or 'Ojas', it is possible to progress in the path of self-realization and bliss. To achieve the same it becomes necessary to completely stop all forms of masturbation and other sexual indulgences. If a celibate practices true and honest Brahmacharya, he can bring forth talented and virtuous offspring after marriage and get back into the practice of divine celibacy by which the doors of 'Mukti' or self-realization will start opening.

As the saying 'Better be late than never' goes, the past is history. We are totally helpless as regards to altering the happenings of our past. It is the future that is at our disposal. There is no need to fear or worry if you put in sincere efforts in the practice of Brahmacharya from now on and become a celibate. And yes one becomes very eligible to attain self-realization further to twelve years of absolute celibacy (without the wastage of vital essence)

The Chaandogya Upanishad says:- "Those who practice Brahmacharya attain to the abode of 'Brahman'(The creator), for by the practice of Brahmacharya alone does one understand the 'Atman'" (self/ soul)

You have your entire life ahead of you to achieve this noble objective, so worry not about the past but march ahead into the special journey called life armed with the shield of Brahmacharya :-)

May God bless you with success in attaining the knowledge of the self
Dhananjay

Question
Dhananjay,
Hope you are well. If the question is not too personal, would you care to tell us what set you on path to self restraint? Was it the reading of the Hindu scripture that enlightened you or negative life experience that led you to see what Julian calls the "duality" of sensual pleasure? I take it you are a young man but old in wisdom to attain this insight in this perverted culure.
Thanks
Bruce

Answer
Hello Bruce,

Trust things are going good your side. I'm doing fine, thank you. Coming to the question at hand,

Q: What triggered me to choose the path of self restraint as a way of life?
A: Fortunately in my case, I would call it Gods grace, there wasn't any negative experience or downfall in life that acted as a catalyst to choose the path of Brahmacharya. I consider myself lucky to have been born to parents who have a rich spiritual background and virtuous inclination to life. Ever since I have been a kid, there were always discussions and debates at home between my parents as to the origin of life, creation, the soul and the purpose of man's existence on earth. I fondly remember the various stories of virtue, morality, sacrifice and valor from Hindu scriptures that my mother used to tell me as a child while putting me to sleep every night. What little knowledge and spiritual inclination I have, I owe it to the foundation laid down by my divine parents. As a teenager, I had been advised regarding the benefits of the practice of Brahmacharya by my father, though I must say I didn't realize its amazing power and pay much attention to this wonderful concept at that point of time.

Further to marriage and fatherhood, one day like bolt from the blue I found myself recalling the benefits of celibacy about which I had been advised about during adolescence. I consider this as the trigger that set me on to the celibate path and owe it directly to the great Lord, the creator, for there wasn't any specific reason to try celibacy. I started spending much time reading material related to celibacy and self realization along with the practice of a yogic life with a hunger that hadn't existed before. With the start of strict and honest Brahmacharya, the underlying current of dissatisfaction that had existed earlier towards life soon disappeared. Every page I read from scriptures and books on self-realization were like a recollection and refresher of knowledge which had always been present below the surface. Tears of gratitude stream down my eyes when I think of how kind God has been as regards to initiating me into a life of celibacy. Like a godsend, I have been blessed with a wife who is herself noble, supportive and virtuous. By the grace of the Blessed lord, we have been able to overcome the obstacles which always come to every celibate as tests and are into a combined life of Brahmacharya as a celibate couple.

Hail the Blessed Lord, 'Brahman', 'Christ', 'Allah'. Who is called by many names but is One. Who runs the entire world, the cosmos, the universe with a twinkling of his eye. The scriptor, producer and director of the divine cosmic drama called life in which man is only an actor as a result of which it forms the duty of man to fully surrender his life to the dictates of the lord. Who is ever kind and merciful to his children in spite of all their mistakes like a mother who never angers at her child's mischief. Who is the source of all beauty, knowledge, power and life. The omnipresent, omniscient, all pervading super entity who has always existed and will always exist. How can one ever find words to describe the untrammeled feelings that he generates in those devoted to him? May he give the strength, ability and inclination to all those on the path of celibacy to attain thorough success and reach unto him.

Hope this throws some light regarding the question that was posed.

God bless and have a nice day :-)
Dhananjay

Question
hello.!!!
1.what is the importance of practicing brahmacharya for 12 years? what you attend at end.?
2.how siddhis are related with brahmacharya?
3.Can the damage caused by past mistakes, like loss of vitality be got back.?

Answer
Hello there,

Hope you are doing good. Coming to your queries,

Q1: What is the significance behind practicing Brahmacharya for a period of 12 years?
A: If one wanted to take a kettle of water and convert it to steam what would one do? Firstly the kettle would be placed atop a fire, it would be be covered tightly with a stopper, heated to 100 degrees centigrade and then the steam would start appearing, and after maintaining this temperature for a considerable duration of time, all the water in the kettle would slowly get converted into steam. Would any reduction in the temperature to say 98 degrees, reduction in the heating time or a leak in the kettle help us achieve conversion of every ounce of water into steam? NO.

Practicing Brahmacharya for a period of 12 years is very similar. The human body produces semen through a seven stage process. From food comes chyle, from chyle-blood, from blood-flesh, from flesh-fat, from fat-bone, from bone-marrow and finally from marrow comes semen. It is the seventh and final tissue element of the human body, hence called 'Saptha Dhatu'. It is the net sum of all energy, power, creativity and greatness within man capable of producing a new life. No other secretion in the human body has the power to give life. Semen is the net sum of all 'Prana' or vital energy within. The body draws entirely from man's vital life energy to produce each drop of semen and semen in turn produces another life. With every instance of loss of semen, 'Prana' or the vital energy within gets destabilized and man in turn gets poorer in his life energy proportionately. Hence for man to achieve his full potential and prowess in any sphere of life, the conservation, transmutation and sublimation of semen becomes mandatory. Just as water in the kettle took the requisite time, temperature and pressure to convert into steam it takes 12 years of absolute celibacy in thought, word and deed (without the voluntary wastage of even a single drop of semen) for the 'Prana' to reach a level where the complete intrinsic power, ability and greatness of man start to manifest.

Q2: What does one attain by this process?
A: The answer would be 'What does one not attain by the process'? A barrel of water by itself cannot do much, but if converted into high pressure steam, it can run a turbine and generate electricity. It can be used to cook food and feed a hungry mouth. Brahmacharya similarly can be used to achieve spectacular results in any field of life. All scriptures cutting across religions profess that by the honest and true, unbroken practice of Brahmacharya in thought, word and deed for a span of 12 years, the Urdhvareta acquires superhuman powers and

even the vision of God. This rewards him with the fruition of all his goals and objectives at the highest level and finally self-realization, the very purpose of the human existence.

Q3: What is the connection between Siddhis and Brahmacharya?
A: Siddhis or special powers are nothing but a manifestation of the infinite power already present within the soul or 'Atman'. The reason why these do not manifest in the common man is because of the layers of 'Ignorance' or 'Avidya' which have cocooned themselves around the soul. If man could unveil this ignorance effectively, he could achieve the impossible, be it in the materialistic or spiritual spheres of life. Brahmacharya helps one to effectively unlock this veil and let the light of the 'Atman' or soul to shine through in full splendor so man could achieve all his aspirations and reach the goal of human life through self-realization.

Q4: Is damage caused by past loss of vital energy reversible?
A: It is 'Better late than never' and 'Never too late for amendments'. Practice of Brahmacharya even for a few months will make even a non-believer realize the benefic effects of celibacy. The scriptures recommend that for the full powers and siddhis of 12 year celibacy to be unleashed, the commencement of unbroken practice must commence at least before the 32 or the 34th year. This does not entirely mean that those who start later will not be benefited. Our past is gone and beyond our control. It is the present and future over which we have some say. He who starts the practice of celibacy as soon as he gets to know of its benefits, whatever be his age will surely improve and shine from then on.

God bless and have a nice day
Dhananjay :-)

Question
Hello Dhananjay,
I hope you are doing well. Your response to my question in 'Advice on Technique' many months ago was of great help to me. I check this forum almost daily hoping to gather more wisdom and inspiration from you. Usually I'm disappointed that no one has asked a new question.

I started making real progress in celibacy a little over 1 year ago after reading this forum. Since that time I have had perhaps 3-4 voluntary slips, and several involuntary ones at night. This is a great achievement for me as in previous years my attempts at celibacy couldn't go beyond a few days. More importantly, I've learned something very precious that you have been saying in many of your posts: A sexual thought starts a vicious cycle and each additional thought causes a buildup; each such thought encourages similar thoughts, and, if we choose to indulge in these, the buildup accelerates the time when it needs to be released. I can't say for sure based on my experience that I have found any real techniques to stop the buildup once a bad thought has gained entry, but I now know that the process can be slowed down dramatically by not indulging further in sensory experience. To all your readers, I want to attest that at least this much is possible!

I have recently made the bold decision to give up my current job after several years of being mistreated. I started doing graduate work at a top University after almost 10 years in the workforce. I was very worried about the decision to change career directions and go back to school and compete with very bright students 10 years younger, but I tried to put my faith in my abstinence. It has been very difficult, and the demands on my time have kept me from maintaining a steady meditation practice and eating healthy foods. (The only good things is it keeps my mind away from impure thoughts) Recently, I did very poorly on an important assignment that will adversely impact my final grade. This is perhaps the first time in my life I have ever done so poorly on something I worked so hard on. It also caused a prof that I respected to lose faith in me.

I know this may seem like such a trivial event, but it has shaken my confidence tremendously. I am plagued with doubt, loneliness, and fear. In addition, I was filled with

anger and hatred towards a prof and some others for the way they recently treated me. The feelings consumed me to the point where I couldn`t concentrate when I was studying, even when I tried to push them away. Then finally I had an involuntary emission at night, and the next day I felt more calm and able to move forward again. I guess I am almost relieved that this emission took place. It occurred to me that the same buildup that occurs with sexual thoughts also occurs with negative emotions.

Do you have any insight on the relationship between negative emotions (hatred, revenge, worry, doubt, fear, etc.) and abstinence? Celibacy seems to give great tenacity. For example, when I was doing my assignment I could stay up several nights with just a few hours sleep. But the downside of this tenacity (staying power) is that when I felt negative emotions, these also stayed with me and I coudn`t drive them away until it was physically released.

I also don`t know why I am still feeling such fear and self-doubt after practicing over 1 year. I have seen some of the benefits of abstinence in my meditation, but my external circumstances have far from improved. I guess I had hoped I would be further along. I do not doubt in the least that celibacy is possible and is the way to great success, but I do doubt myself (eg. whether I am doing it correctly, whether I started the practice too late, etc).

I feel guilty for stealing your time like this Dhananjay, but once again I am in need of the magic you wield with your words for both guidance and encouragement. With sincere humility and thanks,
John

Answer
Hello John,

Good to hear from you. To begin with, I will request you to put fears and worries aside and compose yourself with positivity. There is no problem or obstacle on earth capable of overpowering a man who puts in constant, sincere and focussed efforts accompanied by devotion to god to reach his goal. Just as a dark, cold night gets replaced by a bright, sunny morning, life's dark moments will eventually get replaced with positive, happy times. So offer not a seat to faith in the negative. Now lets get to your queries,

Q: Is there a relationship between the domain of negative emotions and abstinence?
A: Let us get to the root of things and try to sort them out efficiently. First and foremost every man is blessed with enormous energy from within by default. This is represented by his 'Prana' or vital energy. Through his thoughts and actions man converts this basic, vital energy into various other forms of currents.
* If he constantly ponders over objects related to sexuality he converts this basic energy into sexual energy, sexual duress and sexual passion.
* If he lets people and situations around him to cause infuriation and gets enraged, he converts this basic energy into anger, hatred and frustration.
* If he starts practicing for the Olympics with persevered, dedicated efforts at his training and practice to the point of excellence at the highest level, he wins a gold medal for his country...

A normal man leading a non-celibate life, has say 'X' units of this basic energy.

A man that has started to transmute his vital essence into constructive force has say '1.5X' units of basic energy.

A celibate who is reasonably established in Brahmacharya has say '2X' units of basic energy.

An ardent celibate who is well established in the conversion of his vital essence into 'Ojas' or divine energy has say '3X' or three times the ability and power of a common man to succeed in a given task.

A complete Urdhvareta who is beyond the vagaries of human nature, self-realized, content in the self by the self and resting in the supreme bastion of divine bliss has virtually infinite units of this basic energy. He can direct this great force on the object he wishes and achieve his ideal with seamless success. He can solve the most impossible of problems easily and casts tremendous influence on the world by virtue of the large reserves of universal force that reside within him.

This final state mentioned above is the state every celibate will eventually reach if his efforts at Brahmacharya in thought, word and deed are honest, true and persistent.

Coming back to the question on hand, a celibate who has had some success in the process of transmutation stands at an energy level much higher to that of the common, non-celibate man. If he becomes a victim of negative vibrations by letting them fire up within him for whatever external reasons, he also succeeds in letting his '2X' units of energy get converted to '2X' units of lust, anger or passion. The power he has started to derive from celibacy is similar to sitting behind the wheel of a high powered race car. If the driver gets careless and crashes the car at speed, the resulting destruction is much more in magnitude than that of an ordinary commuter car. As a celibate progresses in the transmutation of his vital power, he needs to be all the more cautious in not only staying away from objects of lust but also objects that could generate anger, passion, hatred, fear, worry or other negative emotions, for the birth of any one of these causes dissipation of the vital essence he has saved and nurtured with so much difficulty down the drain.

When you let the occurings at your workplace envelope you with negativity and cause duress, the vital energy within that you had conserved with great difficulty and effort got converted into unproductive anger and fear and with the birth of one negative emotion, eventually come along the sister negative emotions. They are never far behind. They are all like close knit members of the same family. The presence of one fuels the others. It is for this reason that a celibate should be ever vigilant not only against lust alone but also against anger, jealousy, hatred and frustration. It is very important for a celibate not to court them, lest they deprive him of the great energy he is damming up in his quest to achieve a great objective which they will always eventually do.

When a wise man is carrying a precious large carat diamond in his pocket on the street, he is ever cautious against getting into meaningless squabbles with riffraff at the street corners. He knows the value of what he has and just wants to do one thing - Put the diamond into a safe place where he can cherish if for the rest of his life.

While it remains a fact that all of us get overpowered by these negative emotions at some time or the other, the smart man wishing to do good to himself, tempers these negative currents with positivity, counts to ten and calms himself down, for he knows that letting these emotions rake up their heads is a recipe to disaster and that converting these very same emotions back into vital power is the sure shot road to spectacular success. In case of the celibate, this works all the better, for he has the best of energy at his disposal to be harnessed into success.

The road to absolute celibacy is one stricken with downfalls, obstacles and tests, for the destination is one which is extremely lofty, splendid and beautiful. But it is a destination reserved for the indefatigable man who knows not to give in or give up. To achieve something great calls for great sacrifice, hard work, patience and perseverance. But the results will be more than worth the effort. The secret of success is to convert these weaknesses into strengths by not letting them rake up their heads at times when they show signs of surfacing. Life is a journey that always has its share of failures and pitfalls but one need not loose hope or get scared even a little bit, for success always comes to to the

persevering, proficient few who are bold and daring and seldom to the mild and timid.

When we analyze the cause of our failures, we ultimately come to only one source - 'Us'. Our success or failure stems from what is within us. It is wholly internal. We need not waste our time searching outside for who caused us to fail. We ourselves offered a seat to external factors to come and spoil our well being and they did the only thing they are meant to do - Cause trouble. Just as a seed sown takes time to germinate into a plant and takes many more years to become a full grown tree that offers shade, fruit and flowers, the seed of celibacy takes its own time to bestow the great benefits it will eventually give as a tree. But till the time it becomes a tree, one needs to fence it against dangers, water it and guard it day and night, lest it be eaten by a grazing animal or trampled under ignorant hooves.

Fear not and worry not. There is not one person who hasn't had failures at the start of celibacy and depending on the evolutionary level from person to person, each takes his own time to get established into absolute chastity, and even then one has to be ever alert in guarding this plant. But with honest efforts, sincerity and prayer to god, success will undoubtedly come and as it starts to come, it will more than compensate for all the trouble and effort one has taken. Stick to the basic rules and foundations of practicing celibacy in thought, word and deed with adequate physical, mental and spiritual activity to ensure transmutation, firm on the assumption that it is the boat that takes man across troubled waters and safely makes him reach the shore of success, bliss and happiness. Some of the greatest achievers in history were the ones who tasted bitter failure step after step, but today we remember them not for their failures but only for their achievements!

This should help. Revert for clarifications if any.

May god bless you with success in celibacy and reward you with the fruition of all your goals and aspirations.

Dhananjay :-)

Question
Hi how are you. I'm a really sexual person. To me sex is a beautiful way to express our love. I have meant this guy and he wants to wait. Only thing is I'm attracted to him so its hard. He's special so I do want to do this for and with him. How do I avoid temptation? Any really good methods I can use.

Answer
Hello there,

Trust you are doing fine. Coming to your questions,

Q: How does one avoid temptation?
A: The best method to avoid succumbing to temptation is to realize the benefits of being celibate and keep one's mind, body and psyche busy with constructive activity. Make a resolve to stay celibate for a certain period of time and achieve this target at all costs backed by spiritual activity. On reaching this target, extend this period to a few more days successively and repeat the process with longer and longer periods of celibacy. Once a few months of absolute celibacy have been practiced, one gradually starts to experience the beneficial results of being celibate. This will create an urge within to stay longer in the celibate mode and with constant efforts, success will eventually dawn.

True love between two people is independent of physical or sexual interaction. It flowers and blossoms immaterial of sexual contact and in fact can be experienced to the fullest extent only in a relationship that is beyond sex. If 'Love' between two people is dependent on the sexual relationship they have, it is not true love but an extension of lust and carnal desire. The purpose of the sexual act is procreation and not merry making. The reproductive fluids of man and woman are intended to create life and are not to be wasted. One will gradually get first hand conviction on this fact as he progresses in true celibacy.

Kindly go through past answers on this portal related to the topic to help get a deeper insight.

God bless and have a nice day
Dhananjay :-)

Question
Hi Dhananjay,

Hope you are doing good. I am extremely thankful to you for anwering my last question. I was established in celibacy for a week and then I had a slip, as I could not control my mind when strong temptations emerged. I am feeling very low and disappointed. I wanted to ask few more questions to clarify my doubts.

1. How do you overcome the urges and temptations when you see the opposite sex that previously urged you to masturbate? How to get rid of those thoughts from the mind? Although I try hard to control myself, I eventually end up masturbating again. Please help me.

2. What measures should one take if one wants to avoid sexual thoughts altogether, especially in the company of the opposite sex?

3. How to forget the feeling of disappointment from past relationships with the opposite sex? I had a relationship where my partner was not responding the way I expected and this caused frustration and the desire to masturbate to avoid it. I know this is wrong and is killing me from inside. I seriously want to get away with this habit.

4. How to be fearless when others don't behave the way you want them to, and criticize you? How to avoid anger and how to control oneself in such situations? I have noticed that this also provokes the urges to masturbate to forget the insults.

5. You talk about transmutation and sublimation of sexual energy. How can one accomplish that?

I want to enter into complete celibacy, but am helpless. I am addicted to social networking websites on the internet too. Does even looking at pictures of the opposite sex constitute a danger in the practice of celibacy?

I am hungry for your encouraging words Dhananjay. I seriously need them to gain strength and confidence. Please help me.

Answer
Hello Amit,

Keep the efforts at celibacy going. Coming to the queries,

Q1: How does one overcome sexual urges?
A: It will not be possible to overcome all these urges in one go at the start of celibacy. Hence the technique to be employed is to ensure that sights, sounds, tastes, smells and touch that fire up the sex plane in man are first kept at bay to the best extent. The mantra here is 'Prevention is better than cure'. On leading such a life abhorring sense stimulation for a long time and thereby killing the familiarity of the sex sensation as a source of delusive pleasure, man gradually starts reaching the shores of freedom from the sex sensation. Till then one has to be extremely strict and merciless with oneself regarding the downside.

Q2: How does one avoid sexual thoughts in the company of the opposite sex?
A: First and foremost, treat every woman as a mother or sister. There can be no other relationship if one wants to achieve this ideal. The 'friend' relationship will not do, it will invariably flower into lust and desire. Keep interactions brief and to the point. Lust has the uncanny ability to sprout from the most innocent of contact. No partying, or socializing with the opposite sex for the Brahmachari. Those who want to party and hangout with the opposite sex are not yet ready for Brahmacharya, they can give it a shot once they are over this interest of theirs. Brahmacharya is not a casual mode of life, it is a matter of gravity that calls for seriousness and purpose. The aim of the Brahmachari is not to win a popularity contest or be the most sought after guy in his peer groups. His aim is to discover his self. One must first make a choice on what one wants, the former or the latter.

Q3: How does one overcome disappointments that have stemmed from past relationships?
A: By reminding oneself that the things called 'Hots', 'Vibes', 'Chemistry' and 'longing' are nothing but various forms of lust, desire and passion, one realizes it was all an illusion. Would a man still want to go out on a date with his lover if she were ill, bad smelling, disfigured and ugly, devoid of alluring dresses and hairstyles? Ninety nine times out of a hundred, what people call love and a relationship is nothing more than an informal agreement of mutual convenience as regards to the exchange of sex, money, gifts or some other selfish need. This hasn't the smallest semblance to true love. True love is giving, true love is beyond a firm body, beyond social status and beyond the frills of a lady enjoying her ride in a high powered sports car. No wonder men who have none of these find it difficult to find a 'Lover', while those who do, easily find abundant number of 'lovers'. This is as much love as a rope is a snake. Keeping this absolute truth in mind will make one realize that the so called 'relationships' were nothing more than convenience contracts!

Q4:How does the Brahmachari deal with the reaction he gets from the society as regards to his celibate status?
A: Does a sprinter practicing for the Olympics bat his eyelids when he gets called as being aloof further to his strict lifestyle, food habits, no partying and inhuman practice sessions? No. He takes these things in his stride as they are the means to the end he has on his mind. Brahmacharya is very similar, one can't have the cake and eat it too. If one has decided to become a successful celibate, he will be indifferent to the world and turn a blind eye and ear to what people have to say. It is celibacy that interests the celibate and not a popularity rating as explained earlier. Once this stance is clear, you will feel no anger at what people

have to say or don't have to say!

Q5:How does one achieve transmutation and sublimation?
A: Adequate and regular physical, mental (intellectual) and spiritual activity comprising of Yogasana or exercise, constructive mental work and god-meditation are the keys. The mind is best tamed by keeping it ever busy with productive work so it has no time to hanker after sense objects. Sexual thoughts are to be nipped at the bud when they do start to rise and are to be replaced by divine thoughts. With this basic rule frame, success will slowly start to trickle in course of time. For a detailed insight on this particular topic I will kindly request you to go through all the past answers on this portal with an eagle eye.

Trust this helps
God bless and have a nice day
Dhananjay :-)

Question
Dhananjay,
Thank you for your answer to the young man's troubles. I would like to make a comment simply based on my life experience. Ambition is a fine thing, but young men of an idealistic temperment tend to be a bit too docile and even servile in face of authority. I think we should all demand respect from those we work with. This is part of being a man, and I believe manliness is something that sexual restraint is aimed at developing. The approval of a boss or a prof is not the purpose of life.
I think this is something to meditate on. And the negative emotions will be like fleeting impressions on the screen of consciousnes. Let them go.
Hope I made sense

Answer
Hello Bruce,

How are things your side?

Brahmacharya is essentially man's journey back to the domain of the glory and splendor of the soul. It is the soul in all of us that forms the source of all greatness, power, strength, will and achievement. The soul is beyond intelligence, the mind, the sense organs and the body.

However the soul or 'Atman' is eclipsed by various layers of ignorance and delusion (This prevents its great power and light to fully shine through). This degree of veiling differs from person to person and is the exact factor that determines what we call the evolutionary level of a living being. In an animal like say an insect or a worm who also have souls within, this ignorance is so thick and tough that the animal is beyond comprehending emotions which humans relate to. At this stage in the evolution of a worm or an insect, the comprehension that the body is everything and the fight to survival and life by gathering food and protecting itself is paramount. The veil is so strong that intelligence in the brain of an insect is minuscule and negligibly fractional.

Then again when we go to a comparatively higher being like say a dog, the 'veil' has slightly unwound itself and is present to a lesser degree as compared to the worm further to evolution. So you see the dog relate to man, display emotions such as affection and respond to man's communication. The intelligence factor is now automatically at a higher level in the dog (As the soul now has a few lesser layers blocking its power and light) so you have an animal that can be made to fetch a ball, guard the house and respond to basic instructions.

But the veil around its soul is still dense enough to prevent the animal from understanding how a television set works, how an engine fires to life or how the internet works. These things the dog cannot be made to understand.

Next we come to the final stage in evolution -'Man'. A cave man or a jungle man is not much different from other animals that reside in a forest except that his spine has become erect (Which automatically aids the rise of consciousness or 'Kundalini' to some extent) thereby giving him a better comprehension of things around him and the ability to interact with nature at a much more refined level to his advantage.

The 'Atman' or soul we have been referring to in all the above beings is untouched by the veils of ignorance around it and has always had the same splendor, power and knowledge. It might be compared to a 1000 Watt bulb ever emanating light. If the bulb were to be covered with thick blankets, no light would shine through in spite of the bulb burning with all power. The covering of blankets however doesn't reduce the luminance or brightness of the bulb in actual terms. It only prevents us from seeing the light coming through. Now if we unwound a few blankets and there were say just two blankets around the bulb, a part of the light would seep through the fibers of these blankets and we would know that there was a bulb within that was ON. We however still cant fathom its full brightness and power. If one of these two blankets were to be further removed and only a thin blanket were to remain, we would now start seeing the outline of the bulb, the sharp rays poking through gaps in the thin covering and realize the fact that the bulb is in fact quite bright and powerful. We still don't know the actual power of its wattage and luminance... And if we really want to know this parameter, there is only one way and that is to remove the final blanket around the bulb and see the bulb in all its splendor shining like a bright star!

This is precisely what the celibate tries to accomplish through Brahmacharya. Indulging in sense pleasure can be compared to adding more blankets around the bulb thereby going further away from its brightness. Indulging in true celibacy helps man to unwind all these blankets (Ignorance) around the soul and thereby let the shine, absolute splendor and might of the soul to illuminate everything around.

And when man achieves this great feet, his greatness, power, ability and intrinsic beauty would go to unheard of heights be it in the materialistic or spiritual plane. All lofty qualities that the soul is in charge of such as bravery, valor, might, strength, intelligence, knowledge, compassion and innumerable lofty qualities would reside at man's command, for they are after all products of the soul. Man would become the star of stars and shine with incomprehensible brilliance. He would then realize that this 'Atman' or soul is in reality a derivative of the universal power whom we call 'The blessed lord', the father of creation and the only permanent entity, just as the billion rays of the sun are all really a part of the sun reaching us. The sun may be compared to the 'Paramatman' or the great lord and his billion rays could be compared to the billions of living souls in fleshy sheaths on mother earth. So here we are... having come from him, the blessed lord and having being blessed with all the qualities he himself stands for !!!

So all of us need to keep in mind the fact that we are all derivatives of the supreme entity and have within us the loftiest of qualities. As this awareness starts to increase, negative emotions would vacate man all by themselves finding not a place to stay within him.

Dhananjay :-)

Question
Hello Dhananjay, I would like to start off by saying that I have read every question and response from the beginning with an eagle eye. Your words and modern day interpretation

are more valuable than gold. You have answered almost all of my questions before I had to ask them.

I was first introduced to the idea of Celibacy through Julian Lee at his celibacy.info site. Julian believes that the entire world (and the people in it) is of your own creation, from inside out. Basically "Solipsist" And as you progress in celibacy/purity your outer world illusory dream upgrades. I would like to know from your perspective if you agree with this, and if so.. how other people fit in the equation since it is your creation.

Lastly, I would like to state for beginners, a good exercise to stop the pressure in the testicles is to lock your fingers together near your solar-plexus (abdominals) as this creates a closed energy loop and you can feel the energy draw back up. Feels like chills.

Dhananjay, thank you for your time and dedication. You are providing an Oasis upon this desert physical plane.

Answer
Hello Shawn,

Good to know of your interest as regards to celibacy. Reading past answers helps broaden understanding and hence is a recommended 'do' for those interested in celibacy. Coming to your query,

Q: What could be the reality behind and the connection between the physical world, life, God and creation?
A: When we start pondering and contemplating on who we are, each and everyone of us will get a gut feeling that there is something very ancient and permanent about us at the deepest innate level. Something beyond the body, mind, intellect, consciousness and ego. It is a very subtle feeling. The degree of awareness as regards to this subtlety might differ from person to person and from being to being. But at the beginning of everything and at the end, there is this basic feeling. We generally don't pay much attention to this feeling or awareness. It's very fleeting in most of us and doesn't occur very often while we are in the normal state.

Sometimes this 'awareness' goes to the next degree and 'tells' us that we should be doing something or shouldn't do a particular thing, then again this direction that is given out is itself very subtle and faint in most of us. But it is there, it is very definitely there. There have been times when we meet a person who appears very charming and acceptable but this 'very faint inner voice' tells us he or she is in fact the opposite. Much later, after a few months or years, after we have had bad experiences with this very person, we realize that this person was not what we assumed him or her to be. Then, at that point, after having been wronged, if we sit quiet a bit and can succeed in recollection of the past, we will know that at the time we met this person many months or years back, there was that faint voice that told us not to trust this person. It was a voice that knew the truth at the first glance and whispered us this fact from deep within like the sound of waves hitting the shore on a still moonlit night. You might be at some distance from the sea, you cannot see the sea, but you hear the sound of waves lashing the shore and know you are close to the sea. This was not a feeling originating from the body, mind, intellect, consciousness or the ego. It was something beyond all these. There was something very direct, absolute and no-nonsense about it.

If most of us are asked about who we are, we will describe ourselves as the body we possess. If the body is hurt, ill or wounded, 'WE' are wounded. If the body 'died', that person is no more and is dead. Some others consider themselves to be the mind they have. If their 'feelings' 'likes' or 'desires' are met or not met, they feel happy or unhappy. A few others will

say they are the 'intellect'. They consider the real themselves to be the power within them to discriminate, ponder, reason and realize. A fourth sect of people might describe themselves as the 'consciousness' and the fifth sect as the 'Ego'. But neither the body, mind, intellect, consciousness and ego could point out the reality in the above real life example. All the five failed in discerning the nature of the 'charming and acceptable' person. So now we come to understand that there is a sixth dimension within us that has a purview beyond the purview of the body, mind, intellect, consciousness and ego. Rather it is a dimension which is not bound by the limitations of these three. That according to me, is the 'soul'. It is the true 'US'. That is who we are. That is what we actually are.

If we contemplate a little more on this 'sixth dimension' through meditation, we will start to get a trickle of a feeling that everything is contained within it and everything comes from it. That there is nothing beyond its purview or nothing independent of its knowledge and reach.

We will also start to realize first hand that the world we see is only a reflection of our own mental state. That the very same world appears different at different times. When we are irritable and angry, every person appears as somebody who could instigate and ire us further. When we garner a fat profit from a new business, the whole world seems so very agreeable, so filled with lovely people and so very perfect. How can this be? How can one thing appear as two or many different things? What does this show? It shows two things:

1. That anything that is real must hold its reality and state of stability immaterial of our or anyone else's mental state. Water is a liquid at room temperature. Immaterial of whether it is day or night, we are angry or happy, we got a promotion or a demotion at our workplace, water will remain a liquid at room temperature. This is the reality of water in gross terms and time.

2. That if the external world we see was real, it would have to remain fixed, constant and unchangeable. But the apparent world is never fixed. It is constantly in a state of flux. A girl who appears very pretty in her teens is no longer found to have this 'prettiness' on reaching middle age. Where did the beauty in the body go? If it were real, it would be fixed and permanent. So the so called beauty in the body was unreal, it was never really there. It was more like an illusion. Similarly the impermanence in the world we see around us comprised of roads, buildings, automobiles and people will also have to be unreal for none of these things are fixed. With time, all these will change. Roads will be widened, buildings will be demolished and taller buildings will take their place, people who were once nice to us become unfriendly, wealth and a fat bank account dissolve into nothing further to a wrong investment and the wealthy man becomes a pauper. So all these things were and are unreal. For were they real they would stand against the ravages of time and forces.

Now coming back to the concept of the real 'US' or what we called the 'soul', why is it that the 'voice' of such a powerful and all knowing soul within most of us is so faint? If the so called 'soul' were to be so knowledgeable, omnipresent, omnipotent and supreme, why is it we have to try so hard to hear its voice and suggestions? Couldn't we all become super humans if we knew everything before it were to happen? We would then take only the right decisions, judge the right people and choose best road to success. There can only be one answer to this query. That there is some kind of an obstruction preventing this great power from reaching our minds, intellect and consciousness. Just as the rays of a light get dimmed or partially blocked if it were to be covered by a piece of cloth, the supreme power of the soul seems to be largely covered by some obstruction. If we could decipher a method to relieve the soul of this 'obstruction', the world would be in our hands. We would know the future and attain spectacular success. We would realize the power of 'ourselves' to the fullest extent and go beyond sorrow and misery.

This is where Brahmacharya comes into the picture. At the start of celibacy and during the

first few months of celibacy unto a year, various of these 'obstructions' at the physical level start getting undone. The physical body is the foundation on which the other bodies (astral and causal bodies) rest when the soul is in a state of encasement. 'Obstructions' at the physical level are represented by disease, illness and health related abnormalities. These slowly start getting rectified and the time taken will depend on the extent of these abnormalities. As one succeeds in longer and longer periods of Brahmacharya in thought, word and deed, 'obstructions' or abnormalities/ deviations at the mental and causal level start getting vacated. It is a slow process but can be a sure process depending on the intensity and honesty in celibacy. If there is a break, the process gets broken.

With continued and persistent practice of Brahmacharya in thought, word and deed for a period of 12 years, the scriptures profess that man can undo all the obstructions covering the soul and become totally free. While the removal of all obstructions ensures that the full light and power of the soul starts to shine through (thereby ensuring man gets superhuman powers - not a miracle really, since knowledge is power and the soul always knew everything but had been obstructed by ignorance) it also bestows on man the all knowable status. He will know the secret of creation, the past, the future and will rest in a state beyond sorrow perfectly in tune with the creator or God who was present within him all the while. He will realize he was a fragmented microsm of the macrosm we call God and that all creation has come from he himself at the macrosm level.

So to answer the query as to whether the illusory dream upgrades with success in celibacy, the answer would have to be that it would take man to a state where he would totally get freed from the grip of illusion and would start relating to the only entity which is permanent: " He himself, the soul which is a microsm of the macrosm -God", whereupon the purpose of human birth would be met and the cycle would be complete.

Trust this threw some 'light' on matter of the 'light'!

God bless and have a nice day
Dhananjay :-)

Question
Hello there friend, I'm on my 12th day of abstinence from sex or masturbation; and some of the changes I have notice is that I'm more bold and fearless mentally when it comes to other people or being around or talking to beautiful wemon; I sound way more humble in my words than before . it's the best feeling . The other thing is the physical part and energy; I have noticed It takes very long for me to get fatigued when im running or playing football; but the kind of energy im looking for is the noticible energy; the sexual energy to rise out more so then I know my practices are officially really working . right now i don't feel a very dramatic change to where i'm like, wow! and I wanted to ask you if that energy will come overtime as I continue to abstain and transmute . Thank you & God bless .

Answer
Hello there,

Nice to see that you have started the practice of Brahmacharya.
Focus on transmutation of the sexual essence through adequate physical, mental and spiritual activity and by keeping away from all sources of sense stimulation. Once three months of absolute celibacy are through, the going gets a little more easier. Once a year of absolute unbroken celibacy is achieved the changes become very noticeable further to absorption of the seminal essence in true effect. And from then on the practice of 'REAL'

celibacy starts...

God bless and have a nice day
Dhananjay :-)

Question
I m 30 yrs. I'm doing masterbution for 10 yrs. Once in a week .i tried to stop it. And failed after a month or 2 several times. My eyes and cheeks gone inside and i'm in a bad health. I want to know that can i attain the powers and health back or is it beneficial to practice brahmacharya after 30. What are the ayurvedic medicines helpful in regaining health and strengthening semen to transform to ojas.

Answer
Hello there,

Q1: Is it beneficial to practice celibacy after thirty years of age? If so what are the pointers to achieve this?
A: Start a life of Brahmacharya by abhorring from the objects of senses in thought, word and deed. Keep a time frame of a month to begin with. On attaining this target, increase this period to a month and half, then two months and so on. With success in longer and longer periods of celibacy, the body will slowly start becoming more healthy and will gradually increase its vital reserves. It is very important to keep one's thoughts clean and indulge in regular physical, mental and spiritual activity to succeed in the practice of Brahmacharya.

Q2: Is there any medicine to compensate for the lost semen?
A: No. There is no medicine which can replenish the lost reserves of semen. Semen once lost is lost for ever. The degeneration undergone by the body to replenish more and more semen further to wastage is irreversible. The only good one can do to oneself is to ensure further loss of semen is curtailed, thereby ensuring future safety.

Kindly go through all the past answers on this portal to get a detailed overview on how to succeed.

God bless and have a nice day
Dhananjay :-)

Question
Hello Dhananjay,

How are you? I restored my efforts for celibacy again and am on my 5th day. I wanted to know about what food should be taken during the day and how many times to maintain celibacy? I was addicted to eating chicken but have curtailed it to a good extent. What substitute can I use for chicken? Also, should onion and garlic be completely given up? Will eating chicken once a week disturb one's celibacy?

Thanks a lot for your guidance,
Amit

Answer
Hello Amit,

Trust you are keeping well, Coming to your query,

Q: What is the right food for a celibate?
A: Till one succeeds in a complete year of absolute celibacy, it is best to stay clear of all foods which stimulate the senses. These include onion, garlic, chilly, hot and pungent additives, egg and meat. A celibate must give up alcohol, tobacco and related addictions completely and permanently for life. After one crosses a year of unbroken celibacy and has attained a certain amount of 'Siddhi' as regards to the conservation and transmutation of semen, one can relax these strict food regulations to some extent based on the spiritual level one has attained.

Vegetarianism is the best method to progress in celibacy. Non-vegetarian food is designed for a body that indulges in exceedingly strenuous physical activity such as professional sports, weight lifting etc.. and even in this domain, there have been people who have vouched for the amazing benefits and merits they have achieved further to going vegetarian. The aim of the celibate is to maintain a sound body and mind so he can focus his energies towards Brahmacharya. Regularly eating meat will not aid in the formation of a calm, clear, serene and tranquil mind which is so very necessary and will instead produce much aggression, passion and irritation. Consuming much meat will make it nonviable for the celibate to indulge in consistent spiritual activity to clear his mind of his past delusive tendencies.

A Brahmachari should take simple, wholesome, sumptuous, nutritious and easily digestible light food which does not load his stomach and cause lethargy and stupor. Milk, buttermilk, pure ghee, limited quantities of butter, fresh fruits and vegetables, dry fruits and whole wheat products are the foods that are most suited and advised for rapid progress in celibacy. Those who have a craving for a particular kind of food and find it very tough to give up the craving, can indulge in the food they like once a week and stay strict to the rules for the remaining six days. This way, they will develop control over their palate and eventually overcome the craving.

One very effective food technique to help one succeed in celibacy is to restrict dinner to only milk, fresh fruit and an assortment of raw veggies in the form of a green salad at night. This is a dinner menu that I have personally been following and gives great benefits. The body is in a state of rest at night and does not require high protein/ carbohydrate foods. Limiting dinner to fresh fruit and veggies will rest the digestive system and help it effectively process food eaten during the day.

Trust this helps
God bless and have a nice day
Dhananjay :-)

Question
Dear Dhananjay,

I have gone through all your posts and they are brilliantly communicated. Thank you.

It is always a pleasure to read through your answeres as they are written in a very communicative and easy to undertand manner. Your clarity of thought and communication perhaps is an indication of benefits one derives from celibacy! Correct me please if I am wrong.

Now coming to my intent for writing to you: I have three questions in my mind and this is also in interest of the larger audience incase this helps in clarifying their doubts:

a> I am 34 and a virgin by choice: My question is that: Is a person inexperienced in sexual intercourse in any way at an advantage in his quest to celibacy given that his/her brain doestn register the reference to the "sexual pleasure sensation"? I had incidentally come across a recent medical research study funded by an Ivy Leaugue medical college where also it has been revealed that a sexual itnercourse in itself is 400% more addictive than manual stimalation or even oral sex (empirically proven by exhibiting higher levels of secretion of the hormone "prolactin").

b> Personally am on my 14th day of celibacy although I have failed few times before. However since the last few days I have fallen ill due to a sudden viral attack. I remember from one of your posts that this is a normal "obstruction" to the quest in brahmacharya. Are we suggesting that the body initially repels the idea of celibacy and hence the disease/ illness surfaces?

3> Kindly throw some more light on the fact that the practice of celibacy helps in improving memory and concentration. Does it have a scientific basis? If so then by which period do you start recieving the physical benefits. Also memory being the precursor to intelligence then are we saying that celibacy in itself can make someone more intelligenct or develop perfect memory (??)....case in point could be the photographic memory of Swami Vivekananda.

Would be greatly benefited if you could enlighten us on these doubts with your ever flowing wisdom.

Many thanks and best wishes for your personal quest and good service to all of us aspirants

Answer
Hello Raj,

Good to see that you are interested in the practice of celibacy. Thanks for the queries. Coming to the answers,

Q1: Does a person inexperienced in the sexual act have more of an advantage to succeed in celibacy?
A: Every thought and action we indulge in gets stored in the mind and etched in our causal body or the 'Kaarana sharira'. The causal body is a repository of all our present and past actions. The nature of man to perform a particular action is a result of 'Samskaara' or the 'lines of action' that are etched in the causal body. These 'Samskaaras' in turn produce 'Vaasanas' or tendencies towards a particular deed. It is for this reason that different people have different tendencies towards the same object. While a person with cruel vaasanas might be tended to hurt and injure a helpless animal, a man with kind and humane vaasanas will have a tendency to protect and show kindness to the same animal under similar circumstances.

If man repeatedly indulges in sexual activity for a purpose other than procreation, he starts to associate the act as a source of 'delusive pleasure' and entertainment following which the mind begins to get corrupted and tainted. The purpose of the sexual act is only procreation and not recreation. By misuse of the organs of excretion/ procreation as organs of recreation, man opens a can of poisonous worms which ultimately devour and destroy him. On the contrary, limiting the use of these very same organs to what they are actually meant

for, bestows upon man a life filled with health, happiness, accomplishment and ultimately self-realization.

Coming to the topic regarding the effect of indulgence in the sexual act upon one's mind and psyche, each and every sexual thought and act produces corresponding 'Samskaaras' or 'lines of action' in the causal body. Our thoughts and actions are like the stylus of a lie detector machine. Just as the stylus in the machine produces a pattern on paper based on the heart beat and pulse rate of the person under test, our thoughts and actions etch their own 'lines of action' into our psyche. These lines are stored forever in the causal body and in turn make us the people we are.

A person who has not had any sexual intercourse/ encounter with a member of the opposite sex, correspondingly also does not have a first hand experience of the sensations that the act generates at the practical level in this particular birth. To this extent, he or she is not fully aware of these sensations and their after effects. This insulates the person concerned to a large extent from the delusion that is created further to indulgence in the sexual act as a source of pleasure. To a large extent, the person might be said to have abstained from opening a 'can of worms' and is that much more safe as compared to one who has opened the can and has to deal with the mess. To this degree, the person without first hand knowledge of sexual intercourse is more poised to succeed in celibacy. He doesn't have to deal with the apparent 'sexual longings' and 'needs' which surface in a man who has tasted the forbidden fruit and thereby colored his mind.

It is for this reason that all religions in the true sense profess man and woman to stay virgin till marriage. The very pertinent and valid reason behind this rule is to prevent man from adopting a recreational stance towards the sexual act. Also people who have stayed virgin and have practiced strict celibacy until marriage (without sex, oral sex, masturbation or any other sexual stimulation) by keeping their thoughts and deeds pure, elevate themselves spiritually and do not feel the need or desire to resort to the sexual act as a form of recreation even after marriage. They tend to limit the activity for progeny only and thereby poise themselves for real progress in the path of spirituality.

Q2: What is the connection between illness/ ill health and celibacy during initial stages?
A: As one starts a life of celibacy, he or she begins to lead a life which is drastically converse to the earlier mode of thinking, activity and life style which were largely based on sense stimulation. All efforts at celibacy are directed towards freeing man from the grip of delusion and sense stimulation. The mind and psyche which were earlier used to the objects of senses as a source of pleasure now find themselves being imprisoned in a vacant land bereft of these sense pleasures. They naturally revolt with anger, agitation and try to find ways to reclaim their old haunts.

The first year of celibacy is generally agog with purification at different levels. Purification and removal of 'toxins' that have been embedded within us due to our past karma slowly start getting undone. This purification generally starts at the physical level and then proceeds to the astral and causal levels. Removal of toxins from the physical body can take various forms such as ulcers, disease, illness, etc... These are essentially happenings related to detoxification and the release of toxins is generally a painful experience. They may also be considered as 'tests' given by God to analyze the commitment one has towards celibacy as the celibate's resolve towards celibacy gets 'tested' at these troublesome times. In reality, the celibacy one is practicing is actually undoing all the sources of imperfection and disease present within and paving the way for perfection. Many give in to the stress and strain and give up the practice of celibacy, while the strong and determined march on, immaterial of these obstructions.

Q3: What is the scientific basis behind the claim that celibacy improves faculties of the brain?

A: Dr. Edwin Flatto, M.D. in his paper Dt.March 2005 says -" The seminal fluid is a viscid, proteinaceous fluid composed of secretory products of the testes, epididymis, seminal vesicles, prostate gland, and Cowper's gland. It is rich in potassium, iron, lecithin, vitamin E. protease, spermine, albumen, phosphorous, calcium and other organic minerals and vitamins. An average ejaculation is about 2 to 5 cubic centimeters of semen and contains from 200,000,000 to 500,000,000 sperm. Each one of these millions of sperm carry 23 chromosomes, split chromosomes, prostaglandins, genes, electricity, and all the vitamins, enzymes, and minerals necessary for the creation of another human being. Besides being a factory manufacturing sperm, the testicles produce male hormones or androgens such as testosterone. If not ejaculated, they go directly into the blood stream and are carried to every part of the body. They stimulate the pituitary gland and the creative centers of the brain. Semen is not a substance to be wasted lightly. The faster you use it, the more the body is forced to produce it. Your blood stream takes the raw materials from every part of your body, including your brain, and transports them to the gonads to be used to replace expended resources. An analysis of both brain cells and semen shows great similarities. Both are very high in phosphorus, sodium, magnesium and chlorine. The sex glands and brain cells are intimately connected physiologically, but are adversaries in the sense that they are both competing for the same nutritional elements from the identical blood stream. In this sense, the brain and the sexual organs are also competitors in using bodily energy and nutrition"-End of quote.

In other words, semen contains the life force that alone has the power to create another life. When man indulges in the sexual act, he is giving a portion of his very life to produce another life. Such is the gravity, seriousness, divinity and importance of one single ejaculation. Would any of us 'play' a sport that would put our very lives on the line? Would we be interested in pole vaulting a high voltage, electricity transmission power line? No. Using sex for entertainment accounts to just that. Electricity is meant to be safely used to ease our life and not played around with. By using sex for pleasure, man is wasting the greatest power within him.

Medical research points out that semen, the spine and the brain are all linked. When semen is analysed, it becomes clear that it has the same constituents as the spine and brain. In other words, semen to a large extent is a derivative of the cerebro-spinal fluid. He who conserves and transmutes semen will never be troubled by joint pains, back aches, spinal problems or bone related disorders. The spine remains lithe and elastic and this can be made use of in the reversal of ageing (as the spine houses the channel 'Sushumna naadi'through which 'Kundalini' or life power flows) The brain becomes exceptionally powerful and all its abilities shine to the fullest extent. On the other hand those who waste semen will eventually be plagued by health problems such as joint pains, a deteriorating spine, bone disorders, poor memory, mental exhaustion, poor eye sight and innumerable diseases.

Hindu scriptures point out that by the honest and true, unbroken practice of Brahmacharya in thought word and deed for a period of 12 years, 'Buddhi naadi' or 'Medha naadi' is formed in the brain by which man can have a photographic memory of anything he reads or hears and can reproduce the same word to word unfailingly. He can solve extremely difficult problems and life situations easily by using the power of his 'Ojas' or divine energy. The ability of the brain to concentrate, focus and find solutions to any problem would be comparable to superhuman dimensions. Further to this period of true celibacy in thought, word and deed, man develops 'Trikaala Gnyana' or the knowledge of the past, present and future and rests in a state of incomparable bliss, constantly in the thought of God.

Swami Vivekananda was a living example for the benefits one derives from the practice of celibacy in effect. He attributed his remarkable mental prowess to a lifelong observance of Brahmacharya. At one point in time, a disciple of his was exclaiming at the impossibility of absorbing all the contents of the many volumes of 'Encyclopedia Brittanica' that had landed

at the library the previous day.

Seeing the new, shining volumes, the disciple said to Swami - “It is almost impossible to read all these books in a single lifetime.”
The Swami said -" What do you say? Ask me anything you like from these ten volumes, and I will answer them all.
The disciple asked in wonder, “Have you read all these books?”
Swami - " Why should I ask you to question me otherwise?"

On being examined, Swami Vivekananda not only reproduced the sense, but at places the very language of the difficult topics selected from each volume. The disciple, astonished, put aside the books, saying, “This is not within human power!”
The Swami said: " Do you see?, simply by the observance of strict Brahmacharya all learning can be mastered in a very short time — one has an unfailing memory of what one hears or knows but once. That power may come to all. That power comes to him who observes unbroken Brahmacharya for a period of twelve years. With the sole object of realising God, I have practiced that kind of Brahmacharya myself, and so a screen has been removed, as it were, from my brain. For that reason, I need not any more think over or prepare myself for any lectures on such a subtle subject as philosophy. Suppose I have to lecture tomorrow; all that I shall speak about will pass tonight before my eyes like so many pictures; and the next day I put into words during my lecture all those things that I saw. So you will understand now that it is not any power which is exclusively my own. Whoever will practice unbroken Brahmacharya for twelve years will surely have it. If you do so, you too will get it".- End of quote.

Intelligence is largely dependent on the power of recollection. Memory is the catalyst to free flowing intelligence. Our intelligence is a product of how well we are able to grasp, store, analyze and reproduce what we learn and observe from life experiences and Brahmacharya is the base on which this intelligence rests, for Brahmacharya brings out the light of the soul and the soul is superior to intelligence.

Trust this helps
God bless and have a nice day :-)
Dhananjay

Question
Hi Dhananjay,

Can one attain 'Buddhi naadi' or 'Medha naadi' whilst
practising sex without orgasm for 12 years?

Answer
Hello there,

Trust you are doing fine. Coming to the query:

Q: Can a man develop 'Medha Naadi' through non-ejaculatory sexual relations?

A: As per the scriptures, results such as the 'Buddhi Naadi' appear in the brain of the Brahmachari further to becoming a complete 'Urdhvaretha' (A yogi who succeeds in arresting the very formation of semen and instead directly converts his vital 'Prana' into 'Ojas') and staying in this state of unbroken and true celibacy for a minimum period of 12 years.

In case of non-ejaculatory sexual relations, the person concerned is only withholding

voluntary release of his semen during the act. The body constantly produces semen and this semen produced often reaches the 'ejaculatory mode' during the act but is forcibly withheld before the last moment. This does not qualify as Brahmacharya in net effect except for certain benefits at the physical level further to refraining from ejaculation. If the formation of semen in man is continuous, it must either be expelled or reabsorbed. Since the body is continuously producing semen but has no outlet, semen thus produced will eventually release through a wet dream sooner or later. More importantly, the subject concerned develops a strong liking and dependence on the sex act as a source of pleasure which prevents him from rising beyond the sex plane. The very objective of Brahmacharya is to ultimately make man forget his familiarity with the sex sensation as a source of pleasure so he can develop familiarity with 'soul bliss'(which is infinite and permanent unlike pleasure derived from the senses). These two are contrary and mutually exclusive. Presence of either one prevents the formation of the other. A man rooted in sensual pleasure cannot experience soul bliss and conversely a man who has known soul bliss will find sensual pleasure insignificant in comparison. Since indulgence in the sexual act will not help one achieve this objective, the corresponding benefits which accrue to an 'Urdhvareta' will also be absent.

A person wishing to get warm and dry has to completely come out of water and set foot on dry land. Swimming close to land, even in shallow water will not help one achieve this objective. One has to choose if he likes to remain in water or test dry land.

While non-ejaculatory sexual relations can be practiced before the start of absolute celibacy to help develop control over the retention of semen, absolute and true celibacy in thought, word and deed will be necessary if one wishes all the benefits that an 'Urdhvareta' acquires.

God bless and have a nice day :-)
Dhananjay

Question
Hi Sir,
hope you doing well.
i have seen in your answer, you said to give up meat and
eggs,
sir,
but if i'm doing exercises then can i take boiled eggs?
i'm a vegetarian Indian, so don't get enough protein so my
gym instructor suggested me this.
Please guide me.
Do eggs cause any harm?

Answer
Q: Since eating eggs is to be avoided by the Brahmachari, what is the alternate source of protein?
A: Further to honest Brahmacharya for a certain period of time, various changes start occurring in the body of the Brahmachari. To begin with, tissues start repairing themselves fueled by the increased presence of 'veerya' or semen that is being reabsorbed into the blood. The nectar like essence present in semen that gives great strength/ youthfulness and power cannot be matched by any other medicine or food product. It is for this reason that the statement 'What one loses further to the wastage of semen can never be regained' is cent percent true.

The re-absorbtion of semen into blood slowly starts restoring every deteriorating part of the

body back to its state of complete health and well being while augmenting blood flow, Prana (vital energy) and overall health & strength. Further to continued celibacy, the Brahmachari will find that he does not require as much food as he used to consume earlier to maintain health, strength and vigor. Unlike his former state where there was continuous wastage of semen and hence the need to consume more food, the body slowly starts to become self sufficient in retaining the various vitamins, minerals and proteins that it needs to a larger extent. It is actually a misnomer among people that we need to eat much food to stay healthy. The reality is that a balanced, nutritious and wholesome diet consisting of the right amount of protein, carbohydrate, minerals and vitamins can fully be achieved through a vegetarian diet. I will suggest a pure vegetarian diet that will help in maintaining health, be conducive to the practice of Brahmacharya and provide the required amount of protein to sustain physical exercise. Minor variations can be applied to the diet based on one's personal liking :

EARLY MORNING: 1~2 glasses of water (before the practice of yoga or other exercises) with a glass of milk

7 ~ 8.30 A.M: Breakfast & one cup of boiled Dal (Tur Dal) and one banana.

1.15 P.M: Lunch comprising of 3-4 whole wheat chapati's or roti's taken with a vegetable gravy made of either beans, horse gram, green gram etc.. followed by a cup of buttermilk, yogurt or curds and another banana.

6 ~ 7 P.M: Another glass of cow's milk followed by dinner consisting of some cooked food with different fruits and raw vegetables such as cabbage, beetroot, cucumber, carrot etc..

This is a diet that ensures all ingredients required for the well being of the body are met and is fully 'Sattwic'. Eating a 'Sattwic' or non-stimulating diet is very important if one wishes to succeed in long Brahmacharya. It makes the mind calm, serene and tranquil. Another secret to ensure excellent health and strength is never to load the stomach fully with food. Eating excess food will only increase the quantity of faeces or stool. The body does not and cannot absorb more than what it requires. A wonderful method to determine what quantity of food one must eat is - " Consider the stomach to be made of four parts. Fill two parts with nutritious, wholesome food (half the stomach) one part with water and leave the fourth part empty so that 'Prana' or vital energy can move around and effectively aid in digestion. This is a golden formula to ensure health and strength.

Lord Krishna tells us:-

"Success in yoga is not for him who eats too much or too little, nor for him who sleeps too much or too little" - The Bhagavad-Gita Chater-VI/ Verse 16

" To him who is temperate in eating and in sleeping and in being awake, Yoga becomes the destroyer of misery" - The Bhagavad-Gita Chapter-VI/ Verse 18

Egg and meat, onion, garlic and hot/ pungent/ sour foodstuff are to be avoided during the initial few years of practice as they have a strong tendency to agitate, irritate and cloud the mind with aggression. Such a mind becomes wholly unfit for the practice of Brahmacharya.

It takes some time for the body to get used to a change in diet. Once this is accomplished, the Brahmachari yogi will find more than sufficient energy to indulge in all forms of physical and mental work and will in fact be left with energy even at the end of the day. Anybody who observes a few months of unbroken celibacy will start to see that they hardly get tired even while performing the most strenuous of activities. What is required is determination and love for the concept of Brahmacharya following which all merits will gradually start clinging to the

celibate in course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

Thanks for the answer to my previous post on ejaculatory control. Great answer!

Can I ask you another question? In your answer to my previous question, you said that results such as the 'Buddhi Naadi' appear only after having become a complete 'Urdhvaretha' for 12 years.

Let's say that a person does this (i.e. he/she stays in a state of true unbroken celibacy for 12 years) and 'Buddhi Naadi' appears as a result. Now the Urdhvaretha decides to marry (if he/she is not married already) and have a child with his/her spouse.

Does the person lose his/her 'Buddhi Naadi' after having procreative intercourse with the partner? And if the loss does occur will the person have to go through 12 years of true and unbroken celibacy to get it back again?

Hope that makes sense!

Answer
Hello Emmanuel,

Trust this finds you keeping fine. Lets come to the query,

Q: What is the correlation between appearance of the 'Buddhi Naadi' and procreative intercourse?
A: Since the objective of the sexual act is progeny and progeny only, a celibate wishing to have offspring from his legally wedded wife is allowed to indulge in the act once per wanted child.

Immaterial of whether the act is procreative or recreative, even a single instance of loss of semen will go against the purpose of staying celibate for a minimum period of 12 years and thereby acquiring the desired benefits.

Keeping the above reality in mind, celibates wishing to marry are advised to get done with their parenting objectives further to marriage and then take up the objective of life long celibacy. If a Brahmachari leads a virtuous life of unbroken celibacy before marriage, fathers a child after marriage and then continues with his practice of Brahmacharya, he will be fully poised to to take up the noble and magnanimous objective of life long celibacy. In addition to this, the child born to a celibate of such purity and virtue will most often be a great and noble soul with immense talent and lofty qualities. By the practice of true celibacy, the Brahmachari succeeds in attracting more and more of the universal consciousness which is

all around him unto himself. A child is nothing but an extension of the father. It is the divine continuation of the legacy of the parents. It is the means by which the divine cosmic dream of god manifests and results in the continuation of the species. For this reason, the sexual act within the bounds of marriage, if carried out with the sole intention of begetting a child is considered a divine act of virtue.

Once a celibate practices 12 years of absolute celibacy and develops the 'Buddhi Naadi' among the numerous other powers and benefits, he will no longer be interested in sexuality as a means or recreation. Such celibacy ensures that he is almost or fully freed from the delusion that he once was a victim of. If such a person were to marry and beget offspring, he would not be deprived of his new found spiritual status as long as the intention of the activity was procreation. The very purpose of the sexual act is procreation. Using it lawfully and rightfully for the above said purpose would not constitute sin. But for the benefits of 12 year celibacy to start trickling, there cannot be even a single break, either procreational or recreational. For this reason, those wanting a family and yet embarking upon a 12 year period of Brahmacharya do so after fathering a child. This doesn't in anyway mean that a person can lead a sensuous, lustful life till he gets done with marriage and parenthood. Celibacy is a mode of life that is to be practiced at all times with purity in thought, word and deed both before marriage and after marriage. It is the power of celibacy before marriage that produces virtuous offspring after marriage and gives man the strength and inclination to take up unbroken, life long celibacy after parenting a child. There are also instances in history of great souls who have got done with their 12 year celibacy even before marriage from their teens onto their early twenties, but they are few and far in between.

So the answer to the query would be that the celibate would not in any way loose the benefits he accrues further to 12 years of celibacy if he had to marry after those 12 years and beget progeny. But till he reaches his target, there is to be absolutely no expenditure of his vital essence if the complete powers and self-realization that follows are his objectives

God bless and have a nice day :-)
Dhananjay

Question
Hey Dhananjay,

How are you? I have some questions on celibacy and interpersonal relationships which I would like to be clarified
1. What is the danger in people having physical relationships with the opposite sex for fun?
2. Why is it necessary for man and woman to stay perfect virgins until marriage and establish sexual relations with none other than their spouses? what is the gain by this?

Please clear these doubts in me. Thanks again for your service.

Answer
Q1: What is the effect of a physical/ sexual relationship between a man and a woman carried out for fun and entertainment outside the bounds of marriage?
A: Whenever a man and woman indulge in sexual intercourse, the astral bodies (also called ‘subtle body’ or mind body) of the man and woman merge together, and forces get created

in the cosmos that are fully conducive for the birth of a new child. The connection thus formed between man and woman during intercourse produces an astral, umbilical-cord-like tube in the lower astral-plane world (the appearance of this astral tube is somewhat cloud like in color, about six inches in diameter and can be clearly seen when the astral body of the person concerned is viewed by deep meditation). The tube gets thicker, stronger and denser with every repeat act of sexual intercourse.

Why has God created this astral tube?
The basic function of this tube is to ensure genuine feelings of trust, true love, affection; understanding, sacrifice and bonding are produced between a legally wedded husband and wife, though they were strangers to each other before marriage. It is through these tubes that two complete strangers who had never known each other get the feelings to stay by each other, be loyal to each other and help each other in times of need. In other words, this channel acts as the means by which the couple exchanges thoughts, ideas, feelings and in general communicates with each other at the astral level. It helps in transmitting the true and unconditional love that should exist between a husband and wife. This astral tube is really a channel through which all the ingredients necessary for a couple to stay together and form a healthy and a happy family unit flow through. It is a channel which is designed to work fine and produce wonderful results when present between the husband and wife only. Period! Its purview is limited to one man, one woman and the man and lady are none other than the husband and wife.

Effect of promiscuity:
When a man or woman has numerous affairs leading to sexual relationships with many people via casual sex, a huge population of people gets connected to one another through many 'astral tubes'. A great mass of astral matter envelops them without their knowledge as they go from one sex partner to another. If such a person's astral body were to be viewed through meditation, it would show N-number of astral tubes branching out to numerous people.

Now the purpose of the astral tube was to help develop a strong wedlock and form a strong family unit; but the man or woman who has multiple sex partners has no intention of settling down with any one person. All he or she is looking for is momentary sexual gratification, nothing more and nothing less. Also, most such relationships are fueled by selfish, evil motives such as manipulation, conquest, lust and a 'Use and throw' attitude. Ninety-nine times out of a hundred, the people don't have an iota of regard, respect, concern or understanding for each other and are motivated by sheer passion and lust. There is a total absence of seeing each other as individuals and what is present is only the perspective of viewing each other as 'objects of sex'. Once their questionable motives are sated, they desert and move on to another person thereby possibly hurting and wrecking the opposite party at the mental, emotional and psychic levels. This creates a strong 'karmic' reaction in the cosmos. The hurt and aggrieved person might have been promised marriage or a steady relationship and would have developed expectations regarding the same at an intense emotional and psychic level. The moment all his/ her hopes and dreams are crashed by utter betrayal resulting from the breakup, these very same hopes, affections and feelings turn into a dense mass of jealousy, bitterness, revenge and hatred. And the very 'astral tube' which was formed between the two and still exists strong and firm, now becomes a channel through which these negative energies flow between each other. This causes worry, fear, emotional instability and a lack of peace of mind between both the parties involved.

A person who has had multiple sexual relationships has that many 'live'- 'astral tubes' with all his/her ex-partners. Each of these 'astral tubes' lasts for a minimum period of 12 years (from the time of the last sexual encounter, if there is no repeat encounter) and can even last a life time or many births based on its density and thickness. Even if one were to realize his mistake and take up a strict practice of Brahmacharya with a virtuous life and constant

prayer to God, it would still take a minimum span of 12 years for each of the 'astral tubes' to disintegrate counting from the date of the last sexual encounter.

It is further to the presence of this 'astral tube' that telepathic messages, vibrations and longings get communicated with former partners even if a person has ceased to have all contact. If one of the ex-partner were to intensely long for the subject concerned from one part of the world, the other party gets a feeling of recollection and re-living of past thoughts and actions and may be even tempted to revert for another sexual encounter, even many years after termination of the relationship. Such is the result and power of communication accruing through formation of the 'astral tube'. While it may appear that the people concerned have forgotten each other and moved on, they are in reality very much connected by the 'astral tube'. A serious and very strong consequence of much gravity has occurred without their own knowledge while 'playing' around with the opposite sex with dishonorable intentions!

This condition of the presence of many such 'astral tubes' with numerous ex-partners ultimately creates great havoc and problems to both the parties at all levels and turns into the harbinger of what most people term 'bad luck'. The 'soul' or the 'Atman' gets further cocooned by thick layers of delusion and ignorance. The negative vibrations that get created in the cosmos further to such sinful acts float around for a very, very long time. Even if such sexual encounters were carried out with mutual consent, the presence of these 'astral tubes' prevent the parties concerned from establishing a loving and strong relationship with the person whom they finally marry and settle down with; for the tubes would be still alive and in a mode of 'transmission' with former partners, akin to a live cell phone connection. They interfere and wreck the factors which go into the making of a strong man-wife relationship and can cause destruction of the resulting family unit.

For this reason, those who indulge in 'playing' around with multiple partners pay a heavy price for their thoughtless acts in the form of sheer misery ultimately.

Q2: Why is it recommended that a man or woman stay perfect virgins and follow strict Brahmacharya till marriage?
A: The force called 'Kundalini' which is nothing but the net sum of all 'Prana' or vital energy present within, is the source of all life, energy, greatness and power within man. This power is a direct result of the conversion of sexual essence and conversely also gets dissipated by sexual activity. For the twelve to fourteen years of the period of childhood, nature keeps the sexual essence dormant and inactive externally and restricts its activity internally to help achieve full growth of the body, brain, mind and intellect of the child. This is the reason maturity or puberty onsets at adolescence and not during childhood. As soon as a virgin man or woman has had the first intercourse, sexual awareness in the person gets heightened and focuses into the external world and the man or woman become more receptive to the forces of desire. By sexual intercourse, a psychic-astral tube as discussed earlier gets created between the 'Mooladhara chakras' of the 2 people concerned.

If this force is contained within the purview marriage with blessings from the higher astral regions of Gods, rays similar to the 'astral tube' are formed between each one of the couple and astral entities such as 'Devas' or Gods through the higher 'chakras'. A holy and divine state of matrimony is then considered to have been entered into. The purpose of marriage is progeny, companionship and finally self-realization. Scriptural sources state: "When a young virgin man and virgin woman marry and indulge in the sexual act with each other, their union is very strong and their marriage stable. Their astral tubes, or 'naadis' grow together, and they form a one body and a one mind. This is the truest marriage and the strongest, seldom ending in separation or divorce. Conversely, if the man or woman has had intercourse before marriage, the emotional/psychic closeness of the marriage will be less intense, and this will be in proportion to the extent of earlier promiscuity."

These higher astral connections with astral entities and lower astral-psychic tubes that are created between husband and wife are designed to handle the forces that exist in healthy matrimony. The tube is the basis on which healthy familial relations develop between man and wife and help them settle together. Further to parenting children, the couple can get into a life long mode of Brahmacharya and attain self realization.

The release of the sacred seed (via semen) into the woman during sexual intercourse establishes, through the first chakra or the 'Mooladhara chakra', the connecting psychic 'astral tube' which can be clearly seen on the astral plane during deep meditation. It is through this psychic tube that feelings, telepathic messages and subtle modes of communication pass between the married couple. It is by the presence of this 'astral tube' that we see abundant bonding, sacrifice and unconditional love between couples whose love is beyond the body and external factors. Many of these couples can exhibit knowledge on what the other person is thinking or can sense if something is wrong with the other even if they are far away from one another.

A man and a woman, who indulge in milder forms of sexual expression such as a touch, hug etc... Also establish a temporary connecting link of astral matter which penetrates their auras and covers their physical forms. It appears as a psychic mass connecting the two of them as wide as the length of their bodies. This astral matter is created further to the expulsion of emotional energies, blending their auras together. The psychic connection is powerful enough to repeatedly pull them back together or cause emotional pain if they are separated. But unless the encounter is repeated, this milder form of astral matter will wear away in a few days or a month at most, unlike the 'astral tube' derived from intercourse which lasts for 12 years at the least.

The scriptures state that each one of us is born in a state of brahmacharya. Upon reaching puberty, those boys and girls who remain virgins maintain their inherent state of brahmacharya. They are able to ward off, and may not even notice, many emotional and sexual temptations that would be troublesome to the non-virgin. This is because the astral shield surrounding the virgin's aura has never been penetrated. Reading a book about worldly experiences only pickles their curiosity, whereas had they established psychic, tubular connections with a member of the opposite sex as described earlier, the very same reading would stir up sexual desire at a much more intense level. Such virgins who are into brahmacharya since puberty can easily continue a life of celibacy and attain self-realization further to marriage and parenthood.

Sexual intercourse between the virgin man and woman before and outside marriage is the key that destroys this Brahmacharya. Also, all other forms of sense stimulation either via sight, smell, taste, touch or sound that fire up the sex plane lead man to the domain of self stimulation and finally actual intercourse. It is for this reason that a Brahmachari is advised to avoid anything and everything which might fire up the sex plane within him. As discussed earlier, intercourse causes an astral, umbilical-like psychic tube to form in the inner ether between the couple. It is within this psychic tube that the forces of energy and desire flow from one to another. These are the same forces between mother and father which culminate in the birth of a child and surround and protect him or her through earthly consciousness until age twenty-five. The psychic connection between the mother and father emotionally stabilizes children in the family. But if there are other 'astral tubes' present either in the mother or the father further to pre-marital encounters, or new ones being created with members of the opposite sex due to ongoing extra-marital encounters outside of the marriage, children suffer emotionally while growing up. The forces and vibrations resulting from the presence of 'other tubes' in either father or mother have a strong tendency to cause unrest, fear and confusion in the child.

It is for this reason that all religions in the true form ordain man and woman to lead a virtuous life high on morality backed by celibacy and abstain from any mode of sexual interaction with the opposite sex till marriage. This will ensure that further to marriage, they will be fully poised to develop healthy, strong and spiritual connections with each other which will in turn produce talented and virtuous offspring. After parenting children, the couple can easily revert to their earlier mode of celibacy and thereby succeed in attaining spectacular success in both the materialistic and spiritual domains. The presence of a single, unidirectional ‘astral tube’ between them awards them with the abundant tendency to fully support , understand and grow together in the spiritual life that they aim to develop and finally realize the soul or the ‘Atman’.

God bless and have a nice day :-)
Dhananjay

* Some of the material posted in this particular write up has its source from articles published by the ‘Himalayan Academy’.

Question
Hi Dhananjay,

Thanks again for your answers to my questions. They are always of high quality! You've inspired me.

I wanted to ask some more questions:
Are there any examples of modern day Urdhvarethas?
Did Sivananda achieve Buddhi Nadi?
Are you a member of a group of celibates/monks that help you in keeping vigilant?
What do you read for inspiration (apart from Sivananda's "Practice of Brahmacharya")?

Answer
Hello Emmanuel,

Good to know of your increasing interest in Brahmacharya. Coming to the queries,

Q1: Are there any examples of modern day Urdhvarethas?
A: Since the human efforts that go into achieving and then maintaining the status of a perfect Urdhvaretha are Herculean and extraordinary, I would suppose there are a countable number of Urdhvarethas across humanity who occupy the lofty state of soul bliss and immense power that the title commands. Coupled with this is the more important factor of divine support from the Almighty that is so very necessary in the transformation of the normal man into a celibate of spotless chastity. The scriptures state that such Urdhvarethas are one in a billion. Also, It wouldn't probably be wrong to say those who occupy such a status do not generally advertise or proclaim the same, for they would be people high on humility further to having realized the fact that man is a puppet in the hands of the master puppeteer - The Brahman or Almighty. This makes practically pinpointing such people a 'not so easy task'.

Q2: Did His Holiness Swami Sivananda achieve the 'Buddhi Naadi'?
A: Even if a layman with no interest in spirituality or celibacy was to read Swami Sivananda's books on health, spirituality, yoga or Brahmacharya, he would return awed and inspired

realizing the charisma, intelligence, nobility and radiance of the great soul that held the pen while writing these books. Such spectacular strength and ability to inspire the masses with words is a definite sign of a man fueled by the power that only true celibacy brings. Swami Vivekananda also had a similar power. When he addressed the Parliament of religions for the first time in Chicago with the opening words 'Sisters and Brothers of America...", the entire audience stood up with sheer respect and awe at the radiance, gravity, power and purpose emanating from the young monk in his twenties. Swami Vivekananda at that point of time was unknown and unheard of in the world of philosophy, religion or spirituality. He had faced great difficulty even to enroll himself as one of the speakers at the gathering to the point of almost being counted out in the list, further to his anonymity. Yet he commanded a reaction from the audience that would befit a king by his mere presence. This was due to the immense power of 'Ojas' derived from lifelong, unbroken celibacy. When we study the lives of such great men it becomes quite apparent that true Brahmacharya was the prime mover behind the final product. If we consider the magnitude of devotion Swami Sivananda put into a life of Brahmacharya, spirituality and service to humanity, one would not be erring if one assumed him to have mastered numerous siddhis along with the 'Buddhi Naadi'.

Q3: Am I a member of a group of celibates/monks?
A: I'm a married man and a father, who's into a joint life of celibacy with my wife and one among the thousands of celibate students across the globe, nothing more.

Q4: What do I read for inspiration in Brahmacharya?
A: I'm basically interested in assimilating any work of substance on matters concerning spirituality and Brahmacharya cutting across cultures, religions, caste, creed and sect. Basically being a Hindu, my exposure to ancient Indian scriptures and treatises on spirituality and self realization such as the Bhagavad-Gita, Vedas and Upanishads is on the higher side. However, I'm open to any source of writing that casts a possibility of adding to my knowledge. God inspires us and the books take credit!

God bless and have a nice day :-)
Dhananjay

Question
Dear Dhananjay,

Would you please share your thoughts and wisdom on this form of sexuality where the partners engage in non-ejaculatory sex for the purpose spiritual evolution.

Many thanks,

Ronan

Answer
Q. Can one indulge in 'Tantric sex' or say moderate amounts of sex without ejaculation and yet get the effects of celibacy ?

A. 'Tantric sex' is a method of enjoyment of sexual pleasure, where the people involved follow a certain mode of life/ practices in order to enhance and prolong sexual pleasure before, during and after the sexual act. It consists of various means to achieve this objective.
'Celibacy is abandonment of and freedom from sexual pleasure forever in thought, word and deed at all places and times.

The above definitions make them self-explanatory. "Tantric sex" belongs to the left hand approach for self-realization called 'Vaama Marga (meaning:Vaama- Left, Marga- Path; the

left hand path). 'While 'Self-realization' was the final objective of the 'Vaama Marga' also, the gross aim of tantric sex most often since time immemorial has been sense pleasure and gratification. The danger in treading this path was profound for a normal man in the age old days itself, let alone in today's times without the aid of a masterly guru proficient in the subject. Since the 'Vaama marga' involves indulgence in the sexual act, starting from the physical level and reaching higher states, the risk of a student tripping and falling into the pit of lust is very strong.

Indulgence of sense pleasures in any form results in the formation of the *desire-anger* combination. In the Bhagavad-Gita Lord Krishna describes this combo as a two sided sword which is the cause of all evil and pain on earth. He further states that they are born from the ‘Activating nature’ or ‘Rajasic temperament’. It is for this reason, celibates are asked to avoid stimulating food and company.

Sex without ejaculation for the non-celibate is definitely much better than with ejaculation, since semen is not lost during the act. Wastage of energy doesn't occur and it does make the person reach a certain stage of celibacy. However this comes with conditions. By following a life of sexual moderation without ejaculation, a man will no doubt be more of a celibate and a cut above than the man who leads a life of sexual wastage. This is not really due to re-absorption but due to lack of need for the body to produce semen. This holds good upto the point of good health, clear thinking and other general health benefits at the physical level. But beyond this, if man aspires to reach the state of 'Soul bliss' or 'God bliss', which has been described in the scriptures to be equal to a million times the pleasure of a physical orgasm (Sri Ramakrishna Paramahansa called the magnitude of 'Soul bliss' to be somewhat close to having sex through the millions of pores in the human body) a life of absolute celibacy for 12 years, giving up all the sense pleasures becomes mandatory. A man indulging in any form of sexual pleasure cannot become an 'Urdhvareta'. The gates beyond general benefits will not open for him.

I will explain the rational behind this. In a moderate sex life without orgasm, while man no doubt conserves his semen during the act, he also unknowingly/gradually develops an attachment/liking and strong desire for the pleasure generated from sexual contact. Also since woman is the source of his pleasure, he begins to associate her as an object of pleasure rather than as a soul- 'The manifestation of god'. This strong karma for sexual pleasure that gets stored in his 'Karmic account' ultimately takes him to a state where he can no longer rise beyond the sex plane. Any pleasure produced by the five senses (sight, smell, taste, sound, touch) is temporary and ultimately leads man into pain. It really is no pleasure at all as it is 'Maya' or an illusion, a nervous stimulation only and not 'Soul bliss'. Man has to indulge in more and more of sex to get the effect that he first got in course of time. 'The word 'moderation' is relative. The limits set by man are stretchable by his own imaginatioin. Further to getting deep into this mode of life, he will ultimately come to a stage where his vital fluid deserts him directly or indirectly. Once this happens he can no longer rise up the path of becoming an 'Urdhvareta'. Loss of semen also becomes an impediment for deep meditation, further to the 'Prana' getting unsettled.

Practicing ‘Tantric sex’ comes with the very high risk of getting addicted to the sexual act and being stuck in the sex plane which makes it inviable to transcend into higher planes, which is so necessary for spiritual progress. This approach is akin to walking a tight rope between two high rises. Even the slightest gust of wind will send one crashing down.

It is for this reason, scriptures cutting across religions require a man attempting self-realization to wholly give up pleasure generated by the senses. As long as there is sense pleasure there cannot be soul bliss. They are mutually exclusive. God gives us two options: Either to reach out to him shunning the senses and reach a state of permanent soul bliss or to fool ourselves with the senses, thinking the illusion to be pleasure, while in reality it is

nothing but delusion. And finally even the man who chooses senses, realizes very late of them being cheats and has to finally get back to the first path.

Trust this helps
God bless and have a nice day :-)

Dhananjay

Question
Hi Dhananjay,

I recently read your answer regarding astral tubes, and felt very inspired. I had a related question:

Do online relationships via chats and phone create astral tubes which can make a man suffer emotionally if the other partner does not respond favorably? What if a man fantasizes about the other partner via masturbation to avoid the emotional pain? Does this also create a huge karmic burden for the man and disturb him mentally? I am trying to recover from a similar situation. I am trying to be celibate but am not able to forget about her and end up masturbating while fantasizing about her. Please help me.

Thanks a lot for your guidance.

Answer
Hello there,

Hope your are keeping well. Coming to the query,

Q: What is the effect of relationships with the opposite sex through the medium of internet or phone indulged in with a desirous attitude and the effect of masturbation?
A: An unmarried man wishing happiness, progress and development would do well in letting feelings of desire develop towards a member of the opposite sex under purview of the following conditions:

1. He is an eligible bachelor, socio-economically stable, looking at entering the institution of marriage.
2. He finds the lady a suitable candidate to become his life partner in all respects at the social, economic, religious, familial and personal levels and the lady concerned also has similar feelings.
3. Both have an honorable and genuine intention of leading a legally wedded married life with each other in a responsible and respectable manner.

If all these above conditions exist in trueness, the man and woman after agreeing to lead a married life based on the foundations of true love, trust, loyalty, understanding and consideration in sharing the joys and sorrows of life and promising to stay by one another through the ups and downs of life can talk to their parents/guardians and get prepared to take the step of entering into holy matrimony at the earliest. Mark the word earliest. It is unrecommended to maintain contact over a long period of time. Until their relationship is cemented by holy matrimony, they would do well to refrain from any form of

verbal/physical/sexual overture amongst themselves that might corrupt the relationship and limit their interactions to the minimum.

If either the man or the woman finds one or any of the above mentioned pre-requisites absent, then the purpose becomes null and void and both loose the right to look at each other from the perspective of a future life partner. Under such conditions, the man should stay clear of the lady, giving up any form of constant contact or rapport (such as meeting in person, the internet, phone, letters etc...) that could fuel a corrupted relationship

The purpose behind the above rule is to ensure he prevents the development of further 'Karmic interactions' with the lady through his actions at the physical, mental, emotional and psychic levels. If the man and lady continue to maintain such contact, it will invariably flower into more lust/desire and finally lead to physical intimacy from where downfall accelerates. This point is very important and to be borne in mind all the time to ensure one stays clear of 'Karmic entanglements'. These entanglements not only grow from physical deeds but also from thoughts, words, emotions and the intensity of energy directed and received towards and from the other person.

All such interactions with the opposite sex if indulged in outside the purview of marriage will lead to downfall of both the man and the woman concerned sooner or later at the physical, mental, psychic, emotional and karmic levels for sure.

* The thought or look at the picture of a woman will induce desire.
* This desire will induce man to approach/talk to her.
* Familiarity with the woman will result in 'keertan' or praising her qualities with friends.
* Constant thought and contemplation on the woman leads to 'Guhya bhaashan' or talking in secret with the woman on a one to one basis.
* The act of conversing will induce 'sparshan' or touch.
* The touch generated will lead to 'keli' or amorous sport.
* Indulgence in amorous play will lead to 'Adhyaavasaaya' or a strong desire for sexual enjoyment.
* This desire will lead to 'Kriya nivritti' or sexual intercourse.

- Section CCXIV, The MAHABHARATA, Shanti Parva, as told by Bhishma to King Yudhishtira.

These are called as the eight breaks in Brahmacharya. There is not a single soul on earth who is beyond the chronology of the above eight events from unfolding through contact with the opposite gender, except one who has realized the self. Each and every single being is prone to downfall if he indulges in any of the above starting with the desirous thought of a woman. For this reason, a man wishing to uplift himself and stay clear of downfall, sorrow and achieve progress in life should strictly avoid all the above eight breaks in Brahmacharya starting from looking at a woman with desire.

The very act of concentrated thinking upon a member of the opposite sex with desire outside marriage creates 'cosmic vibrations' which reach the other person indirectly. Such an act is unlawful and wrong and creates negative cosmic vibrations at the astral plane and around mans soul. Man loses much energy and finally his vital essence further to such contemplation. These negative vibrations which linger in the cosmos, interfere and inhibit with the free flow of universal consciousness which is the chief ingredient for success, peace of mind, energy, prosperity, future well being and what we term 'good luck' on the earthly plane and beyond. With masturbation, man indulges in the act of wasting the divine and most powerful form of life/god energy into nothing. Every indulgence in activity that leads to fantasizing on the opposite sex will end with loss of semen and frustration. Also with every such act, man develops a strong 'negative karmic quotient' due to misuse and gross wastage of the divine reproductive element which in actuality is the manifestation of the 'Atman' or

soul.

The man or woman who fool themselves thinking they can get away with merely looking/talking or spending time with the opposite sex will without doubt fall into the clutches of sexual gratification ultimately. Failure to get sexual gratification will lead to frustration, perversion, masturbation and other acts which further lead to destruction of one's life energy, vitality and progress. To sum up, man creates enormous amounts of negative karma, around his soul. Any of the acts mentioned above, immaterial of whether they lead to unlawful sexual intercourse or not, drain man of his vitality, energy, greatness and true potential. One has to spend a large duration of one's life span to undo the negative karma accrued further to acts involving the above.

We can learn from the unfortunate examples of two men who were known for greatness in their respective fields but whose lustful ways brought destruction at all fronts:

I. A former president of the United States of America who was known for his political acumen, statesmanship, affability and charm finally got pushed to stooping down to the level of cheating on his wife, family and entire country due to a life of promiscuity. The lies that were resorted to hide his adulterous life were publicly telecast on international television causing him great dishonor, insult and injury. His success, name, fame and reputation to the level of presidency that was earned through decades of hard work, effort and patience were eroded due to an adulterous life carried out for momentary pleasure. And today, people remember him more for his scandalous affair with a white house intern of little worth and less for a glorious eight year long presidency of the USA. Such shame and misfortune, thanks to straying from the path of virtue.

II. An international golfing legend known for his rare talent, ability and prowess in the filed of golf lost all further to a series of affairs and illicit encounters with women. All the name, fame, wealth and recognition he had earned by decades of striving for excellence through rigorous practice went down the drain for momentary pleasure. At the end of it, he even lost the trust of his wife and family and tarnished his image and reputation with a serious blot of infamy in his admirable biography. Overnight, he got transferred from being one of the country's 'Mot admired athletes' to 'Top 5 most hated sports athletes'. Today, people talk more about his series of affairs with unknown women than his splendid achievements on the golf course.

These are only two examples. We can retrieve thousands more if we delve into the depths of history. But two should do to remind us to stay away from the path of sex outside marriage, recreational sex and its aftermaths.

A life of celibacy in thought, word and deed means one should prevent any and all of the eight breaks in celibacy. Interacting with women personally or on the internet, phone or through social networking sites with a vested interest will always lead one to slip lower and lower and finally fall. It takes a few months of absolute celibacy to make man start realizing what he was missing out on and how devoid of substance his former objective was. Absolute shunning of anything and everything which leads to the eight breaks of Brahmacharya is to be carried out if one wishes to take life beyond sorrow.

At a personal level and on a well wishing note, I will suggest you a single formula to make life glorious:-

"Stay away from all forms of interactions fueled by desire towards the opposite sex; for all these actions however subtle and harmless, give birth to lust and lead one to the next stage of slippage, fall and ultimately destruction. View members of the opposite sex through a sisterly or motherly perspective and keep interactions to the minimum".

This might sound Herculean to many; but then the achievement of anything great comes further to great effort and great sacrifices and the end result would be very, very cherishable and on a permanent scale.

God bless and have a nice day :-)
Dhananjay

Question
sir you previous reply was amazing.
sir I have one more question.
Being a student of B.Tech I haven't got any job yet,where my
other friends are joining soon in their job.These sorts of things are really taunting me and putting a destabilized effort on practising celibacy.Can you suggest some remedies of how can I come out of this problem?Desperately looking for your suggestion.

Answer
Hello Sagar,

Trust you are keeping well. Coming to your query,

Q: How does one stay on the track of celibacy further to distractions generated by the highs and lows of life?
A: Our present life is a result of out past actions and we are the architects of our destiny. The highs and lows that we encounter in life are the product of our past deeds and more importantly the best path for the soul within us to evolve and refine its state of evolution. While untoward incidents in life might temporarily cause despair and frustration, these incidents are life's way of reminding us of the mistakes we might have committed and an opportunity to grow beyond these mistakes and evolve further.

As the saying goes - "All that happens, happens for the good", every life situation and experience is meant to make us amend our shortcomings and take us one step closer to perfection. Unless we experience failure in a given activity, we would never get to know the deficiency within us that led to the failure. We would continue to float in the imaginary world construed on presumptions regarding ourselves which most often station themselves far from the truth.

Failure makes us analyze, ponder and contemplate in-depth into the gross reality behind our thoughts,actions and tendencies that kept us away from success. Failure is man's best friend as it is the only state that portrays things for what they actually are, unlike success which most often has the tendency to make man fly in an imaginary world of fantasy assuming himself to be invincible and unblemished. The man who first tastes failure and then attains success is much more poised to succeed in maintaining his state of success as compared to the one who is intoxicated with the delusion caused by continued success without having ever known the reasons that cause failure. For this reason, failure is the best stepping stone to success.

For the celibate more than anyone else, every instance of failure is a golden opportunity to focus on the shortcomings within himself which led to failure and improve on his past performance. When we honestly delve into what kept us away from success, we most often find numerous valid reasons within our own selves that directly or indirectly worked against us at the practical level.

Success eventually comes and more importantly stays when we take life's fall's as a second chance provided to prove our true might and potential. The way to success would be to focus our efforts and concentration on efficient action and avoid thinking about the outcome. Further to efficient, persistent and sincere efforts with a positive outlook on life, success has nowhere else to go but reside in such a doer.

God bless and have a nice day :-)
Dhananjay

Question
Dear Dhananjay,

What are the physical benefits of celibacy for a person who has wasted his semen continuously for 5 years and has developed wrinkles on his skin? I find that the skin on my hand looks very wrinkled. Is it possible to get a smooth skin again by observing celibacy? What is the minimum period one should observe strict celibacy to realize the benefits?

Thanks a lot,
Amit

Answer
Hello Amit,

Hope this finds you in good spirits and cheer, Coming to the query

Q1: What are the physical benefits of Brahmacharya for someone who has been a non-celibate?
A: The benefits of true celibacy are one and the same for each and everyone of us. They appear more pronounced and apparent in people who have lead a life of restraint and take a longer duration to start becoming noticeable in those who have led a life of wastage. The only way out is to start an honest and sincere life of Brahmacharya as soon as one gets to know of the consequences of a life of wastage and focus on complete transmutation of the vital essence from then on. Detailed descriptions of the actual benefits of celibacy can be obtained from going through past answers on this portal.

Q2: What is the duration of celibacy required to attain benefits?
A: The question of how long one has to practice celibacy does not arise as it is to be practiced in totality and forever at all places and times. Indulgence in the sexual act is to be restricted to progeny only if one wishes for health, progress and happiness in all of life's domains. Brahmacharya is the correct mode of life for each and every human being immaterial of his or her marital status. As explained earlier, the purpose of the sexual act is procreation and not recreation.

The duration of time taken to undo the negative effects of seminal wastage will depend on various factors such as the age, health condition, lifestyle, sincerity in celibacy etc.. of the person concerned. It is best not to worry too much regarding one's past shortcomings and debilities and instead concentrate on improving oneself at the physical, mental and spiritual levels through celibacy, whereupon the benefits will start coming in their own accord at the right time.

God bless and have a nice day :-)

Question
Dear Dhananjay,

I had one more question. When a man who has been terribly non-celibate for years wants to take up celibacy, how does he fight with temptations which come while practising celibacy? Say a temptation comes after 5-6 days of practice, even after no sensory stimulation. What does a man do at that point? Does yielding to lust on such occasions prove the previous efforts worthless and entangle a man further into the addiction?

Thanks for your guidance,
Amit

Answer
Hello Amit,

Thanks for the query. Coming to the answer,

Q: How does a Brahmachari deal with temptations and desires?
A: Sensory temptations that arise and threaten to make one stray from the path of Brahmacharya are due to strong past karma that surfaces from the 'Kaarana sharira' or the causal body.

The following methods will prove to be useful in subduing lust when one is troubled. They can be used individually or separately based on one's need.

1. Close the eyes and concentrate on the region between the eyes with focus and pray to god, asking him to take lust away.

2. Indulge in 'Mula Bandha' a few times (Sit in Padmaasana - Take a deep breath - hold the breath - contract the anal muscles and pull the 'Apana Vaayu' upwards: as one does while withholding urination or defecation) this will increase the force of 'Prana' and subdue 'Apaana', the force behind sexual awakening.

3. By altering the vision towards the woman concerned to that of a mother or sister.

4. Another method useful for beginners is that whenever there is a stirring up of lust at the sight of a woman, one can imagine the smell and physical form of the woman devoid of skin. Minus skin, the human body has the extremely disagreeable and repulsive smell of blood and raw flesh (as one can know when there is a cut or laceration) minus skin; the human flesh resembles the cut up carcass of an animal at the butcher. This is how the female form actually is under those clothes and skin devoid of all beauty and attraction.

5. Reminding oneself the fact that the human body is filled with disagreeable matter such as stool, urine, pus, phlegm etc... 'Vairaagya' or dispassion will dawn at the false concept of being attracted to the physical form which is a holding bag for of all the above. Would anyone be attracted to a bag containing such refuse?

6. Imagine how the same woman would look in her old age with wrinkled skin, rotting teeth, scant hair and a disagreeable smell. This technique is very effective to remind one that the attraction of flesh is apparent, temporary and totally false. That it is an illusion similar to the one created in a magic show. This will make a person discount another for their physical appearance and value only the eternal, ever beautiful, divine and pure 'Atman' or soul within.

4. Drinking a glass of water, washing the urinary organ with cold water, immersing oneself in a tub of cold water to the waist, a cold water bath and going for a run are effective physical techniques.

God bless and have a nice day :-)
Dhananjay

Question
Hi I'm 19 years old and am a male. So, I haven't had sex or masturbated for 2 years now just because I guess I'd rather not materbate, I feel that if I wanted to ejaculate I would want it to be with another person and not myself, it has nothing to do with shyness or anything like that I have no problem with any of that - I just don't masturbate, but anyways that's somewhat irrelevant. My question is, can this be unhealthy for my penis or health in any way to not ejaculate here and there?

Answer
Hello Josh,

Good to read your letter. Coming to your query,

Q: What is the effect of abstaining from masturbation?
A: Masturbation is an act of perversion and deviation from normal, healthy living habits. It is an activity that produces negative vibrations and karma all around oneself further to gross wastage and squandering of the nectar like life essence in man. From the physical, mental, psychic and spiritual point of view it is an activity utterly harmful.

You are in your teens; the point of time when the reserves and production of the vital seed in man is abundant and perennial. If celibacy in thought, word and deed is carried out from this stage in life by the conservation and efficient transmutation of semen, man can achieve fantastic results in both the materialistic and spiritual domains within a short span of time.

So contrary to being unhealthy, avoiding the act of masturbation will provide you with enormous and unexplainable benefits in every field of life. The important thing is to ensure that you keep yourself busy with regular physical exercise, mental work, spiritual activity such as meditation to transmute the conserved semen into 'Ojas' or divine subtle essence which the acts as the prime mover for superlative achievement. To achieve sustained transmutation through Brahmacharya will require staying away from sexual thoughts and actions and focusing the conserved energy on productive work.

Kindly go through all the past answers on this portal to get detailed knowledge on the benefits of staying celibate through transmutation

God bless and have a nice day :-)
Dhananjay

Question
Dear Dhananjay,

I have a strange fetish for some female body parts which is so strong that it pushes me to masturbate. I had this fetish since childhood. I want to ask, is this fetish karmic? If so, how to get rid of it? I have been trying hard but every time I have a big fight with my mind and eventually give in. This is a big hurdle for me to practise incessant celibacy. Please help me.

Answer
Hello Amit,

Hope you are doing good. Coming to the query,

Q: What is the cause behind and the solution to overcome strong sexual longings in a person that exist from childhood?
A: All the past karma accumulated from the innumerable births manifested by the soul is stored in the 'Kaarana sharira' or the causal body, the depository of past actions. Based on the 'samskaaras' present and the tendencies generated thereby, tendencies towards or against a particular object manifest in a person. A strong tendency for female body parts is hence nothing but a continuation of such tendencies from previous births accrued due to repeated indulgence in recreational sexuality. To start the dissolution of such tendencies, the same principles and tenets that govern true Brahmacharya hold good. Effort required to overcome these tendencies will depend on the strength and grip of past karma. The best method of progress is to focus on a life of Brahmacharya in thought, word and deed with adequate physical, mental and spiritual activity to help achieve the ideal.

As stated earlier, all forms of interaction visual, verbal and physical with the opposite sex that lead to any of the eight breaks in Brahmacharya are to be strictly refrained from. With sincere and committed practice, success will slowly start to trickle.

God bless and have a nice day :-)
Dhananjay

Question
Dear Sir, I'm Vijay. I'm practicing brahmacharya for just over 28 days. I go morning jogging and pray God. Whenever sexual thought arises I indulge in household activities, chant god's name and go to temple. I'm not practicing pranayama. I'm not comfortable with it. My question is "Is it necessary to practice pranayama for sublimation of sex?"

Answer
Hello Vijay,

Good to know of your interest as regards Brahmacharya. Keep the efforts going. Coming to your query,

Q: Is 'Praanayaama' or control of 'Praana' a pre-requisite for success in celibacy?
A: 'Praana' refers to the net sum of all vital, life energy within. The word 'Praana' is a general term used to collectively denote the five different life sustaining winds within the body

namely:

1. Praana: Aids respiration so as to purify blood in the lungs.
2. Apaana: The downward wind which aids in elimination of waste matter, urine and semen for reproduction.
3. Vyaana: The wind responsible for circulation of blood to all parts.
4. Samaana: The wind responsible for effective digestion of food.
5. Udaana: Takes the 'Jivaatma' to the Brahman during sound sleep and separates the astral body from the physical body at death.

Each of these individual winds have a distinct and unique function in regulating life energy within the body and in maintaining the normal functions in the system responsible for sustainment of life.

Praanayaama' (A Sanskrit compound word: Praanasya Aayaamaha - Meaning control of the Praana) is hence nothing but an activity that helps in the control of 'Praana' or life force through breathing techniques.

Why should one learn to control one's Praana? What does one achieve by doing so?

The external manifestation of 'Praana' or vital force is breath. The body replenishes lost Praana through intake of air via breath. By controlling gross breath, one can control the subtle Praana within. By controlling the subtle Praana within, one can control the mind. By controlling the mind one develops the ability to conserve/transmute his semen or the vital essence and thereby becomes peaceful, contented and all powerful.

The control over one's Praana thus enables a person to regulate and bring under control all his life activities. It might be compared to how a horseman makes the horse listen to his commands through reins. Just as the reins transmit his intention to the horse, and the horse correspondingly reacts, one can control the mind and thereby the body through control of Praana via breath. The breath-praana-mind and semen are all connected to each other intricately. Complete control of any one of the four automatically helps control the other three. It is difficult and not very effective to directly control one's mind or semen. The mind may be compared to an intoxicated monkey which is very hard to tame and restrict. Thousands of unconnected thoughts arise within the mind in a few seconds. Based on what the mind wants, the organs of action and the body follow. So what's the way to control the mind? Find out what gives the mind the energy to exist and blossom. This energy, the mind is deriving from 'Praana' or vital energy and vital energy is fueled by breath. If one can develop control over breath, one can easily control the mind and thereby the body. Note how breathing becomes erratic and uncontrolled in gasps when a person is under the effect of anger, lust or excitement. He has no control over his breathing and hence no control over the mind at that instant. Conversely, breathing becomes uniform and rhythmic when we are calm, peaceful and contented. This clearly shows that by control of breath, one can control the mind and the body.

Exercise, sports and all other forms of regular physical activity also impart control of Praana in their own way as our breathing patterns change while performing these activities. To that extent, transmutation of vital essence occurs, thereby keeping the mind free from negative thoughts. However, the breathing patterns that occur during exercise, sports or sprinting have their limitations as regards to aiding the complete control of mind, for they are in actuality reactions of the body to the state of physical duress it finds itself in. If man can indulge in specific breathing techniques fully aimed at control of the mind, his success in celibacy will be more pronounced and notable. Hence it is advisable to gradually learn the correct method of breathing through Praanayaama that will aid in better control of the mind and thereby help one succeed in thorough Brahmacharya.

Jogging, sprinting and all other exercises that are carried out regularly contribute to maintaining the state of Brahmacharya; for these activities help transmute that part of semen which is required to revitalize the physical body. If one keeps one's mind free from impure thoughts and subjects oneself to regular exercise, mental work and spiritual activity (God meditation) success in Brahmacharya is rest assured. Praanayaama is the direct and shortcut method to develop mind and body control to a high degree.

God bless and have a nice day :-)
Dhananjay

Question
QUESTION: Dear Dhananjay,

Thanks a lot for your previous answers, and I do get motivated every time I read the answers from this forum. Infact always keep me motivated to be celibate.

Today my question is Celibacy for women.
As you said loss of semen is draining of energy(vital force), and leads to various problem. However, women weather they indulge in sexual gratification or not, they don't loose anything as men(of course ovum etc release). So please tell me how does celibacy helps them(apart from sense control)? Because they don't loose energy as men do. Atleast earlier days they use to give birth to babies often which might have brought the great physical toll. However with advent of advanced medicine, modern women don't feel the necessity.

Thanks in advance.
Shriharsha

ANSWER: Hello Shriharsha,

Good to receive your query, especially since it concerns Brahmacharya as regards to women considering it is a topic over which not much is known in general.

Q: Do the rules of celibacy apply equally to women in the same way as they do to men? And if so, what are the factors that are involved?
A: As we know the 'semen' in man and the 'ovum' in a woman are gross components by the fusion of which a 'zygote' is formed further to conception. This zygote then becomes the embryo and develops into a baby with the complete human form within the mother. In other words, the ovum and semen are the gross, physical manifestations of life force within man and woman. The power that exists in semen to create a new life is not merely in the physical fluid called semen but is further to the induction of a very large amount of life energy or 'Praana' into semen, following which this 'fluid' becomes empowered to aid reproduction.

Scriptures define semen (veerya) as a compound consisting of water, vidyuth (electricity), tejas (light) and other physical components such as enzymes and protein. Note the words vidyuth and tejas. These are the direct representations of Praana (life energy) within the fluid that actually aids fertilization to create life. It is for this reason that a man feels drained, weak and lifeless further to losing semen. By losing semen, he has lost the very electricity, light and life energy that were formed in the body as the end product of digestion. Semen is hence the net sum or end product of all life sustaining processes that occur within the body. It is the penultimate distillate of distillates, the nectar of nectars and the supercharged fluid meant to create another human being. No other fluid in the body can create life.. So it follows that conservation and transmutation of this super-fluid amounts to rapid build up of life energy.

What is it that a man looses when he expels semen? He loses the sum total of all his life energy (praana) and vitality. The weakness, energy drain and exhaustion that he experiences are not merely by losing a few milliliters of the organic body fluid called semen but due to losing the praana/vidyuth/tejas that the seminal fluid has been charged with. The fluid is only a medium, just as an electric wire is the medium to transmit electricity. When we use electricity to light a bulb, it is the electricity that is getting spent and not the wire! We get a bill at the month end for the electricity we have used and not for the length of wire we have installed! Note the difference. Semen by itself at the physical level can be compared to the wire. Just as the wire without electricity has no power, semen by itself is just a fluid without power. It is the induction of life energy in the form of praana/vidyuth and tejas into this fluid that make the ordinary fluid into a supercharged fluid capable of creating life. So when we say semen is precious, it is precious because it contains praana/vidyuth/tejas which are the sum total of all life energy. Semen only happens to be the fluid medium through which these life energies are being transmitted just as the wire transmits electricity.

What has been explained above as regards to men applies equally and in parallel to women. Just as men have semen (veerya), in women there is a corresponding fluid called 'RAJAVEERYA' that carries the ovum. In case of man the ejaculation of vital fluid is external and outward as it's function is to reach the female and ensure conception. In case of a woman, there is no outward ejaculation of her 'Rajaveerya' but a release of this vital fluid within her own body to receive the male sperm and ensure conception. In other words the woman secretes an equivalent fluid of the male semen but that which contains the ovum and whose function is to stay within her to aid formation of the 'zygote' which then becomes the embryo and finally the child. This 'Rajaveerya' contains the 'ovum' - The female reproductive element that has an equal part in creating life. Now what is the ovum? It is again nothing but a gross manifestation of the woman's life energy. It is the female seed derived after drawing from all the essences and life forces within her body.

Let us now take an example. Let us assume there is a man who is constantly indulging in strong sexual thoughts and fantasies through the course of a day for many days without indulging in actual ejaculation. What would be the outcome? There would be two important outcomes in this scenario:

1. He would find himself more tired and less strong as compared to the strength and energy that would have been at his disposal if he had kept himself totally free from these sexual thoughts.

2. He would shortly experience a wet dream within the next few days during sleep and loose his semen.

What can we learn from this example? That in spite of not physically 'ejaculating' the man found himself tired and experienced some energy loss and this energy loss became complete further to 'ejaculation' during the wet dream. Now what made him feel tired and less energetic after fantasizing in spite of refraining from a voluntary ejaculation? There must have been some other 'component' that he lost in spite of not losing his physical semen. This 'component' was nothing but the praana/vidyuth/tejas part of his semen. It was the energy with which his semen had been super charged. It was the 'electricity' we referred to in the electric wire earlier. The energy loss he felt was due to losing this very subtle energy by sexual radiation. Constant fantasizing made him radiate large amounts of mental, physical and emotional energy into thin air. The same energies which had super charged his seminal fluid got dissipated through radiation. Further to losing its praana/vidyuth/tejas component, the physical fluid called semen almost becomes powerless and is of no use to the body. The body hence throws it out during a wet dream.

Just as the man radiated large amounts of his vital energy into nothing via fantasizing, women also loose much energy and vitality further to indulgence in sexual thoughts and deeds. The first signs of this energy loss via radiation are fatigue, tiredness and irritation. Unlike man there is no external ejaculation. But 'Rajaveerya' that has been secreted from the sex glands (ovaries) of the woman looses its share of Praana and life energy during sexual fantasy or indulgence and becomes a lifeless fluid like semen from which the vidyuth has been taken out. This equivalent fluid which women produce also gets sapped of its true power and supercharge meant to create life. Once 'Rajaveerya' reaches this state, it becomes useless to the body and is expended once a month during the course of the woman's 'menstrual periods'. Women who are highly sexed and amorous have invariably been found to be nervous, high strung, irritable, frustrated and physically weak as they near middle age while virtuous, restrained women devoted to their family and staying away from sex as the chief form of pleasure tend to live a healthy, happy and contented life. Thus women suffer exactly the same loss of energy, vitality and life essence as men further to recreational sexual indulgence.

It is for this reason that Brahmacharya is a mode of life that is to be carried out in thought, word and deed both in men and women. Mere restraint from ejaculation of semen doesn't serve any purpose. Impure thoughts will eventually expel semen through a wet dream. What is required is ensuring that sexual thoughts are not let to grow and multiply within the mind in the first place. Only then can the production and formation of semen in men and Rajaveerya in woman be restricted and controlled. Once this is achieved, vital energy which earlier went into making the male or female reproductive elements, now becomes available for other constructive purposes like deep meditation and spiritual growth.

In a man who is a complete Urdhvaretha yogi, the very formation of semen is arrested. He directly makes use of his Praana for higher purposes without letting it form into physical semen. The process of transmutation is required for a man who wants to convert physical semen into 'Ojas'. Where is the need for transmutation in case of an Urdhvaretha? He prevents the very formation of semen in the first place! So the question of transmutation doesn't arise. Similarly in women Yogi's of the highest order, the very occurance of the monthly menstrual period stops. Where is the need for her period when there is no impurity to be thrown out? Menstrual periods in normal women signify expulsion of the unused ovum and the endometrium (inner lining of the uterus). In case of a lady of spotless chastity in thought, word and deed, the very formation of these elements gets stopped. Since there is no toxin or unused impurity to be expunged, such Holy women are known to get free from the menstrual period eventually just as an Urdhvaretha gets free from wet dreams. This is the highest state of Brahmacharya. Only a self-realized soul can be a complete Urdhvaretha. It takes a minimum of 12 years of absolute practice of true Brahmacharya with the grace of god to get established in this state.

Krishna tells Arjuna in the Bhagavad-Gita (Chap II-59): "Rasavarja, Rasopyasya, Param Drushtvaa Nivarthathey" - "O Arjuna, even the relish or tendency to enjoy sense pleasures leaves the man after he has realized the supreme". Till such a time the tendency to fall exists even in the most advanced celibate. One must forever be cautious against the onslaught of lust till such a state has been attained.

To sum up, women need to be as equally cautious as men when it comes to shunning recreational sexuality. The energy and life force they loose due to lust is on par with man. On the other hand, transmutation of vital force (Rajaveerya) into 'Ojas' helps women derive benefits on par with men. A man and a woman represent bifurcated forms of the one single energy - The one universal force - The Almighty Lord, for the soul is beyond gender and the soul is just a fragmented form of God like a drop of salt water separated from the mighty ocean.

God bless and have a nice day :-)
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: Dear Dhananjay,

I sincerely impressed with the knowledge you posses. Infact I been trying to tell lot of my friends the benefits of celibacy, and some of the questions(the one above) I could not answer properly. With answers from this forum I am able to mend ways to my friends in the path of celibacy.

However I wanted to ask the scriptures you refer to back your claims(it would be helpful for me to go through that and propogate the idea of celibacy). When I meant scriptures I am talking apart from BG(as I am going through it through properly) like Upanishad(which upanishad in general stress it, coz I read few I did not get that much information). Please let me know it would be of great help for me to give idea to many people and propogate Celibacy in a practical way.

Thank you again ,and thank you for doing omen service.

Regards,
Harsha

Answer
Hello Sriharsha,

Nice to know of your intent to propagate celibacy among friends. It is very important that people aware of the benefits of celibacy should enlighten others regarding the same and induce them into leading a life of purity and virtue.

Yoga is also called as 'Brahma vidya' or that knowledge by the realization of which one attains to Brahman - The Almighty Lord. Brahmacharya is an important 'anga' or component of Yoga without which one cannot realize the self.

Imparting knowledge that leads to realization of the self (Atman)to people is considered infinite in merit and many times more auspicious than gifts of land, money, food or other things of necessity to the poor. While the gifts of such objects no doubt help needy recipients to overcome their pain, it does not solve the cause of their pain, need and requirement. It only leaves the benefiter with a desire for more money, more property and more food, whereas gifting of the true knowledge or 'Brahma jnaana' that leads one to realize the self absolves man from desires generated by Maaya and helps him establish himself in the 'self' - The source of infinite and eternal bliss. By reaching this stage he becomes one with the universal 'spirit' and has no further need for the body, is freed from all sorts of hunger, desires and necessities. He becomes the 'spirit' himself and secures the bastion of eternal bliss. Hence it forms the duty of every person who has known the benefits of Brahmacharya to impart this divine knowledge to as many people as possible and thereby initiate them into the path of realization of the self thereby freeing them from the bounds of sorrow, pain and delusion created by Maaya.

Scriptural references to Brahmacharya are spread across the entire gamut of ancient Hindu scriptures. An aspirant needs to go through as many of these ancient works as possible and gather bits of relevant information from the wide array of treatises. Some of the works that might be of interest include:

1. The Bhagavad Gita
2. The four Vedas
3. Upanishads (Chaandogya Upanishad, Muktikopanishad, Yoga-kundali Upanishad, Shvethaashwathara Upanishad)
4. The Saptah Brahman
5. Shiva Samhita
6. Vignyaana Bhairava Tantra (A discourse from Lord Shiva to Mahadevi on Yoga)
7. The Aphorisms (sutras) of Maharishi Pathanjali
8. Hatha Yoga Pradeepika by Shri Svaatma Raama
9. The Yoga Vaasistha

The list goes on and on.. The referances I have made on this forum are drawn from some of the books mentioned above

God bless and have a nice day :-)
Dhananjay

Question
Hello there, I have a quick important question; does pre-cum or wet dreams weaken the body physically and mentally also? because ive been experiencing these things during my practice with celibacy. thank you & god bless

Answer
Hello there,

Hope this finds you doing good by the grace of god. Coming to your query,

Q: Do wet dreams cause physical and mental weakness?
A: Wet dreams are a result of repressed sexuality in the waking state that manifest themselves in the dream state while asleep. Brahmacharya is attained through transmutation and channelization of the sexual energy. Repression and suppression will not help one achieve the state of purity but will only make the fluid escape through wet dreams.

While the energy loss in a wet dream is much less as compared to a voluntary ejaculation, wet dreams still cause weakness and despair. The subject goes through the sexual act at the mind level. Continuous wet dreams can be debilitating and depressing. The way out is to ensure the prevention of the causes that lead to a wet dream.

If a man wishes to be free from wet dreams, he should first begin with the prevention & formation and growth of sexually related thoughts and deeds.

1. The mind should first be trained to shun such thoughts right from the point they start to rake up their heads. Note the word 'shun' - In the current context it means immediately 'displace' these lustful thoughts with the opposite thoughts of virtue, true love, compassion etc.. Wrestling with and suppressing these thoughts will not be of any use, they do not get displaced this way but only multiply.
2. The mind is then loaded with constructive intellectual activity (it can be work carried out honestly and committedly at the work place) so as to keep it busy and occupied.
3. The physical body is subjected to regular exercise to transform sexual undercurrents and energy into health and strength.
4. The mind is gradually resolved of its constant modifications/highs/lows by performing God

meditation on a daily basis with a pure mind and intent following which it becomes more tranquil and serene.

With constant practice and perseverance the above technique slowly starts to bear fruit and in a years time better progress and growth becomes evident.

It is good that you are putting efforts in the practice of Brahmacharya. Keep up the efforts with sustained vigor and determination. As your thoughts become more and more pure with time by constant effort, wet dreams will also become less and less frequent and finally disappear. The key to success is an iron will and determination to keep the mind free from sexual thoughts. Constant prayer and God meditation to help one get free from the ravages of sexuality are also equally important.

Trust this helps,

God bless and have a nice day :-)
Dhananjay

Question
Hi. I want to know your opinion about food and brahmacharya. Do you think parboiled rice is a good food for brahmacharya? Can you tell me your eating habbits if it is not a secret of course? What to you usually eat? Do you have nocturnal pollutions?

Answer
Hello Danut,

Hope this finds you doing good by the grace of God. Coming to your queries,

Q1: Is consumption of 'Parboiled Rice' conducive for Brahmacharya?
A: Parboiled rice or rice that has been half boiled, when eaten in limited quantities offers the benefit of many nutrients being intact further to a reduction in the cooking time, temperature and pressure. In case of full boiled rice the longer cooking time tends to destroy many more nutrients. Boiled rice should always be eaten fresh and preferably hot on the same day and never carried forward by refrigeration. The same also applies to vegetables. For this reason, a Brahmachari yogi would do well to eat most vegetables in the raw form, thereby deriving maximum nutrition.

Q2: What are my eating habits?
A: So we don't repeat ourselves here, I will kindly request you to go through the post in past answers titled 'Eggs'- Dt: 12/02/2010 where the question has been answered.

Q3: Do I go through nocturnal pollutions?
A: While directly answering this question will amount to self promotion, A true celibate can be rest assured that nocturnal dreams become very, very rare as the first year of unbroken celibacy nears completion and almost disappear into nothing by the second year by when the surface layer of past sexual karma gets diminished to a large extent. The success one has as regards to gaining freedom from wet dreams will depend on the ability of the person in keeping his mind free from lustful thoughts to a very large extent. Entertaining sexually related thoughts during the waking state is one of the chief cause of wet dreams. Sexual currents if let to build up during the course of the day, play havoc during night. For this reason, the panacea to success is to keep the mind occupied with worthwhile constructive activity, yoga/physical exercise and deep meditation.

Brahmacharya is not mere sexual restraint. It also encompasses preventing the birth of negative emotions such as passion, anger, greed, attachment, arrogance, jealousy, contempt etc.. If a man were to practice mere sexual restraint, whilst succumbing to any of the aforesaid negativities, he cannot be called as a true Brahmachari. Veerya (semen) will eventually desert such a man who exhibits an untoward and disagreeable character and his mind will revert to sensuality. These emotions are like close knit members of the same family; the presence of one or more ensures that the others follow suit.

Developing a perspective of compassion, love, affection and a well wishing attitude towards people, animals, plants and trees has an amazing effect in helping one achieve rock steady Brahmacharya. By being unselfish and doing good to the world around us, we are actually doing good to ourselves. By helping a man or an animal in need, we are helping ourselves. By gifting a thing to the needy, we are gifting ourselves. The attitude and energy that we give out comes back to us with equal force. Such a temperament gradually makes Brahmacharya become effortless and natural to a large degree.

Trust this throws light
God bless and have a nice day :-)
Dhananjay

Question
Hello Dhananjay,
I really appreciate your knowledge and sincerity in understanding about the subject and sharing that with others...
Coming to my question: How do we maintain our purity(and tranquility) of mind in the current times, where we may even have to mix with lot of people in the course of doing our duties,job, education, business trips, etc..
Also does eating out create any hindrance to this celibacy practice in any way?
Can you share any personal experiences or tips that you feel will help us?

Answer
Hello Chandra,

Trust you are keeping fine. Thanks for the queries. Let me try and put forward the answers.

Q1: How does a Brahmachari maintain his state of purity in the midst of the illusory world high on Maya?
A: There is a saying in the Bhagavad-Gita by Lord Krishna addressing this issue:

" The Yogi must live in the world, yet be out of it; He should be like the leaves of a lotus which though surrounded by water and sludge, never get wet or soiled."

What does this mean? It means that the Yogi develops the ability to let the sense perceptions pass through him but does not respond/react to them further to having firmly anchored himself in the fact that the beauty and attraction perceived by his senses are all false, unreal and temporary and that God alone is eternally and incomprehensibly beautiful

In a gathering of people, say at the work place, there are different kinds of people with different attitudes and natures. A very large majority of these people constitute those who are rather strongly attached to sense pleasures and related activities. It is now the task of the Yogi to be in their midst while working, yet be unaffected and unruffled by the energies,

vibrations, words and deeds put forth by them. To achieve this, the Brahmachari keeps the yardstick of reality and purity in his mind and discounts the words & actions of people as those occurring in a dream.

Can we suffer from a lengthy bout of depression lasting many days further to watching a very tragic and painful scene in a movie? No. This doesn't happen as we are in confirmation of the fact that the suffering and pain that are being shown on screen are just a moving set of images due to the effect of light. As soon as the cinema projector is turned off, the light stops getting projected and the screen turns blank.

Does an actor who gets shot in a movie really die due to the bullet? Or can he die through the shock of having been shot at? No. Actors attend to the scenes in the movie taking it as their job. As soon as the scene is captured and done with, both the hero and the anti-hero sit together behind the camera and chat amicably over a cup of coffee. They are able to do this as their involvement in the scene was at a superficial level in terms of gross reality. They mimicked the expressions of anger and hatred and put forward a show of killing each other. Once their part was played, they got back to normalcy and savored the coffee!

The Scriptures teach us that man's attitude and perspective towards life should be the same as that of the dreamer, cinema viewer or the actor. Neither gets affected as things are taken on a lighter vein and without the element of seriousness. The scriptures say that man is himself an actor in this divine cosmic drama called life - produced, directed and managed by the Almighty Lord.

The Yogi Brahmachari who is in the process of purifying himself has a very great task on hand. He is in the quest of remodeling himself at the very innate levels through major changes in his ways of thinking and action. The first qualities he needs to develop if he wants to succeed in this mighty task is to learn to be unaffected and untouched by what people say or don't say! Let people say what they wish; they too have the right of expression. Like the actor in the movie who listens to the director and accordingly performs, the job of the Yogi is to perform the duty entrusted to him and be unscathed by the reactions of those around him. Just as we take to the ramblings and mischief of a child with a smile and do not get angry or irate at the child, the Yogi similarly gives a wide margin to the eccentricities of people around him, all the time being in rock steady conviction and confirmation of his ideals and objectives. In the beginning this may appear a bit hard and one may find himself a source of ridicule. But with constant perseverance, patience and commitment, people will soon realize that it is only fair to let the celibate have his way when he himself has been non-judgmental, non-interfering and temperate as regards to their mode of thinking.

We as Brahmachari's should be serious as regards to our ideals, aims, objectives and goals and turn a blind eye and ear to what people have to say or don't say! While people might initially frown upon a celibate on coming across his do's and don'ts, everyone eventually has to respect a man who is polite, considerate and yet firm as regards to the conviction he has on his ideals. Practice and determination will gradually establish one in this line of action.

Q2: Does eating outside one's home affect Brahmacharya?
A: How does the food lovingly cooked by one's mother taste? How does it feel to sit at a table and be affectionately served by one's mother? The experience cannot be equaled in any other manner. Why is this? What is the governing factor behind the taste, hygiene and wholeness behind food cooked at home? The answer would be that the very energies, intentions and vibrations of the true love and affection that a mother/wife feels for her child/family get transferred to the food as an important ingredient! The best cuisine available at a very elite restaurant does not have this ingredient.

If a lady of the house cooks food with the loving and very genuine intention of welfare of her

people, a part of her 'Praana' or vital energy flows out of her and enters the food that she cooks. Just as we can sense if a person has feelings of love or hatred towards us through the vibrations and attitude given out by a person even without verbal communication, 'Praana' can transfer from person to person and from the cook to the food. Food cooked at a restaurant by a commercial chef is prepared with a business like attitude devoid of emotions. It might be polluted with negative energy based on the nature of the person who prepared it. Eating such food 'contaminated' by negative energy most often leads to illness. Besides, food prepared at commercial outlets is high on additives/essences/colors and other chemicals which invariably cause deterioration of health. For the Brahmachari, flushing out of toxins within his body and ensuring 'new' toxins via these additives do not re-enter his body is of much importance. Keeping all these factors in mind, it would be best to avoid outside food to the best extent possible and commit oneself to food prepared at home.

God bless and have a nice day :-)
Dhananjay

Question
Hello Sir,
i have known about all this divine knowledge for about 3 months,
and i have really climbed up or grasped this truth with in depth study very quickly.
it is very clear in my mind about what you say,and i have been experiencing benefits like clear vision and thinking and glow on face,after practicing this for 3 months with not even continuous brahmcharya of even 15 days.
my questions are
1)why even though i have knowledge, i know the reality, i slip, means i can't even observe celibacy for 15 flat days, somewhere in between on someday this lust conquers me for sometime, and then again after masturbation i'm brought back to reality which leads to depression that "why did i fall even though i could see the pit just clear in my way". please help me with this.
2)To conquer lust is a great thing, and i believe one should not directly try for it. we should first learn to have control over our carvings for food first and then it should be lust, it just like you can't make sentences unless you don't know alphabets. express your views on this please.
3)I have observed that on my vow for observing brahmacharya for 15 days,the lust powers against me mostly on some specific days like mainly on 1st,3rd,7th,and 11th days, my all breakages are on above mentioned days of observing vow.
4)Observing brahmacharya is making me more good looking,with glow on face, increased confidence and physical fitness which increases the chances of opposite sex to attract towards me, so observing celibacy is tempting me further i mean it becomes harder with each increasing day, you become magnet for the opposite sex in short it increases your chances of slip.so how to deal with this
P.S- i'm 19 years old, and is it more difficult to observe brahmacharya at this age.
One thing i feel positive about is that all the benefits you describe to be got at end of continuous 3 months of brahmacharya, i'm getting them early, is this also age dependent,there is a way great increase in my physical and mental energy.
THANKS SIR, YOU ARE A SOURCE OF MY INSPIRATION.

Answer
Hello Sural,

Trust this finds you fine. Coming to your queries,

Q1: What makes a celibate slip, his knowledge of Brahmacharya not with holding?
A: What is the difference between a man who has a thorough knowledge of the map of a city and a man who knows the layout in the map further to having traversed through every road in the city personally? There is much difference between the two. While the first man is familiar with the theoretical aspects concerning the layout of the city, he has no practical knowledge on what it means to walk on these roads, where to turn and how to locate a place. To him the layout of the city represents nothing more than a few lines and diagrams on the map. He lacks the first hand, practical knowledge of actually moving around the city that comes from practical experience. He has never had a chance to get an actual 'feel' of what it means to travel across the city. The second man on the other hand has moved through every road and street and has factual knowledge of what distance really means. He is conversant with the directions at a realistic level further to having hands on experience in the actual deed of walking the streets. The directions to a particular place are ingrained in his mind further to true knowledge of the layout derived from first hand experience. Mere textual knowledge of a subject such as Brahmacharya is exactly similar. One cannot ingrain into oneself a life of Brahmacharya just by reading or listening to material on the subject. There is a vast difference between 'knowing a subject' and having 'realized the subject'. Depending on one's evolutionary level, effort and sincerity, it takes much time to realize and come to terms with practical knowledge of Brahmacharya. One has to personally go through the 'streets' and 'lanes' governing this divine science and evolve methods to tackle the dangers of lust and temptation lurking around the street corners. As the ability of the celibate to tackle these dangers grows, his success in Brahmacharya also correspondingly progresses.

Q2:Should a celibate try to conquer lust?
A: Is it possible to conquer heat emanating from fire and make the fire cool? Is it possible to conquer cold emanating from a block of ice and turn the ice hot? Is it possible for a man to dip his hands into water and not get wet? These are impossible things. They are impossible because trying to conquer them goes against the very basis of the reality of their nature & property. It is in the nature of fire radiate heat. It is in the nature of ice to radiate cold. It is in the nature of water to make things wet. Just as the concepts of heat, cold and wetness are properties existing in nature, lust and desire are also elements that exist in an ignorant mind. We cannot change the heat radiating property of fire; but we can negate heat by dousing the fire. We cannot change the cold radiating property of ice; but we can negate cold by sitting in a warm room. We cannot change the property of water to make things wet; but we can keep ourselves dry by not dipping our hands into water. In the same way lust cannot be conquered. It is a property, a tendency, and an element of ignorance akin to heat, cold and moisture. Just as dousing the fire removed heat, one can insulate oneself from the effects of lust by staying clear of thoughts, words and deeds that generate lust. In other words, one can safeguard oneself from the heat of the fire called lust by dousing the flame of ignorance with the extinguisher called knowledge. The objective of the Brahmachari is not to conquer any element of nature but to establish himself in a state where he is unaffected by the presence or absence of these elements. He accomplishes this by gaining true knowledge of the self. He works to realize the truth that he is not the body, mind, intellect or consciousness but the pure, indivisible, unblemished, taintless and stainless 'Atman' or the 'soul'. Once this realization is achieved, it is irreversible. Nothing can make him revert to his earlier state of ignorance. Once there is no ignorance, there is no source for lust to manifest. But till it is accomplished, one has to stay clear of all sources that generate lust.

Q3: What is the reason behind periodic surfacing of lust?
A: All things in nature follow the law of duality. Night is followed by day, summer is followed by rains, good and evil co-exist, happiness is followed by sadness, ignorance and knowledge are two sides of the same coin. There is nothing in nature or 'prakruthi' that is unipolar. Everything follows the law of duality by being bi-polar. A man at the start of celibacy is also naturally bound by these laws as he is firmly anchored in the realm of 'prakruthi'/nature or

the material manifestation of the universal consciousness through innumerable past actions and deeds. The tendencies formed by his past karmas surface every now and then and unsettle his decisions. His bonding to the laws of nature makes him roam in opposites. A kind man might be induced into a cruel deed during a moment of thoughtless emotion. A sane man might get instigated into an act of insanity. Similarly, a celibate who has vowed to never entertain lust again might forget all about his resolutions upon seeing an attractive member of the opposite sex. What does this demonstrate? It shows us that we are under the grip of ignorance when under the influence of emotions, particularly the negative kind. The way to freedom from these dualities of nature would hence be to rise above these bi-polar tendencies and establish oneself in the unipolar state of true knowledge and soul bliss through self-realization. Till then, one has to constantly persevere to stay clear of everything that can instigate deviation. With honest and determined effort, success will become more and more pronounced in course of time.

Q4: How should a Brahmachari deal with the aura of attraction created around him, especially as regards to the opposite sex?
A: The world we see is a reflection of our own mind. To a desirous and lustful man, the whole world is full of young, beautiful women. To an academician pursuing scholarly pursuits the very same world is full of books. To a mother nursing her new born infant, this world is nothing more than her child. It is our perspective and not people or situations that decide our course of thinking and action. When one constantly functions in the 'I-me-mine' ego plane, one loses track of reality and starts assuming oneself to be distinct from others. This further fuels the ego and kindles the entire gamut of negative emotions. Can a man be aware of his sexuality, attraction or looks when is deeply engrossed in reading a book or playing a sport? No. His entire mind, heart and soul are deeply involved in the activity and he loses track of who he is or how he looks during that period of serious involvement. Brahmacharya is to be approached in the same way. Why direct our thoughts into thinking how attractive or repulsive we are? Why spend our energy into pondering on how handsome or ugly we look to the opposite sex? The goal of the Brahmachari is to rise above ignorance and establish himself in his self. In what way are his attractiveness or ugliness connected with this goal? They have no connection. They are again nothing but offshoots of his latent lust and desire for the opposite sex. The desire and lust within him are making him look outward towards people with a similar perspective. Does he become aware of his sexuality/attractivenes in the presence of his mother or sister? No, because his perspective towards them is different. Developing a similar perspective towards other women, being engrossed with creative work, avoiding thinking about himself and ultimately viewing every living being as the soul and not the body is the key to get free from delusion.

It is always good to start a life of celibacy at the earliest and get on with life meaningfully. Teenage is the time when one's energy and vital power are abundant and virtually limitless. Embarking upon a life of Brahmacharya right from the onset of teens provides enormous benefits in each and every domain of life. The path to success would be not to get caught with the benefic effects/results that one gains from a short period of celibacy but to concentrate on the larger picture of succeeding in honest and true Brahmacharya of a life time following which man can own the real treasure of treasures called 'Realization of his self'.

God bless and have a nice day :-)
Dhananjay

Question
Hello Sir,

I wished to know what is meant by brahmacharya for women, since they don't have their

sexual organs outside the body like men. What actions constitute the emulation of self-gratification akin to men? Do online emotional relationships with many men create problems for a women later in her married life? Do activities like partying, socializing and talking with men on a regular basis have the same harmful effects as for men? What is the effect of such behavior on her emotional quotient and understanding with her future spouse?

Thank you,
Amit

Answer
Hello Amit,

Hope you are keeping well. Coming to your queries,

Q1: How does Brahmacharya apply to women?
A: So we don't repeat ourselves here, I will request you to go through the post- 'Celibacy and women Dt: 11th January 2011 for the answer.

Q2: What are the actions as regards to women that are detrimental on a parallel note as in the case of men.
A: The same actions that cause damage to men hold good as regards to women also. These include sexual fantasy, pornography, masturbation, actual recreational sex and all other forms of sexual arousals. To sum up, all waste of mental, physical and emotional energy through sexual thought, word or deed lead to wastage of the vital essence in both men and women on an equal footing.

Q3:Do online emotional relationships with many men hurt women?
A: An emotional relationship is an emotional relationship immaterial of whether it is online, offline, thought-level, verbal or physical. Energy is expended in all these cases and attachment blossoms. This will eventually lead to interactions and involvement at a deeper level and finally cause sorrow, pain and loss of vital essence in case of both men and women.

It is very difficult for either a man or lady to be immersed in an environment filled with sexual, amorous and sensual undercurrents such as a party and yet adhere strictly to the tenets of Brahmacharya. For this reason, aspirants would do well to shun such environments that cause mental duress and instigate the latent lust present within. If a man or woman were to get deeply involved and addicted to such settings, the tendency to revel in such surroundings gradually increases and finally causes downfall in terms of Brahmacharya.

God bless and have a nice day
Dhananjay

Question
Hi. I read that Ghee increases shukra (semen?). Do you think ghee is good for brahmacharya?
Thank you.

Answer
Hello Danut,

Hope you are doing fine. Coming to your query,

Q: Is Ghee beneficial for Brahmacharya?

A: Cows milk, fresh curd or yogurt, butter, buttermilk and ghee are considered beneficial for a life of Brahmacharya as these are 'Saathwic' foods that do not cause agitation or irritation of the mind. In addition to promoting calmness and producing an agreeable tendency, ghee is considered beneficial in the development of the 'Medha Naadi' in the brain that leads to superior mental faculties. The diet of a Brahmachari is frugal and simple and has minimal quantities of oil and fat. The above mentioned milk products are hence safe and 'saathwic' sources of the little amount of fat that the body requires for sustainment and for development of the brain. Hence ghee can be consumed in small quantities on a regular basis.

Coming to whether ghee increases semen, it should be noted that the final aim of the Brahmachari is to prevent the formation of semen after transmuting the reserves. This is further to the fact that semen exists in the subtle state all over the body by default. It is only sexual arousal which draws the subtle semen from every tissue and pools it into the sex glands re-converting it into gross semen. By default, the gross semen originally produced is trifurcated and goes to develop the body, brain(intellect) and towards the formation of 'Ojas'. Hence it is not recommended to consume excess food/nutrients which are high in fat and oil which could lead to the over production of semen and thereby induce its wastage through a wet dream since the body absorbs only the required quota. For this reason it is necessary to maintain a balanced and frugal diet that is just sufficient for one's needs.

God bless and have a nice day
Dhananjay

Question
Hi, I want to become a very high level brahmachari. So far I have not had a slip for more than one and a half years. I was wondering how advanced does one have to be in order to stop having erections in dreams and the waking state, as temptations to masturbate can follow following an erotic dream. Also I heard that Yamaraj is afraid of the perfect urdhavereta- I was wondering how many lifetimes this takes, can the 12 years be accomplished in one lifetime?

Answer
Hello there,

Good to know of your efforts at celibacy. Coming to your queries,

Q: How advanced does one have to be to be free from sexual arousal in the dream state? Also how long does it take to reach the state of a perfect Urdhvaretha and what is the standing of such a man of virtue in the cosmic cycle?
A: The events that unfold in a dream are due to existing desires in the sub-conscious mind. Hence dreams are nothing but the depiction of latent desires and urges in the deeper sub-conscious. Since the power of the intellect and discrimination are minimal in the dream state, the mind is unleashed and unbound to function as it pleases. Erections that occur in dreams accompanied by erotic thoughts are due to sexual arousal fueled by latent sexual desires, urges and tendencies present within oneself. The very same tendencies that are indulged in or with held while awake manifest in these erotic dreams. As and when the mind starts becoming more and more free of these urges and tendencies in the awake state, sexual dreams also start reducing in frequency and finally disappear into nothing. True Brahmacharya in thought, word and deed with the grace of god will eventually annul these dreams. The time taken is dependent on 2 important factors that determine freedom from these dreams/erections:

1. The ability and consistency in keeping the mind free from sexual thoughts, words and deeds while in the awake state.

2. Actions undertaken to wash away the past 'vaasanas' or tendencies stored in the 'Kaarana sharira' or the causal body. These can constitute cleansing and purification actions such as the 'Yama', 'Niyama', 'Praanayaama' of a life of Yoga.

Coming to your query 'Is Yamaraj the lord of death afraid of the perfect Urdhvaretha'? We first need to understand the concept of who 'Yamaraj' is. The term 'Yamaraj' refers to the title of an entity in the cosmic cycle who supervises and carries out the job of releasing mortals from their earthly and bodily existence through physical death and evaluates the merits and demerits accrued by these souls to determine their next existence. A perfect Urdhvareta is one who is non-semen producing. Having established himself in his native state of soul bliss the Urdhvaretha rests on the absolute rock of the one and only reality - The Brahman. The complete annihilation of relating oneself with sexual stimuli also follows and it becomes clear that such an Urdhvaretha is none other than the self-realized soul, for unless man has realized the supreme, the tendency for response to sense stimuli cannot be fully negated. Keeping in mind the purity, divinity and oneness that such a soul has with the Almighty Lord - Brahman, it follows naturally that all other entities working below the Brahman in the cosmic cycle also pay their respects to the Urdhvaretha and treat him with a high level of felicitation.

How many years or lifetimes this takes will differ from individual to individual depending on the evolutionary level that the soul has already achieved, the urge within to progress further and the efforts taken to reach such a state. But with honest and true Brahmacharya in thought, word and deed one can be rest assured that progress will eventually come and enlightenment will follow. Our job as Brahmacharis is to plod consistently towards purifying ourselves at all levels and strive to realize our self, following which all merits will come and cling by themselves at the appropriate time.

God bless and have a nice day :-)
Dhananjay

Question
QUESTION: Hi Dhananjay , I am a dedicated practioner of Taekwondo and I am looking to boost my performance physically mentally and spiritually in this art form and life in general. I have practiced brahmacharya in the past up to 4 months last year. And the power and confidence on every level seemed to improve. But then I lost it all due to heavy loss of the seed.

So I know without doubt that brahmacharya is useful Even though every forum will tell you its ok to lose your seed before a fight it won't affect you but it does. You would have to be a fool to not notice the difference why do they say such things?

This memory of the power is haunting me and I feel I need to accomplish something great in my life.

I have studied alot about chi energy, prana etc it seems to be all interconnected. I have great interest in self development. And also practice meditation occasionly. So my main question is what can I expect in the periods of say 6months to 1year and beyond. With strict adherence to the principles of Brahmacharya and meditation. Will my performance and strengh continue to grow? And is it true that one can gain paranormal abilties through such strict discipline? I am 21 years old
Matthew

ANSWER: Hello Matthew,

Nice to hear from you. Coming to your queries,

Q1: Why is there much media hype stating sex/loss of semen is good for health?
A: The subject of 'Sex' has been made into a tool by all forms of media from ads, movies, newspapers, magazines, journals and even the field of medicine to market things on a wide spread scale. The rationale behind this is very simple - Sex sells. Applying the concept of sexuality right from educational ads to HR practices ensures that the advertiser is guaranteed attention and a possible interest in the product from the public. This is the result of growth of perverse culture in the society around us. More and more indulgence in recreational sexuality makes man stoop to lower and grosser levels and finally drowns him in the cesspit of lust and ignorance which leads to ill health, insanity, violence and sheer sorrow. The smart man wishing health, happiness, peace, prosperity and spiritual bliss turns a blind eye to these 'tricks' employed by the people/media and focuses his energies into conservation of the seed that bestows him with unimaginable strength, power, ability and God-bliss. It would do well for the martial artist or fighter to remember the Heavy weight boxer Mohammed Ali's words - " The man who loses semen before a fight has already lost the fight while losing the fluid". One can logically imagine the power and superlative abilities that can be gained if semen is never ever lost and is instead transmuted into 'Ojas'. There is nothing beyond the reach of such a man. But this great power can be mastered only after a minimum of 12 years of unbroken celibacy. Words fail to describe the wonders of even short periods of seminal transmutation.

Q2: What can the Brahmachari expect from a year of unbroken Brahmacharya?
A: A year of unbroken Brahmacharya ensures that purification starts at the physical and mental levels giving the person greater energy, indefatigableness, perennial freshness, a glowing face, excellent health, power and freedom from most chronic health problems at the physical level. At the mental level, one develops better memory, keen understanding, ability to grasp concepts quickly, a calmer and peaceful mental state and most importantly a general sense of happiness and savor at life. The aspirant becomes less prone to irritation, agitation and weakness due to the abundance of 'Prana' or vital energy within his system that is being conserved. This provides him with a foundation to excel in whatever form of activity he wishes to endeavor upon.

There is one very important thing that anyone who is interested in celibacy should know - Mere abstinence from sex/masturbation/contact with the opposite sex does not amount to Brahmacharya and will not give concrete results. What is more important is to channelize the conserved fluid into the brain and create 'Ojas'. This is possible through a life of pure thought, word and deed at the mental plane, regular physical exercise at the physical plane and constant God meditation at the causal plane. All these three are important. Lack of any one of the three makes the fluid flow out. Brahmacharya bears fruit only when carried out with entirety at the mental level. This mental Brahmacharya which means non-entertainment of any form of sexually related thoughts including anger, attachment, greed, arrogance and jealousy is the key for success. Due to constant indulgence in sexual thought/activity it becomes second nature for semen to flow downward. In reality the natural course of semen is to flow upward. This is how it functions in an Urdhvaretha yogi. He makes it flow downward and outward only when he wants offspring. All other times, by default, the fluid flows up to the body/brain and provides him with superb abilities in all domains. All of us can become Urdhvaretha Yogis. What is required is an iron will, determination and desire to conserve the most important part of ourselves. To retain, conserve, transmute and derive benefit from the nectar of nectars, the essences of essences - The vital fluid called semen.

'Praanayaama' or the control of 'Prana' through special breathing techniques is a very important tool in achieving unbroken Brahmacharya. This concept is well recognized even among the Japanese and the Chinese martial artists who indulge in special forms of

breathing and meditation before a fight to clear the mind of undulations, focus energies for the fight and bring themselves into a calm and serene yet highly alert state of focus before the fight begins. Being a martial artist, you might well know that the logical, clever, calm, composed, confident and cool fighter wins the bout and not one who is angry, irritated, anxious and hasty. All the above mentioned qualities that make a winner can be accrued only from abundance of 'Prana' or 'Chi'- the vital power and this vital power stems from none other than the vital life giving seed present in semen. The true Brahmachari can thus excel in any form of activity further to efficient practice and can have an edge which the non-Brahmachari heavily lacks. From scriptural references and from the lives of people who have followed such unbroken Brahmacharya beyond 12 years, we get to see that they developed powers and abilities that would be classified 'superhuman' in the eyes of the common man.

At the personal level and to start with, you can carry out a simple experiment:- " Be celibate for a period of 15 days abhorring from all forms of sex/masturbation/sexual stimulation/arousal keeping the mind pure and relaxed, yet focussed on martial arts with a 15 minute prayer/meditation to God every day to help you achieve spectacular success". When you meditate, ensure that it is either very early in the morning or at 6.00 P.M in the evening in a dark or dimly lit room free from sounds, sights and distractions.

We shall carry forward this discussion based on your report after a fortnight :-)

Kindly go through all the past answers on this portal to widen you awareness on the different aspects of Brahmacharya.

God bless and have a nice day
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: Dhananjay, Thank you for your quick and very informative answer. I have been through all of the previous posts and am up to speed. I am already 11 days in and I feel the power starting to return it feels great. If there is anything positve that have come out of my previous falls is that I know exactly what causes the descent and have listed them down and thoroughly examined them.

Though there is one thing that happened during my 4 months of brahmacharya that I will need you advice on. Towards the 3 month period my strength and endurance shot through the roof and it was observed by my friends at the gym and at the dojo. The first week was fine they didnt seem to mind but it was consistant after a few weeks of this I was approached by them and they asked me are you on performance enhancing drugs or steroids. I could not believe what I was hearing. This infuriated me. No it couldn't be that his hard training, dedication and strict discipline caused this to happen, it had to be drugs.

At this point I felt my power peaking to a level I had never experienced before. I got the expression people were intimidated by me and would try to react agressively to me. Most likely it was the anger I was emanating due to the comments made earlier. How do I control this anger when people directly dismiss my hard earned work?

The following week after I was at a party alcohol was involved and I lost my seed then it was down down from there back to my former self. Lost everything I had worked so hard for over the 4 months. It seemed I was put back in the system so to speak and everyone treated me normally again.

But now I have renewed will and not only do I intend to gain the power I had before but to

surpass it and to truly see what I am capable of.

Matthew

Answer
Hello Matthew,

Hope this finds you doing fine. Coming to your query,

Q: How should the Brahmachari deal with people and the success he achieves?
A: The power and ability that the Brahmachari starts to develop are in reality the power of God that has started shining through him. The vital seed in man is the direct representation of the God-power in nature. When the Brahmachari thus conserves and transmutes his seed into success and accomplishment, he is really only the medium through whom God is functioning. He is like the chisel through whom the master sculptor-God is working. He is like the brush held in the hands of the skillful painter. Just as the chisel or the painting brush by themselves cannot sculpt or paint but need the hand of the sculptor/painter, all of man's accomplishments and achievements are fueled and driven by God and God alone. Once we realize ourselves to be the mediums/tools in the hands of God, there will no longer be any excitement/elation - depression/anger at the apparent success'es and failures of life. We start coming closer and closer to our true selves (The Atman or the soul) and thereby begin to experience true bliss which is permanent, lasting and infinite unlike the pleasure gained from sense objects that is impermanent and temporary.

Let people say what they want. Let them comment or not comment on what they perceive us to be. Can a block of ice become hot just because someone says so? Does the crow become white just because someone says so? What is there is there... The reality of an object is its reality and does not change because I say it has changed. Similarly let us not be disturbed by the opinions/attitude of people regarding our strengths and weaknesses. Instead, let us focus on our efforts.

May you make rapid strides in the path of Brahmacharya and attain bliss of the Atman.

God bless and have a nice day:-)
Dhananjay

Question
Hello Sir,
Hope You would be fine .
Sir few days while maintaining my continence I went through a derogatory act. I couldn't succeed to qualify my Bank exams for which with rebellious mind I lost my balance and started pouring blame to God and started watching porn although I never wanted to do this.I have started loosing my faith from God. So Sir Can you help me to redeem from such mentality. Thank you .Hope you won't mind

Answer
Hello Sagar,

The one and very important fact which each one of us should remember is that God - The Almighty is the most impartial, just and kind entity ever to have been and ever to be. This entire universe is his creation and each and every soul is a fragmented part of him which is as divine and blissful in nature as he himself. The layers of 'avidya' or ignorance surrounding our soul make us forget our true nature of unparalleled bliss and go in search of temporary

and impermanent sense pleasures which are really not pleasures at all but doorways to pain and suffering. When we strive for something and succeed, we wrongly assume ourselves to be the doers responsible for our success and walk proud with our head held high. But when we strive for something and fail, we blame God for the failure and curse him for the stroke of bad luck. Does this make sense? Isn't there something fundamentally wrong in this concept?

The real concept, the real fact and what we may call absolute reality is something quite different. God, in his divine cosmic dream drama called life has set a particular part to be played by each and everyone of us. We are all actors in this dream drama of his and he is the director. Being the director, God decides which part each and every one of us should play. He decides that one of us should play the part of a Lawyer - and no matter how hard this man tries to become a doctor, he will fail and will only end up taking up a law course and practice law. Another man might study law with a desire to practice law but after a few years of his practice, he gets the chance to set up a business and becomes a businessman altogether giving up his law practice. What does this show? It shows us that it is not we who decide what we should become or not become in life but that there is a very powerful force above us which has already decided what each and everyone of us should do. This great force has already cast us in a particular part in the life-drama.

It is an act of ignorance when people credit themselves with the success they achieve and tell themselves and others how smart they have been in reaching such a state in life or in having acquired such wealth, title or position. The reality is that it was co-incidental that they happened to choose the very same profession that God had already chosen for them in his life-drama and thus it appeared as though they were the cause behind the spectacular success.

Q1. So what is the right approach to life?
Q2. How should one decide what to do and what not to do?
Q3. What should be the central theme around which one should hinge his life objective?

A/Q1: Ours is not to question, interject, make others responsible or to blame anyone. Ours is to put in our best efforts and then be silent and witness. Based on our past karma, our present efforts and his own decision in deciding which part we shall play in the life-drama, God will show us a way and will make us do what we have to do in this life whether we want it or not. Our right is to the action alone and never to the fruits. Let us do our part as actors with honesty, sincerity and truthfulness... HE will decide the outcome and that is not our concern. Keeping this in mind and moving along with the current in the river, our life becomes smooth and easy.

A/Q2: Each and everyone of us are connected to the Lord through strings that he holds. We are like puppets controlled by the puppeteer. Immaterial of whether the puppet wants to dance or not, the puppeteer will make it dance if he so decides as it is he who holds the strings. When we put in our best efforts and stand aside watching silently, God will let us know in what direction our next step should be. Let us not be attached to our actions or have expectations regarding the outcome. Let us be neutral and flexible. Then we become fully in synchrony and in match with HIS pull of strings. As soon as there is no resistance from our side at the pull of strings, there is no more pain, worry or unhappiness.

A/Q3: The central theme around which one should hinge his life objective should be realization of the master super power called GOD. Things like our profession, our likes, dislikes, success and failure are only events which occur in this life-drama. They have no bearing on absolute reality. Let us not waste our time and energy getting caught up with these petty things of little value. Based on HIS divine will, God will decide what each and everyone of us should become or not become. Let us work hard at the opportunities he gives us and watch silently on what happens, all the time being unattached to the fruits of our

actions and fully attached to HIM -The Almighty/All pervading master of masters. He will take care of us and show us the way.

God bless and have a nice day :-)
Dhananjay

Question
I am trying to perfect my retentive memory. I forgot what someone said at my workplace about a film, and even though I am practising brahmacharya I have not reached that stage of perfect retentive memory- can you help me if I gave as much details as possible? I remember what someone else asked him but then I forgot the name nof the film a few hours later.

Answer
Hello Sanjay,

Hope you are keeping fine. I assume your question here is regarding the benefits of Brahmacharya as regards memory development.

Memory building is a process that takes time. Brahmacharya, which helps in the build up and transmutation of semen into Ojas is one of the most effective ways of increasing one's memory quotient as semen can be called a derivative of the cerebro-spinal fluid and its conservation/transmutation alternately increase this fluid resulting in better growth and fine tuning of faculties of the brain. Twelve years of unbroken celibacy have been vouched for both by the scriptures and also people who have reached that state to help in the formation of the 'Buddhi Naadi', a special astral channel in the brain that promotes photographic memory and abilities of superior recall.

With honest and true Brahmacharya, one will start improving as regards to his power of recall with every passing year.

God bless and have a nice day :-)
Dhananjay

Question
Sir, I'm vikram, 25 years old. I'm trying to practice brahmacharya, but I can't do it. I've broad band internet connection at my house. I can't disconnect it, because it is given to me for education purposes by my father. I've the bad habit of watching porn in internet. I try to control myself and motivated to practice brahmacharya. But, that lasts for only 7 days. After 7 or 8 days I start watching porn again. Tell me any idea, so that I can eliminate my porn habit.

Thanks.

Answer
Hello Vikram,

Trust this finds you fine, Coming to the answer,

The following measures should help overcome watching of porn:

1. Install a good net-filter/web protection system such as 'BLUECOAT K9 WEB PROTECTION SYSTEM' to prevent access to forbidden content. It can be freely downloaded from the main site http://www1.k9webprotection.com/

Upon installation, ask someone you trust such as your father to choose a password. Let the password not be known to you. This will cut access to unwanted content on the net.

2. The internet, a powerful information highway has been made available to you by your father with the good assumption that you will improve your knowledge in all fronts and so as to help you fare better in your education. Misuse of the same for derogatory and perverse activities such as watching of porn amounts to hands on cheating and letting down the trust and love that your parents have reposed on you. It is the primal duty of students to cultivate good habits, excel in education, develop good health and strength and most importantly build a sound and respectable character so as to help themselves become worthy individuals. Watching porn will lead to irreparable damage at the physical, mental, emotional and psychic levels in course of time and cause decay and degeneration of the person beyond repair. Always remember this fact and take an oath to stay clear of porn and enforce it at all costs.

3. Wake up very early in the morning on a daily basis and indulge in regular physical activity/exercise/sports. This will convert sexual energy into health and strength and the tendency to waste the vital essence will diminish.

4. Stay clear of peer groups/friends who indulge in lustful talk/deeds. The company we maintain plays a very important role in deciding our line of thought, action and tendency. Practice of Brahmacharya is not possible if a man is addicted to such company or thought. One has to decide which path one wants to choose...The path of sensual pleasure and decay or the path of health, mental clarity and God bliss.

5. Indulge in God-meditation for about 15 minutes everyday to start with and pray to God to help you tide over the habit of watching porn with all sincerity and devotion. Within a few months of determined and honest efforts, God will undoubtedly extend his helping hand. But the intention, desire and efforts taken to establish absolute Brahmacharya must be very sincere and true. Based on our efforts we can without doubt expect an equal and matching degree of support from God.

6. Give up the act of masturbation all at once. Wastage of seminal energy will strengthen the tendency for more wastage and finally drive man into premature old age and incurable disease.

Kindly go through all the past answers on this portal to get a deeper understanding of Brahmacharya, its benefits and ways to achieve it.

With serious and sustained effort, success will slowly start to trickle

God bless and have a nice day :-)
Dhananjay

Question
hello Dhananjay,

How's life?

First of all thanks for your support by strengthening us regarding brahmacharya/celibacy.

You know, after researching, personal experiences, and encountering many publications through books and internet, i was a little confused now about this subject known as 'sexuality'..

Sometimes i can't figure who's telling the truth or this guy or that guy is writing false idealogy by making it appear truthful..

Since i consider myself as a man with a low disciminative intelligence(viveka),that seems cannot distinguish if i am getting the right information, i would like to ask your kind help about this internet site that tuckles about brahmacharya..

What can you say about 'www.aypsite.org'?

I am asking you this cause i believe someone with a chaste mind can really distinguish or have a keen observations about which is right or wrong especially if it has been coupled with meditation.The site that i have mentioned had motivate me to meditate regularly. But, everytime i read the tantra lesson, im getting confused.

with my folded hand in prayer here, i wish to read from you again.

To Ian abrams also, can you please enlighten us..

Answer
Hello Kane,

Hope you are keeping well. Coming to the answers,

Since I am not aware of the credence, integrity and depth of real knowledge of the person/people who run the site you have mentioned, I will not be in a position to comment on their approach to Yoga.

However, with the well wishing intention of guiding and being of help to you, I shall briefly deal with the approach to Yoga through regular and tantric practices with a general perspective.

There are two paths to attain Yoga. The right hand path and the left hand path.

The right hand path makes use of the principle of renunciation to help the Yogi overcome the desires and bonds that have kept him anchored to the impermanent external world and its apparent modifications. The first step in the right hand path is to make the Yogi realize the sugar-coated poison like nature of pleasures derived from the five senses of reception and the five senses of action. Once the Yogi gets an idea of this truth, the right hand path concentrates on the next objective of helping him become independent of his dependence/slavery to these sense experiences. On attaining to these two objectives, there is still another last and final attainment pending. And that is the extermination of past negative/unwanted 'Vaasanas' or tendencies that have been stored in the 'Kaarana sharira' or the causal body due to past actions or karma. Upon successfully completing all these three tasks to finality, the Purusha or the soul succeeds in the dissolution of the cocoons of 'Avidya' or ignorance around itself and shines in its full splendor. The state of self-realization is then said to have been irreversibly achieved.

The second path of Yoga is the left hand path or the 'Vaama Marga'. As the name suggests, it is the alternate and less traveled, more dangerous risky path. The left hand path consists of Tantric practices and rites (which may include the use of sex, liquor and such other intoxicants) as the means to achieve the final realization of one's unity with the creator. It is a path filled with risk, danger and extreme peril. On the one hand, the aspirant is trying to free himself from the clutches of lust, passion and related attachments. On the other hand

he is using forms of these very same evils in an altered approach to weed them out. The task of establishing oneself in the reality that sense pleasure are impermanent and not really pleasures is itself no mean task. It calls for great efforts and an understanding which can only stem gradually from realization of life experiences for what they are. If one were to approach this tough task using these very same evils as weapons, one can imagine how hard, difficult and dangerous the means become. It is like the case of an ill man who says - " I shall spend more time in the company of disease and ill health and finally come up with a way to ward off my disease". It is like a beginner trying to establish Brahmacharya in the company of a woman of questionable repute with the perspective - " I shall spend a few years with her and enlighten myself on the fallacy of sex, lust, passion and disease and thus become pure and godly". This is a path wholly unsuitable to society in general. It is a path in which ninety nine out of a hundred will fail and get thrown back into the depths of misery and suffering. It is a path that requires a Guru who has himself achieved self-realization through such very means and has the mind to assiduously help the disciple on a one on one basis to achieve the final state.

Keeping all these facts in mind, it is best to stay clear of any form of Yogic practice that even fringes close to the left hand path by advocating the partial/full use of sex or related sense temptations even in 'moderation' and to be riveted to the path of complete purity, renunciation and self discipline.

The safest, fastest and most efficient path that would apply to most classes/mentalities and calibers of people is following the path of absolute purity, renunciation and devotion to God with constant efforts at complete renunciation of all forms of sense pleasures (especially the sex pleasure) following which progress becomes natural and concrete.

Trust I have managed to throw light on the doubts that were plaguing your mind.

God bless and have a nice day :-)
Dhananjay

Question
Hello Sir,

I am trying to practise celibacy. But after practising for 2 weeks or so, I feel a tremendous increase in my energy level, and the fear of falling down/giving in to porn and masturbation starts. I feel specially vulnerable at night, when I am alone with my computer. Does this mean that I am not sublimating enough? How many hours of intellectual and spiritual work do you recommend per day to maintain extended periods of unbroken celibacy? After what period does this become effortless/easier?

Thank you,
Amit

Answer
Hello Amit,

Hope this finds you keeping well. Coming to the answers,

It is good that you are now able to maintain up to two weeks of celibacy as compared to the few days that you used to earlier. The duration of Brahmacharya that one can effortlessly maintain will increase gradually as the negative karma present in the causal body due to past sinful activity goes on getting gradually washed out by the constant efforts the celibate applies in achieving Brahmacharya. Some people are able to succeed with longer periods of

celibacy right from the start because their past sexual karma is minimal. Again some others may require a few months or a year of practice to reach the state of unbroken celibacy. What is important is to strive consistently and tirelessly, immaterial of success or failure towards achieving longer and longer periods and finally life long Brahmacharya. This can only be achieved by purity in thought, word and deed and with adequate physical, intellectual activity and spiritual God-meditation/prayer asking God to help us reach absolute purity and continence. It is the urge and desire within to establish oneself in absolute Brahmacharya that matters the most.

As to what is meant by adequate activity at the physical, mental and spiritual planes is something that differs from person to person. Generally speaking, doing justice to one's dharma with honesty and commitment which would be academic studies for a student or work related brain work carried out with dedication for a working professional will most often suffice as adequate mental work for the Brahmachari. When we put in our heart and soul into the work we do, we automatically succeed in giving the required intellectual workout for our mind and brain. The right attitude while indulging in any action is to offer it as a token of service to God. This way we do not try to do anything for ourselves but post our work as service to God for the opportunity he has provided us with to evolve ourselves. This entire experience called life with its various activities is a part of the divine God-drama designed to make man evolve and finally realize his oneness with the creator.

Develop a positive attitude towards life and remind yourself of the fact that your default nature by itself is purity. We are not the body, mind, intellect, ego or consciousness. We are the soul and the default nature of the soul is purity, divinity, knowledge and infinite bliss. It is our long association with sin, ignorance and delusion that has woven a cocoon around us (soul) that has made us forget our default, inherent and absolute nature of bliss, purity and divinity. When ever sexual thoughts or urges try to invade, let us remind ourselves of the fact that we, the soul have no gender, form, body or any other limitation. That we are bliss infinite by ourselves and beyond limitations of the body, mind and intellect. How does it make sense to associate the concept of finite sex as pleasure for something that is subtler than space, imperishable, infinite and formless? This fact when constantly pondered upon will gradually make us indifferent to sense stimuli and anchor us more firmly in our inherent nature of soul bliss.

If being alone at the computer at nights is tending you to watch porn, install a net filter/web-protection system. Limit use of the computer to constructive activity and immediately get up and shut the system once work is done with. Do not dribble aimlessly on the net. The mind which has become accustomed to porn as a getaway will tempt, trick and lure a person back into sin the moment it is free from constructive work. The internet should be used productively to enhance one's knowledge and as an efficient medium of communication and not as a haven to roam and carelessly hang around.

Those who want to establish real Brhamacharya should develop the habit of retiring to bed early and waking up much before sunrise at 'Brahmi muhurtham'. Rethas (semen) will not stay beyond a limit in the man who is still in bed in a state of Nidraa (sleep) even after the Sun has risen. The Sun represents the source of all vital energy that is responsible for life in our solar system. Correspondingly, Rethas (semen) represents the net sum of all prana (vital energy) within man. So it follows that when man rises early before sunrise and performs Asana/physical exercise and Dhyana (God-meditation) while it's still dark, Rethas (semen) will abound in plenty within him and gets converted to Ojas (divine luster) leading to a powerful intellect, memory, intuition, prosperity and success in all walks of life.

Gradually increase your period of celibacy from 15 days to 20 days, then to 25 days and so on. Once three months of unbroken celibacy without a single slip is achieved, the going gets a little bit easier as regards to the reduction in urge for semen loss. Once a year of unbroken

celibacy is achieved the going becomes even more natural. Those who have achieved a year of unbroken Brahmacharya with constant God-meditation have a high chance of leading the celibate mode of life for the years to come provided God wills it.

God bless and have a nice day :-)
Dhananjay

Question
Dear Sir,

I started practicing Brahmacharya for 1 and half months very strictly and I even felt my mind & body was improving very much than I expected but suddenly I got lustful thought and got into it. I touched myself and lost the fluid 3-4 times in 2 weeks. After that my mind is very irritated and feeling nervous some times. I do not want to go back to the old habits but my ultimate aim is self realisation. Please let me know how I can again go back to my brahmacharya practice? Is there any time duration (days/weeks) before I can start my Spiritual practice again? Please suggest me mantra for Brahmacharya also.

Thank you
Murthy

Answer
Hello Murthy,

Hope this finds you fine. Good to know of your interest in the practice of spiritual continence. Coming to the answers,

Breaks in the path of Brahmacharya at the start occur due to one's long association with recreational sexuality that has made the sexual 'vaasana' or tendency very strong and deep rooted. Hence it takes considerable time and effort along with God's grace for one to get established in the uninterrupted practice of Brahmacharya. There is no time interval or period required in between a break and re-start of practice. In fact one's attempts and efforts at continuing celibacy after any slip/break must be immediate and without delay to ensure smooth flow of efforts and success.

Since the approach and methods an aspirant can adopt to achieve unbroken celibacy have already been discussed in previous 'past answers' on this portal, I will kindly request you to peruse and go through all the past answers with an eagle eye and get clear about the subject.

The best and most effective 'mantra' or divine syllable to achieve success is to constantly chant "Om Namo Naarayanaaya" - which means "Salutations to Lord Naarayana, The Supreme being who resides in the heart of all mankind". Constant repetition of the Lord's name with reverence, devotion, love and with a request to free us from the grip of ignorance and establish our self in the domain of true knowledge will bear fruits and give success. You can chant the Lord's name and meditate regularly to help achieve growth in the path of Brahmacharya.

May you achieve success as a Brahmachari and gain knowledge of the self.

God bless and have a nice day :-)
Dhananjay

Question
QUESTION: Hello Dhananjay
If a person has observed celibacy for a certain period of time and then slips(either voluntarily or involuntarily), does all the benefits/achievements he had accrued earlier lost and he reaches the level of a "normal" sinner?. I guess you got what I am asking and all its various implications...Does all his past achievements or austerities doesn't have any value or use?

ANSWER: Hello Chandrasekhar,

Hope this finds you fine by the grace of God. Coming to your query,

Q: Does a Brahmachari get back to square one further to a slip? What are the actual implications in reality?
A: A slip, be it voluntary or involuntary could be compared to taking two steps forward and one step backward. In other words, it is like effectively going back one step. Why not two steps backward? Because, In both cases an important 'lesson' is learnt by the aspirant.

A voluntary slip causes much more devastation and suffering than an involuntary slip. The pain and depression that follow are greater in magnitude as the involvement was at a deeper level and under the action of one's own will to a greater degree.

A voluntary or an involuntary slip (wet dream) are indications of some form of a deficiency as regards to one's efforts in the path of Brahmacharya. Most often, these slips are by themselves 'tutorials' enacted by destiny (The Lord's will) to make the celibate realize an eternal truth he has been oblivious to. They are pointers which occur in the path of Brahmacharya to make the aspirant open his eyes to reality by waking him up from the delusive sleep under whose influence he has wrongfully assumed certain falsities to be realities. Thus we may infer that each and every fall/failure that occurs in the path of Brahmacharya (and life also) is a divine occurance enforced by God to make us see the truth for what it is and to give up the path of delusion which we have erringly assumed as truth.

We can bring clarity to this concept from the following example. Let us assume that there is a man 'X' pursuing the path of Brahmacharya. This man with much effort has given up sex, masturbation, pornography and other physical forms of sexual activity. He has succeeded to a large extent in keeping sexual thoughts from flowering in his mind by nipping them at the bud when they start showing their faces. His aim is to become a spotless celibate even free from wet dreams. Further to his desire, urge and efforts to reach such a state of purity, he has not had wet dreams from the past few months. He now finds the benefits of Brahmacharya trickling in. He finds more energy at his disposal. He finds his memory and concentration getting sharper. He finds that the confidence, power and ability to get work done and excel in his line of activity have increased quite notably...

Now Mr. X has derived all these benefits due to his persistent efforts and the grace of God. He has to a large degree, also succeeded in giving up sexual fantasy, erotic imagination and looking at the opposite sex with lustful eyes. What happens next? Mr. X becomes a little overconfident. He starts assuming and telling himself that he has conquered passion and has become an 'Urdhvaretha'! He starts believing that he is immune to lust and has reached a supreme state of purity. Now suddenly, a small change occurs in Mr. X's attitude and approach. As with most cases, Mr. X occasionally starts taking the liberty of looking over members of the opposite sex telling himself - " I have now reached a state of purity and looking at the 'beauty' of a lady cannot harm me". He starts occasionally viewing beautiful women when he is out in public places. Next he tells himself that just a 'few seconds' of willful fantasy and 'enjoyment' at the sight of attractive women will do him no harm as "He has reached the state of high purity" and will not get upset in his state of Brahmacharya. This train of thought leads him to 'enjoy' the sight of attractive women every now and then though he continues to abstain from physical sex, masturbation and pornography.

What happens next? A few days/weeks later Mr. X will experience an erotic dream in his sleep that culminates in a massive 'wet dream'. It drains him of his vital energy and leaves him depressed, drained and direction-less. He is suddenly left high and dry and stunned on as to why such a loss of semen occurred in spite of his strict abhorrence from sexual activity. Suddenly he finds that all the self-confidence, energy and ability he had developed over the past few months has gone down the drain.

The involuntary fall in form of the wet dream becomes a humbling experience for Mr.X. He suddenly wakes up to the gross reality that he is nowhere even 'close' to the 'absolute' state of purity he had imagined himself to be. He realizes that he was quite foolish in even daring to assume his self-proclaimed state of divinity. The pain and depression he went through further to the wet dream scare him of further downfall and he quickly mends his ways by giving up all forms of 'women watching' that lead to mental and amorous fantasy. He becomes high on humility realizing that his own power and strength will leave him in a trice if his efforts at celibacy become lax and casual. He has learnt one important lesson in the path of Brahmacharya!

What do we learn from the above example? We learn that the 'slip' which Mr. X experienced was in reality a masterful stroke of the Lord Almighty intended to make 'X' realize the falsity of his superiority complex and misplaced over confidence. Thus the 'slip' was in fact a blessing in disguise that actually made Mr. X mend his ways and get closer to reality. The pain he experienced further to the slip has left a strong mark in his mind which will prevent him from reverting to his earlier mode of thinking. The 'slip' has become a learning experience that will help him take one irreversible step forward in the path of progress.

The Great Lord ensures that as many such 'slips' as are required to 'correct' the aspirant's 'wrongs' occur in the path of the celibate when his quest for absolute Brahmacharya starts. The aim and intention behind these slips is not to harm/hurt or cause failure to the aspirant but to ensure that he gets closer and closer to perfection by the realization of his mistakes. These slips are the 'invisible' hands through which God corrects our shortcomings and makes us get established in higher and higher states of purity. Till each and every train of thought and action that is unreal and erroneous exists within us, we may continue to experience failure and downfall. The degree and intensity of these 'falls' will depend on the 'extent' of deviation from the correct path.

What a great and genius teacher the Lord is! In spite of being invisible to the naked eye and In spite of being Incomprehensible he is mighty and efficient enough to cleanse us of our mistakes and help us learn the truth in a manner in which we shall never again repeat the crime! The 'right' path one must take in life is professed by books of divinity such as the 'Bhagavad-Gita', 'The Bible' or the 'Quraan'. All these books profess the one and same thing finally. Their means may be different, but the ends are the same. They are all like the million 'Radii' that can be drawn within a circle. Each radii comes from a different direction and from a different point on the circumference; But all the radii have nowhere else to go but meet at the center of the circle. Just as there is one and only one center that a circle has, there is one and only one single, all powerful entity that rules the world called 'God-Almighty'. Everything is encompassed within the Supreme Lord and nothing and nobody can function independent of him. Whether someone believes in this absolute truth or doesn't makes no difference. That which the Lord has decided will happen whether we want it or don't. Smart and sensible people learn this divine way of God's functioning quite early and walk on the 'right' path. The less sensible ones immersed in their own 'ignorance, arrogance and untruth' prefer to take the hard way of learning these eternal truths of life through pain and suffering. Why not take the easier path of 'virtue, purity and Godliness' to a happy life and after-life instead of the longer, tougher and painful path of 'sense pleasures' to learn these eternal truths from suffering and finally revert to the same divine path after learning things the hard way?

So the answer to the query would be that the 'slips' encountered by an aspirant are the 'learning instances' that occur in his path... Does all his past progress and austerities/efforts have no value? Even if they don't have value in the context of unbroken celibacy which, Yes he has to start all over again, they do have value in terms of teaching him priceless lessons regarding the falsities of sense pleasures and the absolute divinity, permanence and truth of the Supreme concept called the 'Almighty Lord'

God bless and have a nice day :-)
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: Dhanajay

Thanks for the detailed reply.. It clarifies the main point,but still I have 2 more questions which will cover a different area.
1)A break/slip would push back one into the delusion in terms of God realization and purity, and a person will be feeling the depression.... but in terms of the lesser things, like, some thing he must have achieved during his celibate state, namely, some kind of physical/mental/intellectual skills or achievements...what happens to them? Do they also go waste and he becomes a dummy in those areas also and has to start all over again ?

2)What happens if he wants to break his celibacy for an absolutely "dharmic" duty, ie, for some thing like having children with his wife.

Answer
Hello there, summarizing you queries,

Q1; What happens to the physical/mental/intellectual skills acquired further to a slip?
A: The answer previously given applies to all repercussions in totality. It is two steps forward and one step backward. There is a temporary setback and decrease in the physical, mental and intellectual level of the aspirant. While these setbacks are not serious enough to push him back to square one, they still set him back of his previous mark to the applicable extent. However the lessons learnt and pain experienced take the aspirant that much closer to reality. But he also has to repeat that many days/months or years of Brahmacharya to revert to his earlier 'level' and 'feel'. It is like an athlete sprinter who has lost the race further to wrong food and wrong practice techniques. He has now learnt where he made mistakes. But mere learning of his mistakes doesn't help him win a medal. He still has to apply his newfound knowledge and participate in the race once again the coming year and win the medal.

Q2: Is the celibate allowed to break his vow of celibacy for producing offspring?
A: The purpose of the sexual act is procreation and not recreation. When carried out with the sole objective of producing offspring with the legally wedded wife, the sexual act becomes a deed of divinity and holiness. Under such circumstances, a celibate is allowed to visit the wife and indulge in the act 'Once' per wanted child (at the time of her monthly fertile period). Again, he indulges in the act to produce a wanted child and not to enjoy sensual pleasure. Also, the energy he loses further to expenditure of semen for fathering a child will be minimal considering he has already put in many years of practice in the domain of virtue. Such an expenditure of semen doesn't wreck him physically/mentally and emotionally like a voluntary slip would.

In spite of the act carried out under such circumstances being holy and justifiable, loss of semen is loss of semen in terms of unbroken celibacy. It is like money kept in a bank account. Even if one were to spend the money on a constructive and valid purpose, there will still be a corresponding reduction in the total sum of money in the account. The expenditure being valid and constructive doesn't mean there won't be a reduction in the final bank balance. It only means that money has been used efficiently and rightly.

For this reason, celibates wishing to practice unbroken celibacy start such practice after they are done with fathering children so they can concentrate fully on their spiritual life and enrich it with absolute and unbroken celibacy. Till such a time, they are allowed the 'break' if it is with the legally wedded wife and if it is carried out 'once' per wanted child till conception occurs. The sperm concentration and virility of a Brahmachari who has put in long durations of Brahmacharya is generally potent enough to ensure conception with a single act of copulation if God wills for the couple to have a child and if carried out during the wife's monthly fertile period. This doesn't in anyway mean that a man can lead a licentious life till fathering a child. Celibacy is a mode of life that is to be carried out at all times and places, immaterial of one's marital status if one wishes for the superlative results that Brahmacharya bestows. It only means that one can devote oneself wholly and completely to 'unbroken' Brahmacharya as soon as he is done with fathering a child or two.

God bless and have a nice day :-)
Dhananjay

Question
Hello there :)

I just wanted to ask(I really need your help on this); say I've been practicing Celibacy for 1 to 2 years now; If I wanted to have my own kids; how would I do that without losing semen??? & breaking Celibacy & losing Energy, Vitality,a Keen Mind etc is the last thing I would want to do!
Please help!

Thanks

Answer
Hello John,

Trust you are doing fine. Coming to your query,

Q: What should be a Brahmachari's approach as regards to the act of copulation for fathering children?
A: As stated in earlier posts, the purpose of the sexual act is procreation and not recreation. The sexual act indulged in with one's legally wedded wife takes a divine and holy dimension if carried out with the sole purpose of begetting a child. God has created the act of sex for the very purpose of producing offspring and the use of this act for this divine and rightful purpose within the institution of matrimony does not amount to unrighteousness. Ensuring that a family, society and community of people continue to have their presence on earth and pass on their knowledge to future generations can be achieved by no other means but by producing healthy, talented, morally and emotionally sound offspring and we all know that the sexual act is the rightful means to this objective. Hence limiting sexual activity to procreation does not cause any debility or decay in the Brahmachari.

Keeping this eternal truth in mind, a Brahmachari is allowed to indulge in the sexual act with his legally wedded wife, 'Once' per wanted child till conception occurs. Further to an honest and sincere life of Brahmacharya, the sperm concentration and virility of the Brahmachari is generally potent enough to ensure that the wife conceives with a single act of copulation if carried out during her monthly fertile period provided God wills for the couple to beget a child. Unlike the common, semen wasting man who may require days and months of efforts to make his wife conceive, the Brahmachari has a very high chance of ensuring successful conception with a single act of intercourse. The sperm motility and density in his semen are in abundance and super-charged with ample 'Prana'(life energy) further to his long conservation and transmutation of the seminal fluid. This enables him to very easily 'create' another life under God's will.

A non-celibate man leading a life of wastage expends many 'liters' of semen by way of 'thousands' of 'wasteful' ejaculations he indulges in further to a life of recreational sex and masturbation in his lifetime. The Brahmachari on the other hand conserves all this energy and spends only a 'spoon' or two of semen per wanted child! Anyone can compare the two cases and know by commonsense the immense benefits and merits the celibate accrues as compared to the non-celibate. If expenditure of the vital seed is limited only to the act of fathering an offspring or two, the Brahmachari practically loses no energy, vitality or other

benefits derived from Brahmacharya in the sense of totality. It is like taking out a glass of water from a lake...Does the lake get depleted and become shallow further to removal of a glass of water? NO.

Though outside the purview of this question, For the benefit of celibates who plan to marry or married celibates who wish to beget progeny, I will now also put forward the conditions and rules that a Brahmachari and his wife can follow if he wishes for a happy and virtuous married life, offspring, and yet derive the full benefits of Brahmacharya by being undeviated from the concept of true Brahmacharya:

1. The final purpose of marriage is evolution and companionship. Further to taking the vows of marriage with the blessings of elders, well wishers and society, the man and wife should stay by each other through the joys and sorrows, the ups and downs of life based on the foundations of true love, loyalty, fidelity, trust, understanding, companionship and genuine care and concern for each other as 'souls'- The manifestations of God and not as 'bodies' made of flesh and bone. This approach and perspective towards one's spouse ensures that the couple are not overpowered by lust, passion and delusion as regards to each other and always 'view' each other as 'pure souls' brought together by divine will to help each other evolve and attain self-realization. Such an approach automatically ensures that Brahmacharya in married life becomes 'effortless and natural' and that the love, bonding and genuine feelings of care and concern become very strong and concrete at the innate level. Such couples receive divine blessings and do not desert or cheat the other for impermanent sense pleasures such money, name, position or fame. Their relationship develops on the rock solid foundation called 'true love' which is beyond the body, looks, social & financial status, which are all external and impermanent factors of life. True love has nothing to do with these external factors. True love is that permanent and indissoluble feeling that springs from recognition and gratitude towards the other person as a 'manifestation of god' and as a 'soul' who has come to enrich and ease our life. With such a perspective, the man and woman should lead a life of virtuous Brahmacharya with adequate God meditation/prayer and governed by the tenets of kindness, truthfulness, non-violence and non-possessiveness for other's wealth and property. Constant efforts and perseverance in this direction will being enormous happiness and contentment in the marriage and make the joint life of celibacy the gateway to sheer bliss.

2. At the earliest point of time after marriage, the couple should make the effort to beget a child. It is to be remembered that the purpose of marriage is progeny, companionship and evolution in that order. Delay in begetting a child can lead to the couple getting caught with lust, passion and finally discontentment and suffering. Hence begetting a child should be the first priority after marriage.

3. The man and woman should ascertain the monthly 'fertile period' of the wife (the time when she is most likely to conceive) and engage in the reproductive act. Before commencement of the act, the man and woman should meditate whole heartedly for a few minutes on God with complete devotion and surrender and request - " O Lord, The great creator, Me and my beloved wife will henceforth engage in the divine act of reproduction for begetting progeny. Kindly bless us with a virtuous and divine 'soul' in the form of a child who is endowed with spirituality, health, intelligence and wisdom. Salutations to thee".

4. On successful completion of the act, the man should leave home so he and his wife stay away from each other for a period of two days. Further to the break in Brahmacharya, the emotional states of the man and wife would be volatile, vulnerable and sexually unstable due to expenditure of their vital fluids and indulgence in the act which consumes much 'Prana' or life force. In order to ensure that no more unwanted sexual interactions occur, the man is advised to leave the place for two days to let his own and his wife's emotional states stabilize and come back to normal.

5. Upon completion of the two days of separation, the man and lady revert to their combined life of celibacy and carry on as before.

Further to such an honest, virtuous and divine life of combined celibacy where the man and woman conserve and transmute their vital essences and cohabit with each other only for wanted offspring, It is said that a 'great' soul comes down their family way as a child. Children born out of such a holy union between a man and wife in a combined life of celibacy will most often be exceptionally talented, healthy, virtuous and noble with an abundance of lofty qualities.

The benefits of God-bliss, health, prosperity, true love, genuine understanding, concern, care and absolute loyalty that a couple derive further to a combined mode of celibacy in marriage with constant God-meditation and prayer are the results which I have personally experienced in the joint mode of a combined life of celibacy that I am leading with my wife. This is based on my personal experience and is beyond doubt.

To sum up, a virtuous life of Brahmacharya before marriage and continuance of such a life after marriage with a 'pause' while trying for offspring does not in any way weaken, debilitate or reverse the benefits one has gained from celibacy. Further to getting done with fathering a child, the aspirant and his wife can continue with their life of Brahmacharya with complete focus and devotion and aim for a 'lifetime of Brahmacharya' that leads to realization of one's own self and completes the purpose of the human existence.

God bless and have a nice day :-)
Dhananjay

Question
Hello there :)

I was reading earlier in your posts you said cold water has immense ‘Pranic energy’ or natural cosmic energy filled by Mother Nature. When you heat water this gets destroyed.

My question is does this mean the water would have to be all the way on cold? to where I'm freezing? but don't get me wrong I just tried that today . I started off with a warm to hot shower for about 7 minutes and then changed it to completely cold and felt an exhilarating energy boost and an energy spark up my spine! & only had it on cold for a few seconds then quickly turned it off!. & I don't regret it either . I never felt better coming out of the shower in great mood like that after 5 seconds of a cold shower!.
I don't know what It is but am I suppose to start with a cold shower and end with cold or will a spark do?

p.s
Another thing I wanted to ask about that; should I wait until it's been at least a full month Unbroken Brahmacharya to take pure cold showers because you mentioned that ones body becomes more heated during the practice of Brahmacharya; & I kinda thought cold water would be nothing to my body by then!.

Thanks!

Answer
Hello Pikkon,

Good to know of your interest as regards Brahmacharya. Coming to the queries,

Q1: What is the significance of a cold water bath to the Brahmachari?
A: As mentioned in earlier posts, water in its default form available in nature has abundant 'Prana' or life energy derived from the universal energy in the cosmos. Heating water destroys this energy. The amount of energy lost from water depends on the temperature to which it is heated. The higher the temperature of water, the greater is the loss of Prana. The use of this energy for one's benefit is a technique that the Brahmachari can employ to increase the level of 'Prana' (life force) within his body and thereby aid Brahmacharya. Practice of Brahmacharya by way of transmutation of semen into higher forms of energy makes the level of Prana within one's body gradually increase. However, it is to be noted that sublimation and transmutation of the vital essence via meditation is also accompanied by an increase in body heat.

The following are the primal benefits that can be derived through cold water baths (unheated water):
1. Cools the body by annulling the heat generated from within due to continuous sublimation further to long hours of meditation.

2. Neutralizes the 'heat' produced by sexual undercurrents. Excess sexual energy that is left over even after transmutation, especially when one is a beginner and is still learning the process of sublimation can be negated and stilled to a large extent by a cold water shower or bath.

3. Infuses the body with 'fresh' prana (life energy) from the cosmos. The pranic energy available in the cosmos is extremely potent and powerful. It has the power of energizing and mobilizing a person from tiredness and exhaustion.

4. Soothes the nervous system and helps one get out of slumber, sleep, stupor and related states of inertia which if left unattended can trigger lust and passion.

Keeping these reasons in mind, cold water baths are of high value to the celibate. A hip bath (In a tub of cold water up to the waist) is very useful in cooling the reproductive organs and warding off sexual arousal when troubled by lust.

Q2: What should be the temperature of 'cold' bath water?
A: It is recommended to avoid 'extremely cold' or freezing water and limit one's exposure to moderately cold water or water at room temperature. The act of bathing in cold water must be an enjoyable, refreshing and energizing experience and not a 'shocking and chilling experience! Extremely cold or freezing water can have a negative effect on the nerves and skin and cause undesirable effects. Moderation is the key here and extremes are to be avoided. An effective yardstick as regards temperature would be to use water that is hovering around the room temperature or a few degrees lower and not more.

Cold showers can be taken right from the start of Brahmacharya. It takes a few days to get used to cold water as a bathing medium, following which the activity becomes enjoyable and refreshing. It is inadvisable to bathe in cold water when one has a fever or some other illness.

God bless and have a nice day :-)
Dhananjay

Question
Why most people laugh at me when i ask or discuss them about celibacy?

Answer
Hello Neeraj,

Lack of knowledge and ignorance regarding the topic of Brahmacharya makes people behave in a varied manner. Besides, most people in life don't need a reason but only an excuse to laugh, cry or scream!

A celibate would do well in avoiding discussions regarding this topic with every Tom, Dick and Harry, for this is a divine science that is to be taken seriously and not 'over a cigarette and coffee' kind of a topic.

God bless and have a nice day :-)
Dhananjay

Question
Hello There :)

I have a quick question on Celibacy & itdidea's benefits towards certain disease's or viruses .

Is a brahmachari immune to diseases/viruses such as HIV/AIDS?
Is a brahmachari immune to second hand smoke?

Answer
Hello Reace,

Hope you are keeping fine. Coming to the answers,

Transmutation of the vital seed into health, strength and 'Ojas' results in an increase in the immunity and resistance one has to diseases. People who lead an honest life of celibacy beyond a few months have a much lesser chance of falling ill and succumbing to most ailments. Besides, the body gets rejuvenated and revitalized leading to robust health and well being.

Diseases invade the body on account of 'toxins' present within the physical body, the astral body or due to past karma embedded in the causal body. Ideally speaking, the human body by default is completely immune to all forms of disease. It is the presence of these toxins that makes the body conducive for the growth of 'germs' when they invade.

After a few months of unbroken celibacy, continued periods of Brahmacharya ensure that these 'toxins' present in the physical body slowly start to surface and get cleared out of the system. The time point when these toxins 'surface' generally results in an illness of some form related to the particular toxin that is being vacated and the end of the illness generally means that the particular toxin is washed out of the system for ever provided the Brahmachari does not repeat the activity (food, thought or action) that embedded the toxin into the system in the first place. This process goes on incessantly for the first few years of celibacy when layers after layers of impurities within the body, mind and psyche are thrown out by continuous and unbroken celibacy. Further to the removal of all these toxins at the physical, mental and causal levels, the Yogi develops a body called as 'Yogagnimayam shariram' or a body that has been purified by the fire of yoga. Such a body is then akin to a

'perfect body' that is virtually free from the action of disease, age and time. The only susceptibility of the body is towards 'Prarabdha karma' or those past karma's that have to be worked out in the current life.

It can be safely assumed that one who has attained such a body purified by the fire of Yoga after many years of unbroken Brahmacharya has enough positive karma and immunity to either fight or avoid the incidence of disease. The immense amount of positive karma accrued from a life of virtue and Brahmacharya itself ensures that the celibate is protected from disease at not only the physical level but also at the astral and causal levels. This positive karma and an aura of divinity that surround him protect him from the gamut of diseases and degeneration to totality with one exception. And that exception is his 'Prarabdha karma' or that past karma which has to be worked out in this life without exception. If his 'Prarabdha karma' has within it elements that portray the advent of a disease accrued do to some past wrong action, the Yogi will have to suffer that particular disease in order to cleanse himself of his past sin. The laws of nature are fully impartial and such that even a man of divinity and virtue has to suffer for his past negative actions without fail.

Again one should remember that the mere presence of strength, immunity and resistance against diseases does not mean that the Brahmachari should become indifferent to an atmosphere which may result in passive smoking (smoke exhaled by a smoker) or impinge the risk of a disease such as AIDS. Prevention is always better than cure and avoiding the very environment that may lead to a disease should be the first priority of the Brahmachari. As mentioned earlier, the Brahmachari should safeguard himself from exposure to conditions that can lead to the induction of 'new toxins' into the body such as cigarette smoke or infected blood from an AIDS patient. The Brahmachari who is established into unbroken Brahmacharya from many years is like a warrior who is capable of defending himself from attack through any form of assault. However this does not mean that the warrior goes in 'search' of fights without necessity and reason. It only means that like the warrior, the Brahmachari will be in a position of fend himself against the onslaught of most diseases and come out hale, healthy and untouched; A state which is very hard for the normal non-celibate man to achieve.

God bless and have a nice day
Dhananjay :-)

Question
How should one choose a spouse for marriage such that she supports celibacy? What should be the minimum age difference between man and woman? Is it possible for women to be more active sexually than the man, if the man has been celibate? How is this difference reconciled? In the present world scenario it is very hard to find such virtuous women with high character who support such high standards like celibacy. Where should one start the search? Should one marry a working woman or not?

Answer
Hello Amit,

Trust you are doing fine, Coming to the answers,

If a person's efforts, commitment and devotion to the concept of Brahmacharya are genuine and persistent with constant God-meditation and prayer asking for removal of all obstacles in this path, God invariably blesses such a person with a husband/wife who will be supportive and encouraging to Brahmacharya.

It is the intensity and longing one has for Brahmacharya that matters. One's attitude should

be
"There is nothing more important and more attractive to me in this existence than the realization of God through the divine act of Brahmacharya. I do not want association with anything or anyone who comes in the way of this mode of life". One who has such commitment, love and devotion to Brahmacharya will without doubt eventually succeed in becoming an Urdhvaretha. Getting an understanding husband/wife is a very trivial and small happening that will be taken care of within the twinkling of God's eyes.

Progress in the path of Brahmacharya is never 'instantaneous'. Numerous obstacles, temptations, impediments and problems will be laid in the path of the Brahmachari by God himself to 'test' how faithful and committed the person is. These are like the exams a student has to pass to be awarded with a degree. Will a student be given a graduation certificate just because he claims he has gained knowledge and mastered the subject? No. He has to prove his knowledge by faring well in the various exams year after year, after which he is finally awarded with a degree by the university for his accomplishments. The success, enormous power, bliss and God-realization that come further to Brahmacharya are very similar. They will come and undoubtedly reside in the man who has honestly, sincerely and lovingly committed himself to God through Brahmacharya by years of unbroken celibacy come what may and not in a few days or months. But they will come; they will surely come. Our's is to strive and plod honestly and not worry about 'when' and 'how'. These are things which will be decided and forwarded by God in his own accord.

There is a saying- "The right approach for a man is to give ninety percent of his energies towards love and prayer to God and the remaining ten percent as love for his wife. Then the wife will forever adore and be after the man trying to win the remaining ninety percent"!

The male and female energies are created by God for the continuation of 'Samsaara' or manifestation of the outer world that we see comprised of people, their thoughts, actions and their creations. By default, the female energy by itself lacks definition. In other words it lacks form, structure and boundary. It is indefinite, deep, mysterious and unbound like the dark night. The male energy on the other hand signifies definition. In other words it depicts form, structure and a well defined boundary. It is definite, shallow, clear and bounded in sense of tangible perception. These two energies are the two forms of the one single God through which he operates. These two energies represent the dualities of nature. Till one reaches a state of union with God beyond the domain of the dualities, each energy complements the other. Till then, each energy is in a state of imbalance without the other and each needs the other to complete itself. For this reason, the concept of marriage and a family is Holy, sensible and purposeful.

The female energy characteristics of lack of definition and unbound depth make a woman feel incomplete and empty by herself. She is forever in search of that something which will give her a sense of definition, direction and completion. In the same way, there is a sense of incompleteness in a man until he finds a 'worthy' woman who can be the object and means of expression of his qualities of strength, bravery, firmness, self-confidence and a sense of purpose and direction. Whom he can protect, provide and take care. From whom he can enrich his life with the feminine qualities of kindness, consideration, understanding, affection and true love. These two equations are basic and form the substratum of the need for matrimony and family. They are the pillars on which a healthy and happy family unit is formed. No matter how modernized, sophisticated and advanced the world gets, these basics can never change. This is the law of creation which is permanent and eternal.

The qualities which the woman fundamentally lacks are present in abundance in the 'real man'. So when a woman comes across such a man who stands for and represents 'definition' (which she lacks) through his qualities of bravery, strength, firmness, sureness, confidence and a sense of direction, which form the 'male substratum', she finds an opportunity to end

her sense of 'incompletion', 'indefinableness' and 'emptiness' by associating with the 'very opposite' of these lacunae within her that he represents. Once a woman finds such a man, she revels at the sense of completion and definition that she suddenly experiences and her life gets a 'direction' and sense of purpose at the innate level. A woman who has found such a man who has thus 'completed' her incomplete nature will willingly and lovingly follow, assist, understand and stand by the man who has driven away her deficits and has provided her with what she needed the most 'A sense of security, direction and purpose'.

When a man is governed by these qualities and is hence firm, sure, brave and confident of what he wants in life with the zeal and tenacity to pursue it, his woman feels an admiration for these qualities that he possesses and will most naturally be supportive and understanding in whatever path he chooses and offer him her valuable qualities of love, affection, kindness, concern and steadfast loyalty.

The problems of lack of love, non-admiration, unkindness and an insupportable nature from a woman towards her man most often arise due to lack of the 'manly' qualities in the man and when man deviates from the 'true' nature which he should be anchored to. Most often, men and not women are to be blamed for the resulting scenario. What wrong does the man do? Instead of being steadfast in his nature and true to the 'male qualities' mentioned earlier with a sure sense of direction, man runs after the woman begging for her 'approval', idolizing her as a precious 'object' of pleasure and seeking to 'please' her with money, gifts and material possessions as a substitute to the priceless 'real man' qualities mentioned. This is like making a statement -" Since I lack the priceless qualities of bravery, sureness, self-confidence and a sense of direction, I am substituting them with these expensive gifts, dinners, constant words in praise of your beauty and a promise that I shall ever be your slave and do whatever you want me to do in return for your company, lots of sex and your undivided attention and loyalty to me'...

What will be the reaction? The woman who came to the man seeking him as her partner with a hope that he will be the embodiment of priceless 'true male qualities' finds that he is worse than she herself in this domain and lacks the grit, will, determination and confidence a man must have in himself and is instead a timid, effeminate and direction-less weakling who is prepared to give up his self esteem and self respect for the pleasures of her body, company and attention. This realization in the woman make her look down at the man and results in an attitude of scorn, disgust and loathing towards the man. Once a woman reaches this state as regards her partner if still not married, she will avoid and eventually leave him. If it is with her husband after marriage, she will constantly curse her fate for having given her such a 'spineless' man and shows this discontentment outwardly through bad mouthing, condemning and rebuking the man at every possible excuse. She will fail to be supportive in his endeavors and does not find him worthy enough of her affection and attention.

There are women 'Gold diggers' that may stay by such a man if he were rich and powerful for the sake of financial security or gains; but such a man can never win the love, respect, admiration and unconditional devotion of a woman that comes further to manly qualities of substance.

If a man wants his wife to be loving, considerate, affectionate and supportive to his aims and objectives, he first needs to develop and be wedded to qualities that befit his maleness. He first needs to be self-reliant with himself and not a slave of sex and passion. He needs to be the embodiment of at least a few if not all the aforesaid qualities mentioned to make the woman look up to him with respect, admiration and awe. This will naturally induce the woman to respond to the man with loyalty, attention and devotion. She will then naturally strive to enrich his life with her feminine qualities of kindness, affection, unconditional love/support and will try try her best to please him. The man also can then correspondingly respond with consideration, understanding and kindness from his own side towards her and

this results in a marriage which is stable, happy and purposeful to both the parties concerned. Whether the wife is a working woman or not becomes a trivial issue of not much concern. But a man who craves after the female physical form and has a mind constantly fixed in lusting after female sexuality can never achieve this. His wife will always feel the 'pressure' to look 'sexual' as she is in a constant state of competition with other women trying to win his attention. In the company of a man who is virtuous, God-loving, firm and sure about his ideals and not devoted or besotted to sex as a form of pleasure, the approach to sexuality that a woman has eventually alters. She adjusts her perspective accordingly and falls in line with the man's way of thinking and approach. Nature has made woman very adaptable and has given her the strength to change herself to a large degree. What is required is a man who is worthy in the lady's eyes and who can inspire and dynamize a woman to change accordingly.

As regards how a Brahmachari can find such a such a woman, he can find such a woman through his rock steady conviction and commitment to God through Brahmacharya itself. When the right time comes, he will come across a 'soul' that is destined to be his wife and support him in his quest. He can then proceed with fathering a child or two and the couple can work jointly towards leading a life of bliss filled Brahmacharya in the constant thought of God. One and only one thing is required of the celibate -"That he be wholly and honestly devoted to God through Brahmacharya come what may", following which all the right things and right people will happen when the time is ripe!

God bless and have a nice day :-)
Dhananjay

Question
Dear dhananjay,
i am very impressed by your answers of various questions given here by you.Now i have also decided to practice celibacy wholeheartedly.I want to ask,is celibacy important in improving only self?How can change life of others by becoming celibate?I heard some yogis who have power to cure incurable diseases of mankind by just touching them.Can these siddhis be attained by becoming true celibate?
Thank you.

Answer
Hello Neeraj,

Good to know of your interest regarding Brahmacharya. Coming to the answers,

Siddhis and superhuman miraculous powers cling to the pious Brahmachari after many years of unbroken celibacy when he starts getting close to becoming a complete Urdhvaretha or a non-semen producing Yogi. To the Brahmachari, these are really not miracles but only a manifestation of the already existing powers of the soul further to the layers of 'Maya' around it getting unwound.

The Urdhvaretha who has reached such a state makes use of these powers to do good to mankind and alleviate their suffering under divine orders from above and never for selfish or commercial purposes.

A plant sapling cannot protect a gathering of people from the elements. In order to shelter people and offer shade, it has to survive the various attacks from livestock trying to eat it and finally succeed in becoming a large and well grown tree after many years of growth. Only after it has reached such a state can it shelter people from the sun and rain. In the same way a Brahmachari needs to persist in many years of unbroken Brahmacharya emerging victorious against the attacks of lust and temptation with constant prayer and God-

meditation to reach a state where he attains superhuman powers that can be used rightly.

Before one tries to 'change' the lives of others, one should have succeeded in changing one's own life! So charity begins at home. We first need to correct our own shortcomings before we can reach a stage where we can effectively correct other's shortcomings.

God bless and have a nice day :-)
Dhananjay

Question
Hi Dhananjay,

I am now on my 10th day of practicing Brahmacharya;
& I was wondering because it's been only
10 days; is the conserved energy inside me
sleeping but growing until its reached a month or longer?
or can I awaken some of the energy conserved by 10 days of Brahmacharya by doing something active or how does that work?
but I do feel less tired & more alive since I started this practice .

Answer
Hello Mike,

Keep the efforts at celibacy going. Coming to the answers,

It takes a few months to a year of unbroken Brahmacharya for semen to start getting re-absorbed. The first few months do not consist of re-absorption but only non-production of semen further to the body being relieved of its duty of forming semen. Since the aspirant shuns a life of wastage, the body does not have to constantly produce semen as it used to earlier before the onset of celibacy. The relief experienced by the body from being rested of the job of producing semen results in higher energy, strength and vitality. The semen conserved during this initial period goes towards the restoration and revitalization of all the organs in the body and results in improved immunity, heath and vigor.

It is very important to practice Brahmacharya in thought, word and deed keeping the mind free of impure thoughts and effect the process of sublimation through regular physical, intellectual activity and God-meditation if Brahmacharya is to be continued in totality.

This is the difference between the ordinary unmarried celibate and a Brahmachari. While the unmarried man may masturbate or loose his seed through constant wet dreams, the Brahmachari sublimates and transmutes his vital essence into something more powerful and worthy.

Brahmacharya is not suppression or repression of sexual energy but transmutation. A man who merely suppresses and contains the sex desire within causes serious imbalance and danger to his body, mind and psyche and may soon be afflicted with dangerous diseases. The Brahmachari on the other hand keeps his mind pure, bypasses the concept of sexuality and gradually gets free of the 'apparent' and 'false' need called as the 'sex need' conditioned into the mind through years and past lives of recreational sexuality.

Keep your mind occupied with constructive activity, shun impure thoughts, indulge regularly in a sport/physical exercise and set aside some time of the day to indulge in God-meditation.

This will make Brahmacharya effective and you will reap benefits with time.

Kindly go through all the past answers on this portal to widen your understanding.

God bless and have a nice day :-)
Dhananjay

Question
Hi Dhananjay,

I just wanted to ask what are
some great sleeping positions
for a Brahmachari?

Answer
Hello Jorge,

Good to receive your query. Coming to the answers,

Q: What is the correct way one should sleep?
A: The recommended position while going to sleep is to sleep on the left side of the body, on the left hand with the left nostril pressing against the pillow so as to keep the right nostril open.

The air currents passing through the left nostril control the right hemisphere of the brain and those passing through the right nostril control the left hemisphere of the brain. Each of these hemispheres in the brain control opposite and different kinds of qualities in a person. The left brain represents the male qualities of logic/reasoning and controls the fire element in the body. The right brain represents the female qualities of analogy/intuition and represents the water element in the body.

By closing the left nostril and breathing through the right nostril while retiring into bed, the left brain representing the fire element gets activated and this aids efficient digestion of food consumed during the day leading to sound sleep and relaxation.

God bless and have a nice day :-)
Dhananjay

Question
Hi Dhananjay,

I really wondered to see this site and thanks for giving such valuable information about celibacy.

I am 32 years old now. if i start now celibacy can i get the benefits the way you explained? Please comment more on how to retain this Celibacy from Lust.

Answer
Hello there,

Hope this finds you keeping well. Coming to the answers,

It is never too late to start with the practice of celibacy. However, the best results can be attained further to starting a life of Brahmacharya by the age of 32-34 years at the latest. After this age, the strength and potency of man's vital energy starts gradually deteriorating and going south. One can get on the path of attaining the complete powers and God-realization which follow through life long Brahmacharya through the start of unbroken celibacy during the early 30's. The sooner one starts such Brahmacharya, the better. People embarking upon unbroken celibacy from their teens/20's are poised to enjoy the benefits of Brahmacharya faster and earlier further to vitality being at its zenith at this early stage. So it follows that Brahmacharya is a beautiful mode of life that is to be followed right from the onset of puberty and forever with the sexual fluid being expended for begetting offspring only. Further to such a life with constant God-meditation and prayer, life becomes one special and beautiful journey filled with bliss, contentment, health and joy.

So we don't repeat ourselves and since the methods that can be used for the process of sublimation and transmutation of sexual essence have already been dealt with, I will kindly request you to go through all the 'past answers' with a discerning eye to get a clear understanding.

God bless and have a nice day :-)
Dhananjay

Question
Namaste,Thank you very much for all your answers you have given people. I have been reading them and have learned so much.

My first question is does losing your semen from masturbation lose your talent in a particular area. I have been a pretty serious musician for 10 years. And I have been masturbating for probably 12 years now. I was just wondering if I have lost a bunch of talent from that and would i be able to get it back from being celibate. I have been celeibate for about 9 days now and have noticed a difference in my music ability. I hope i haven't lost a bunch of talent.

Also another question I have is a health issue i have. I have a kidney condition which has been caused by auto immune. I discovered i had it when i was 14 years old and now i am 24 years old. Do you think masturbation caused that? and do you think that celibacy will cure it?
thankyou very much.

Answer
Hello Matthew,

Good to see your have started the practice of Brahmacharya. Coming to the answers,

'Rethas' or semen is the penultimate representation of one's life energy at the gross level. It is the physical representation of the net sum of all life energy or 'Prana' within. All achievements, accomplishments and success that man attains are fueled by his 'Prana' or life energy at the gross level. So it follows that wastage of semen results in loss of Prana and loss of Prana results in one losing a very part of his 'self' or Atman. It is for this reason that man feels lifeless and drained further to loss of semen.

Masturbation is an unnatural act of perversion that causes much degeneration and decay further to the loss of semen through artificial means. While the act of sex for recreation is by itself a deviation from healthy and spiritual living - that takes one to the greatest level of accomplishment in both the materialistic and spiritual domains, by masturbation, man is taking another step forward in the wrong concept of recreational sexuality and putting himself in peril. It is an activity that is to be shunned at all costs and refraining from

masturbation will immediately make a man more healthy, successful and energetic by leaps and bounds.

As the saying goes - "Better late than never". Our past is gone and beyond our control. It is the present and future over which we have some say. Worry not about mistakes made in the past and instead focus your energies into a life of honest and sincere Brahmacharya in thought, word and deed and in a few years, you will see the remarkable benefits and improvements a life of true Brahmacharya bestows. It is Brahmacharya and not any other mode of life which can bring out the hidden powers and talents within man, be it in the material or spiritual planes. Practicing honest Brahmacharya with efficient transmutation will beyond doubt help you perform better as a musician of a different caliber altogether.

Coming to the auto immune kidney condition, since you say it started at the age of fourteen, there is little chance of masturbation having been the cause. While masturbation by itself is not frequently associated with renal irregularities, one needs to remember that every deviation from robust health and well being occurs further to the presence of past negative karma accrued from a wrong mode of thought/action carried out by the person that in turn leads to the induction of physical or astral impurities/toxins within the body. Man has to suffer for each and every act of wrong doing no matter how small. Brahmacharya is the best mode of life that man can offer himself if he wants to redeem himself of any kind of an irregularity or deviation from normalcy at the physical, mental, emotional and psychic levels. Depending on the strength of past karma that caused the condition, there is a very high probability that Brahmacharya can slowly but surely undo the condition under the grace of God. Practice an honest and sincere life of Brahmacharya with regular physical activity, constructive work and God-meditation asking God to redeem you of all troubles. A few years of honest efforts will without doubt yield positive results and improve your life on all fronts.

God bless and have a nice day :-)
Dhananjay

Question
Hi Dhanajay,
Applying one's will power to observe celibacy means its not something which comes by itself unconsciously or without effort... So what should be the right reason for anyone to convince himself (in the core of his heart) to observe celibacy?
Also I guess many times the scriptures themselves may talk in contradictory terms that some times its good to control senses and some times its not good and so on... Please share your understanding on this ..

Answer
Hello Chandrasekar,

Hope you are doing good. Coming to the query,

Q: Why should one practice Brahmacharya?
A: Can a mirror covered with dust shine and reflect an image? NO. One cannot see one's reflection in a mirror covered by dust. Reflecting an image does not come 'naturally' to the dust covered mirror. Does this mean it is against the nature of the mirror to reflect? NO. It only means that that the layer of dust covering the mirror is obstructing the 'true nature' of the mirror to reflect and shine in all grandeur. If one were to take the effort of cleaning and polishing the mirror, the very same mirror that appeared dull and lifeless would shine in splendor and give the exact reflection of the object placed before it.

The practice of Brahmacharya is exactly similar. A person (The Atman or soul) could be compared to the mirror. As in case of the mirror whose inner shine and splendor were

'unchanged and untouched' in reality by the presence of dust but only temporarily obscured, the Atman by itself is untainted, stainless, unblemished and eternally pure. It is the long association of a person with objects of senses that has made him forget his true nature of eternal bliss and go in search of 'temporary' and 'impermanent' pleasures via his five sense of perception (sight, smell, taste, sound and touch). This long association with sensual pleasures weaves a strong cocoon of 'Maya' (Ignorance) around the soul that makes it forget its real nature of eternal bliss and experience suffering further to indulgence in sensual pleasures. This results in a state where the pursuit of purity, virtue and Godliness appears 'unnatural' and alien to one's nature (just as the dust covered mirror would say 'How can I reflect an image? It is unnatural to me!)

The 'Shvetâshvatara Upanishad' a superb treatise on the path of self-realization written by the great and noble sage Shvetâshvatara for the benefit of mankind gives us a beautiful example to demonstrate the above analogy. There it is said - " As gold or silver, first covered with earth, and then cleaned, shine full of brightness and light, so the embodied man seeing the truth of the Atman as one, attains the goal and becomes sorrowless".

In order to 'remove' the layers of 'ignorance' woven around the soul and reclaim one's default state of Bliss and joy, one has to reverse the order of activity that brought him to this state. Since indulgence in sensual pleasures was the key activity that led to degradation, one has to give up such activity, contemplate on the true nature of the 'Atman' and realize that one is not the body, mind, intellect, consciousness or ego but only the 'soul'. One has to realize the infinite bliss state of the soul and reclaim his lost kingdom. This can be achieved by no other process but through Brahmacharya. As one progresses in Brahmacharya, he slowly starts to realize that sensual pleasures are temporary, impermanent and can never give true bliss. He starts to realize that lust and temptation are only tricks of the mind due to continuous repetition of recreational sexuality and have no stand or bearing by themselves. Finally, one realizes that eternal bliss and joy exist within oneself (soul) and that there is non need for anything external to entertain oneself.

This state is explained in the Bhagavad-Gita by Lord Krishna. There he says -" The realized soul of steady wisdom becomes content in the self by the self and goes to the state beyond misery and sorrow never to return back "

Do we want an existence like a dust covered mirror, dark and unclean, thrown in a corner with a pile of junk, unknown, uncared, neglected and abused or the magnificent existence of a well maintained and polished mirror that is proudly displayed in a public gallery and is admired and marveled by all the people who pass by it? The answer to this question decides the relevance of Brahmacharya.

All scriptures cutting across religions advocate man to ascend the state of purity and divinity and shun sensuality. This is beyond exception. It is for the discerning mind to rightly interpret these books of priceless value and absorb their true meaning just as we absorb the 'essence' in food through digestion and discard the balance through excretion.

God bless and have a nice day :-)
Dhananjay

Question
Dear dhananjay First of all wish u happy holi.
I am quite comfortable with celibacy but i have no control over anger(krodh),greed(lobha),moha and ahankara. I want to ask you can i become successful in controlling these just by becoming celibate?Plz suggest me some books which can be helpful in self-realization.

Answer
Hello Neeraj,

Wish you also a Happy Holi. Coming to the answers,

Lust, anger, attachment, greed, arrogance and jealousy (called 'Arishadvargas) are the six negative traits that bind man to delusion and deprive him of the bliss and well being that are in truth his default nature. They are the result of ignorance and in turn breed more ignorance causing a vicious cycle. The practice of Brahmacharya in thought, word and deed with constant God-meditation will gradually make one realize the fallacy of indulging in these six impediments to soul bliss and will help one in negating them. What is important is to constantly remember that indulgence in any one of these six traits leads to loss in 'Prana' or vital energy and will cause a downfall of the aspirant in terms of his net progress in all walks of life both spiritual and material.

For this reason, one should constantly remind oneself that we are the 'Atman' or soul which in reality is unblemished, stainless and untainted by the happenings around us and not get instigated into a state represented by the above six traits. With constant God-meditation and a virtuous mode of Brahmacharya, this aim can be accomplished to a considerable extent further to crossing a year of unbroken celibacy. After a year's practice, one can observe more concrete progress in terms of a further reduction in the tendency to succumb to any of the six. What is required is constant determination and perseverance to refrain from getting fired up by these traits and remind oneself to stay unruffled around the happenings in the world along with the practice of Brahmacharya.

The Bhagavad-Gita would be the most practical and user friendly guide for an aspirant aiming for self realization. It is a perfect pointer of the path to be taken for spiritual growth, confirming to the practical application of how to implement ideals. Opt for the summary on the Bhagavad-Gita written by Shri 'Paramahansa Yogananda' published by the self-realization fellowship. This is a book of priceless value to the Yogi.

God bless and have a nice day :-)
Dhananjay

Question
Is it true that by long practise of brahmacharya and conquering wet dreams one can get a steel body! I say this because I am practising martial arts (Wing Chung) and would like to gain a big advantage- as well as physical training! I know Lord Hanuman is a perfect brahmachari. Can one develop even a steel body like Superman if one reaches the level of urdhavereta!

Answer
Hello Sanj,

Trust you are fine. Coming to the answer,

The conservation and transmutation of semen without wastage through proper means involving physical, mental and spiritual activity results in the body to gradually tend towards a stage where it produces lesser and lesser quantities of 'physical' or gross semen and instead the 'Prana' or vital energy directly goes into the body, brain and intellect to give superlative abilities. One must remember that physical semen is the gross representation of Prana or vital energy. Semen is the physical medium through which the subtle life energy present within succeeds in creating another human being (through reproduction). In other

words this implies that a reversal of this outward flow in an inward direction enriches, empowers and superpowers the life energy and ability of the person.

In a person who is a complete Urdhvareta, the physical production of semen is completely arrested further to a complete control and mastery over 'Prana' or life energy. Such a person is beyond the state of lust, temptation and all the 6 negative traits and is in complete realization of the fact that he is only an extension of 'Brahman' or the Almighty. Since his individual ego is completely destroyed and this has made him relate himself only as an extension of the Almighty, such a person rests in a state where his Brahmacharya is effortless and natural. This state he is able to achieve and maintain further to realization of the fact that he is the soul which is just a fragment of the Almighty and not the body, mind, consciousness or ego. This is a very advanced state that is almost beyond the comprehension of the layman who thinks he is the body or the mind. Only a few years of honest and true Brahmacharya can help one start to realize the entirety of this state.

Further to reaching such a state, the superhuman powers that already exist within the soul start to manifest within the Urdhvareta. He would depend very little on his physical body and instead used his mind fueled by the power of the soul to accomplish things in the gross world. This gives him the ability to 'think' his way into things that he wants to accomplish. He can 'will' for something for happen and it happens. But again, since his will, thought and action are mirror reflections of the Almighty further to dissolution of the individual ego, what he does is fully within the laws and bounds of the Universal will (Gods will) and never beyond. Hence such a person will never commit any wrong by the use of these powers and instead makes use of them only under divine permission and under rightful necessity.

As one starts the practice of Brahmacharya and succeeds in longer and longer periods of celibacy and finally unbroken Brahmacharya, the physical and astral toxins present within gradually vacate over a period of time. Elimination of these toxins is generally represented by the onset of some form of brief illness or disease. The suffering and pain that the Brahmachari endures through the illness works out the negative karma (the cause of the toxin or impurity) which was embedded within due to past misdeeds and burn it out. As and when layer by layer of these impurities burn out and vacate (for ever), the body becomes that much stronger and impregnable to further disease or debility. It develops the strength and power to become stainless and untouched by external factors fueled by the power of the soul. Finally upon reaching the complete state of an Urdhvareta, the Yogi develops what is called as 'Yogagnimayam Shariram' or the body purified by the power of Yoga. Such a body is akin to a body made of steel and is resistant to all forms of degeneration and decay except that dictated by 'Prarabdha karma' or that karma which has to be worked out in the present life. Great physical and mental feats can be easily carried out further to achieving such a state.

God bless and have a nice day :-)
Dhananjay

Question
Hello Sir,

Suppose an adolescent gets caught in pornography's trap and gets addicted to masturbation in his late teens and early twenties. Does his continued indulgence introduce demoniac entities into his gross body? Also, when he hugs his parents, does the bad karma get transferred to parents (or anyone else he interacts with) also?

How can one develop sufficient strength and will power to completely eliminate such tendencies, which are deep rooted in one's consciousness ?

Answer
Hello Amit,

Hope you are keeping well. Coming to the answers,

Demonic entities are astral in nature and hence invade the astral body. Indulging in pornography and masturbation drains the body of positive Prana and thus attracts decay, degeneration and negative energies. This results in corrupting the mind, body and the psyche and thus leads to overall downfall in every sphere of life. Since negative entities associate themselves with negative acts, long indulgence in porn related activities does make one come under the influence of negative tendencies and entities.

Hugging a person cannot transfer one's karma to the other under normal circumstances. However, as in the case of constant association, the vibrations given out by a person affect the minds of those around him or her. We feel positive and divine in the company of the pious and virtuous and become negative in the company of wicked and evil people.

Success in attaining a pure state of mind comes after a long time based on one's past karma further to constant efforts, determination and honesty in the practice of virtue and purity. The only way one can develop strength is to indulge in rightful action, shun wrong action, keep one's thoughts pure and lead a lifestyle of virtue, discipline and constant prayer to God.

God bless and have a nice day :-)
Dhananjay

Question
I am very serious about finding a celibate spiritual partner. My beliefs are Enlightenment/Hindu/ Yoga-like. Where can I find such a partner? I know only of a couple that met in India in the Himalayas that had a celibate marriage. Where can I find other "Brahmacharyas?" Please email me with your email address, as I would like to be able to contact you. Namaste.

Answer
Hello there,

Trust this finds you good. Coming to the answers,

If the efforts, intentions and the determination behind realizing God through Brahmacharya are honest and sincere, the celibate aspirant is eventually blessed by God with a life partner who will be supportive, understanding and committed to a marriage based on Brahmacharya. Our's is not to worry about where to look for such a person. Our's is to plod honestly and consistently towards reaching higher and higher states of purity in the divine path of Brahmacharya with complete surrender and love for God following which God sends forth at the right time the right person who is destined to be our life partner if he so wills. When it happens, one will know. There is no need to ponder and there is no doubt about this fact!

Since I have limited my interactions to this portal, you are free to pose any query regarding Brahmacharya (You can check on the private box if the information is too personal) and I shall try and revert at the earliest with sincerity and to the extent of my knowledge.

It is laudable to know of your intention to get into a marriage based on Brahmacharya. Such a marriage is most apt to help develop true love based on the fact that we are 'souls' and not

the body or the mind. It is a marriage that is specially designed to aid quick strides towards self realization.

May God bless you with a life partner who will support your endeavor of Brahmacharya through a celibate marriage
Have a nice day :-)
Dhananjay

Question
Namaste Dhananjay,

I pray that you will be able to help me with my struggle.

I have been endeavouring to be celibate for almost 4 years. I started back in October 2007 and immediately went from masturbating almost everyday to never masturbating.

While I have not lost vital fluid using my hands since 2007, I have involuntarily (without hands) when looking at pictures and watching videos of sexually agitating activities. Unfortunately, I saw a sexual image tonight and lost quite a lot of fluid. I am rather concerned because I have been a little ill lately with a cold.

I have a number of questions.

1. What's the best thing to do straight after a falldown?
2. Should a young man, like myself, of 20 years age, who very infrequently loses vital fluid (no more than about a dozen times per year), be worried about a conscious loss like this?
3. Right now my mood is okay and I don't feel too weak. Is this perhaps a good sign? Is it possible that because I have been practicing brahmacarya quite diligently that I have built up a 'store' of energy that cannot be depleted so easily?
4. Are you familiar with ashwagandha for rejuvenation of vital fluids? Does it work well?
5. Is there anything in particular you would suggest I do?

I immediately took a bath after this loss and tonight I am going to chant all evening and not take any food. I am not freaking out right now and am trying to take a calm approach to this matter, but I sincerely hope I have not significantly damaged myself.

I think the main cause was that I became disillusioned with brahmacarya and thought that it had no merits; it was as if my mind was tricking/deluding me.

Answer
Namasthe Tom,

Trust this finds you good. Coming to the matter on hand,

1. The best course of action further to a downfall is to analyze and realize what caused the downfall and never ever repeat the mistake. This is very important for further progress. Unless one learns from his mistakes and prevents their recurrence, growth and progress cannot occur. A Brahmachari should get clear regarding the source of his downfall and take a vow never to repeat it followed by continuance of his life of Brahmacharya with God-meditation.

2. A voluntary loss always sets back the aspirant to square one in terms of spiritual progress.

One has to start all over again to reach the level of 'Prana' or vital energy that one had previously achieved. Since loss of Prana results in spiritual reversal to that extent, one has to again spend that many months/years of absolute Brahmacharya to reclaim the spiritual level that had been attained. The age of an aspirant only decides loss at the physical level. When we say we are 20 years old, it means this body is 20 years old and not our soul. Our age only represents the age of the physical body and not that of the soul. Loss of semen in the early 20's may be slightly less debilitating to the body than in the 30's or 40's. But how will an aspirant offset the astral and evolutionary degeneration that occurs to the 'Jivaatma' or the individual soul further to a voluntary slip? There is no other way but to start again. The soul is ancient, timeless and eternal. The spiritual evolution one has attained is a result of innumerable previous births. Each and every voluntary break in Brahmacharya results in a break in this spiritual evolution. Hence one should always strive to never let a break occur; be it voluntary or involuntary.

3. The degree of depression further to a slip varies from person to person based on the age, physical condition, spiritual level and mental tendencies of the person. It is best not to ponder too much regarding the slip itself and instead concentrate on preventing the recurrence of factors that lead to the slip. Energy built up over many 'years' can vanish within no time if the aspirant is careless. One should practice Brahmacharya in totality and at all places and times if one wishes to stay clear of downfall.

4. All medicinal herbs, concoctions, special foods and supplements for revitalization of seminal energy are incomplete and temporary forms to resubstitute seminal loss. Semen once lost is lost forever. It is the most precious of all body fluids and the nectar of nectars. No amount of external supplements or food forms can replace and re-compensate the loss of semen. Hence the Brahmachari should forever persevere to conserve and transmute his vital seed.

The supreme bliss, power, God-realization and strength that one accrues from a life of Brahmacharya is incomparable and unmatched by any other mode of life. Brahmacharya is the most supreme and lofty of all states that a human being can ever rest in. A life of seminal wastage is really no life at all. It is an existence in which a person degrades, degenerates and decays with every passing day and pushes himself into the depths of sorrow and pain. Strive for honest and sincere celibacy with regular physical exercise, mental work and constant God-meditation asking the Lord to grant you strength to achieve spotless celibacy.

You have been striving for Brahmacharya from the past couple of years. You have an innate urge and desire to get established in Brahmacharya. You are amongst the chosen few who has been let by God to try the divine act of Brahmacharya. There are billions of people across the world. But only a minuscule minority among the billions are hand picked by God to even try out this divine mode of life. Based on their past karma and tendencies, only a few hundreds from this minority will be chosen by God to accomplish a certain period of Brahmacharya and only a countable number of people from these hundreds will succeed in life long, unbroken celibacy and attain the final goal. Shouldn't we show our gratitude to the great Lord by persevering and striving for true celibacy? Isn't being honest and true to Brahmacharya the least we can do for the grace God has shown on us? Won't we be letting him down and failing him if we succumb to lust? Let us give our best and persevere till the end to maintain spotless celibacy. This is the least we can do.

If our devotion, efforts and yearning to achieve Brahmacharya are honest and true, God undoubtedly extends his helping hand and helps us achieve success. Nothing can be achieved without the grace and help of God. At the same time, there is nothing beyond the realm of a man who puts in sincere efforts and devotion at the accomplishment of this ideal with deep love for God.

May God bless you and have a nice day :-)
Dhananjay

Question
QUESTION: How preserving semen affects us sexually? (not spiritually:)

I experienced more sexual action involved in my life with "intense pleasure" when I preserved semen for almost 15 days so I was just wondering, does preserving semen makes one more sexually active and removes weaknesses of male genitals?

I understand practising celibacy is a much broader concept leading us to the path of enlightenment and not just for sexual satisfaction but still I would like to know its effects for a person who is willing to have sex but wants to preserve semen..

ANSWER: Hello Eshamur,

Hope you are keeping fine. Coming to the queries,

Q1: What is the effect of semen conservation at the physical/sexual level?
A: When a man becomes celibate the body gets rest from constantly producing semen. This results in a mammoth increase of 'Prana' or vital energy within the system. The increased Prana leads to better strength, endurance and ability at the physical level and more concentration and focus at the mental level. On a parallel, sexual glands such as the testicles and the prostate among many others rest and rejuvenate further to a period of abstinence. This tones and refreshes the sexual system leading to better function. How a man deals with this increased energy and potency is left to his discretion. If he reverts to constant sexual activity trying to enjoy the 'increased pleasure' he once again starts to waste his primal fluid and eventually becomes weak and debilitated. On the other hand if he transmutes the conserved fluid into 'Ojas' or divine astral power through sublimation with constant physical, mental and spiritual activity, his Prana within goes on increasing and he can achieve the impossible. Unto such a man does not come disease of the mind or the body and he can excel in any field of activity.

Q2: What is the effect of non-ejaculatory relations?
A: Non-ejaculatory relations or not ejaculating during the sexual act is much better than a life of seminal wastage. The man/woman stop the sexual act much before the onset of an orgasm and thus refrain from an ejaculation. It helps the man/woman develop control over ejaculation and thus helps prevent ejaculation of semen. It is a technique that can be used initially before the start of absolute celibacy to help one develop independence from the concept of climax/orgasm. But non-ejaculatory relations will eventually have to lead to absolute Brahmacharya in course of time if one wants the benefit of transmutation. Semen that reaches the 'ejaculatory mode' during the sexual act (see past answers for definition of ejaculatory mode) will eventually flow out through a wet dream even if ejaculation is avoided.

When the production of semen is continuous (as in case of the normal man who indulges in sexual arousal) it will have to be expelled. A man who is constantly producing units after units of semen further to sexual arousal on a regular basis will have to expel the semen. Gross semen in the physical form is constantly produced by the body in large volumes in a person who is constantly getting himself aroused in the sex plane. Such a person has only two options:

1. Either regularly expel the semen through the sex act and debilitate oneself
OR
2. Stop all forms of sexual arousal at the mental and physical level and transmute the residual semen into 'Ojas'.

Further to absolute and true, unbroken Brahmacharya in thought, word and deed with constant God-meditation lasting longer than a year the body will produce lesser and lesser quantities of semen as the 'Prana' or vital energy directly goes into building the body, mind

and intellect of the person without being converted into the physical fluid called semen. The semen producing nature of the system slowly starts getting 'switched off'. This is when the man actually starts transcending the state of transmutation and slowly starts climbing the path of becoming an 'Urdhvareta' or a non-semen producing yogi. This is when true Brahmacharya may be assumed as having started. Till this point of time, the body will be passing through a state where it is refurbishing and revitalizing (by making use of the conserved semen) each and every organ that had started getting debilitated due to the previous lifestyle of seminal wastage.

If the practice of Brahmacharya beyond this state is continuous, true and genuine the yogi gradually starts progressing towards reaching the state of an Urdhvareta (which takes many years) by producing lesser and lesser volumes of semen. He starts to become more and more calm, composed and powerful at the physical and mental levels with unshakable confidence, grit and determination to handle the eventualities of life. He begins to slowly realize the truth that he is something beyond the body, mind, intellect and ego and that everything around him including himself are mere projections of the one single Almighty Lord. That each and every happening is master controlled by the Almighty and nothing really is in the hands of man. That we are only tools in the hands of the master sculptor and that life becomes one smooth journey if we give in to Godly commands instead of flexing our individual and powerless ego. Words fail to describe the joy and bliss one starts to experience further to taking steps in this direction by the honest practice of Brahmacharya.

It is for this reason that the real benefits of Brahmacharya accrue further to its practice in thought, word and deed. Merely refraining from ejaculation is alright before the start of celibacy for it helps one develop independence from the slavery of orgasmic pleasure, but this independence will eventually have to be converted into the next higher state namely independence from the need for sexual arousal/pleasure itself if one wishes for higher and loftier benefits.

God bless and have a nice day :-)
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: Thanks for good response..

One more thing to clear up..I heard that in Tantric sex they are asked to preserve male sexual fluid but still they get involved in sexual activity and they claim to experience intense pleasure lasting for hours..

Can we increase our pleasure by refraing ejaculation?

Answer
Hello there,

Tantric sex is a dangerous path that most often leads to the downfall of the aspirant and does not have any connection with Brahmacharya.

Since discussions on this portal are limited to the subject of Brahmacharya, discussions about tantric sex or methods of increasing sexual pleasure are not within our purview.

God bless and have a nice day :-)
Dhananjay

Question
Dear Dhananjay,
can i ask you what is your inspiration in this path of celibacy? And what prompted you to become a celibate? What is your job profile?Did you taken a bow of celibacy? I am sorry if i have asked you too personally. Thank you.

Answer
Hello Neeraj,

Trust this finds you fine. Coming to the answers,

Q1: What inspired me on the path of Brahmacharya?
A: When we make the objects of senses as a source of our happiness and well being we find that the path of sense pleasures and the so called 'objects' of happiness and excitement always fall short of the mark and leave us wanting for more. They fail to give the desired amount of satisfaction and often leave us high and dry in pain. Like a fire that is never satisfied with any amount of wood supplied, man's desires and worldly aspirations are never sated no matter how hard he feeds them. This realization made me look towards spirituality as a solution and Brahmacharya being one of the first foundations for the growth of real spirituality came into the picture.

The true reason behind any person trying for Brahmacharya seriously would be the arrival of one's individual soul to a state where it has begun to realize the falsity and impermanent nature of the world around. This prompts the person to look for a better, permanent and more sensible alternative to the apparent, temporary and unreliable sense pleasures which eventually desert man in the realm of pain. Man starts his serious quest to find that one permanent state which will offer him freedom from the highs and lows of worldly life and establish him in a state of permanent and infinite bliss. This state he can achieve by no other means but by realizing his own self as an extension of the Almighty and finally merging into the Lord. Brahmacharya is of paramount importance for anyone wishing to reach this state.

Q2: What is my occupation?
A: I'm a self employed professional.

Q3: Have I taken a vow of celibacy?
A: At the start of celibacy before the start of unbroken Brahmacharya I did take vows of certain time frames. But as time progressed I realized that Brahmacharya is a divine and beautiful mode of life that is to be practiced for ever and not something to be limited to months in the calender. By the kind grace of the Almighty Lord the state of Brahmacharya has been steady.

God bless and have a nice day :-)
Dhananjay

Question
I'm 25 years old. I'm trying to observe brahmacharya for 30 days and later to increase the duration for a year. I'm successful for 19 days. But today, the 20th day I accidentally saw porn in net. Due to this I watched porn. But, I didn't masturbate. My biggest question is "what should I do?"

My mind is telling me that "your brahmacharya viratha ended with watching porn. So you go on with masturbation. Enjoy it".

Do I have to start a start new viratha? Had my 19 days viratha wasted? How to number the days from tomorrow "1,2,3.. instead of 20, 21, 22 days of observing viradha" I feel very bad of breaking the viradha of 19 days by watching porn

Answer
Hello Prem,

Trust this finds you fine. Good to see your efforts at maintaining Brahmacharya. Coming to the answers,

A mistake made is history. We cannot alter the outcome of the committed action. Watching porn and fantasizing is no doubt a break in Brahmacharya. But by all means should you refrain from the physical act of masturbation. Carrying out the physical act will result in culmination of the mental break into completion. Voluntary loss of veerya from masturbation will act as the last nail on the coffin. Hence it is to be avoided at all costs.

Take a cold water bath, sit before an idol or photograph of your favorite God or even better, close your eyes and meditate on God asking him to give you the strength and determination required to carry on spotless Brahmacharya. Take a resolution on his name that henceforth, you will not watch porn on the net or elsewhere. Sit in Padmasana and chant 'OM', the representation of the Almighty for half an hour silently with the eyes closed and with absolute devotion. Our attitude towards God should be one of love, surrender and devotion. Remind yourself of the fact that you are not the body, mind, intellect, consciousness or ego. You are only the soul...The timeless, formless, untainted and eternally pure Atman and the Atman is nothing but an extension of the Almighty as a spark is an offshoot of the fire.

Let us ask ourself, How can the concept of body and sex apply to such a pure entity as the Atman? The idea of sex is itself false and an illusion. It is a trick of the mind based on the assumption of something unreal to be real. It is a result of 'Maya' that springs from ignorance. The best way to annul Maya is to overpower her with 'Vidya' or true knowledge. Knowledge that our real nature is purity, divinity and stainless. Knowledge that there is nothing called as a 'sexual need' in our true nature but is only a result of constant past indulgence and imagination. Knowledge that we are not the body or the mind but the ever free and pure Atman-- A derivative of the Paramatman. Just as we change our clothes when they get old, the Atman changes his body when it gets old and takes rebirth in a new body. So this body is an external covering similar to our clothing and not worth worrying much about.

Continue with the Brahmacharya vratha without any break. You have indulged in a visual and mental break by watching porn. Ensure that the break does not go to the final stage - physical. The prayer to God with sincere apologies for committing wrong and a promise to never repeat the act of watching porn should help you carry on with the Vrata if your repentance and love for God are genuine, heartfelt and sincere. Forget the mistake but always remember never to repeat it. With constant efforts at practicing absolute Brahmacharya based on sincerity and devotion, the period of success will become longer and longer.

God bless and have a nice day :-)
Dhananjay

Question
Hi Dhananjay

Do you have any step by step guide to achieve celibacy?
Do you suggets specifics on vegan food and timing of meals?
I fel down from the owe so many time. Please guide me.

Ram

Answer
Hello Ram,

Trust you are keeping well. Coming to the answers,

1. The best approach to achieve Brahmacharya is to take a vow for a certain period of time and then to gradually extend this period further. During the course of the vow, one must try his level best not to entertain lustful thoughts and replace such thoughts immediately with divine/pure thoughts. This is very important as it is impossible to wrestle and fight lustful thoughts when they show their heads. The only way is to avoid fighting them and instead immediately displace these thoughts by replacing them with divine thoughts.

2. The next important course of action is to ensure that the mind is constantly kept occupied with constructive work through the course of the day and a certain amount of time is kept aside on a daily basis for yoga and Prânâyâma or exercise/sports and some time for deep God-meditation. While meditating, one should surrender to God and request for his grace and blessings in attaining unbroken Brahmacharya without asking for anything materialistic like money, name or fame. This is absolutely required for success in celibacy as Brahmacharya becomes impossible without his grace and will. If the aspirant's intentions at ahieving Brahmacharya are genuine and heartfelt, God always blesses him towards success.

3. It is important to avoid all forms of visual & verbal stimulation that fire up temptation. They may include movies, magazines, porn, cinema posters etc... Also required is to avoid the company of people and women who constantly dwell on the sex plane. The lifestyle of a celibate should be clean and free from the company of friends and people who act as impediments to celibacy.

4. Coming to food, a simple vegetarian diet low on salt, spices, oil and fats is advisable. Onion and garlic should not be cooked with food but can be eaten in medicinal doses in the raw form once a week for blood purification. Consumption of dairy products in limited quantities gives its share of benefits and is better than a full vegan diet. Meat, eggs and mushrooms are to be avoided. The right timing would be to have breakfast atleast by 9 A.M, lunch before 2 P.M and a dinner consisting only of fruits and raw vegetables by 9 P.M and go to bed by 9.30 P.M. This helps the aspirant to wake up at Brahmi Muhurtham (3 A.M - 5.30 A.M) and practice yoga and meditation. A man wishing to accomplish unbroken Brahmacharya should be out of his bed much before the Sun rises, have his bath and meditate. Semen will not stay within the man who stays in bed beyond sunrise.

These are the basic requirements that help promote celibacy. For more details and discussions on achieving success in Brahmacharya, kindly go through all the past answers on this portal with an eagle eye.

God bless and have a nice day :-)
Dhananjay

Question
Namaskar Gurudev, im 20 years 7 months old boy. When i was 13-14 years old, i felt changes in myself and went to wrong way. When i was 16 years old, i read Hrishi Prasad by the grace of God. And i get to know that the man who follow Celibacy continuesly for 12 years,his "Sushumna Nari" opens and that also opens all 7 chakras and then man completes his objective of life. I tried for 1 and nearly half year but then i failed...Still i can not control more than a couple of months. PLease tell me the best way that how to control these "bloody" thoughts. And 1 question is that info about 12 years is true? Dhanyawad.

Answer
Namaskars to you to Rohit,

Nice to hear of your repeated efforts at Brahmacharya. Coming to the answers,

Failures in the path of Brahmacharya in spite of one's efforts occur due to the presence of strong sexual 'Vâsanâ' or past impressions in the 'Kârana shariram' or the causal body which overpower the logic and vichâr shakti (reasoning) of the person when under sexual duress resulting in failure. These impressions are lodged in the causal body due to past sexual actions going back to many thousands of births in the human form and innumerable births in the animal form leading to 'Avidya' or ignorance. This results in the true nature of absolute divinity and purity of man to be eclipsed by these Vâsanâs just as the rays of the Sun are obscured by thick dark clouds in spite of the Sun being extremely bright and radiant. Does this mean darkness is the original nature of the Sun? No... It only means that clouds in the path of the light emanating from the Sun have temporarily obscured him. As soon as the clouds depart under the action of strong winds, the bright rays of the mighty Sun reach us in all grandeur. The practice of Brahmacharya is very similar. Our scriptures say that we, the Sun within this body - (Âtman) full of brightness, radiance and purity has been covered by the clouds - (Avidya or ignorance) leading to loss of the knowledge that we are purity, divinity and bliss manifest. That we are extensions of the Almighty Lord himself. This loss of knowlege makes man assume that sexuality is his natural state, while in reality, the concept is very alien and unconnected to the soul. Where is the question of finite sexual pleasure that ends in sorrow for the Âtman who is always in the state of infinite bliss and joy beyond measurement? If we make use of the strong winds - (true knowledge, constant practice of purity and God-meditation) to drive these clouds of ignorance away, the radiance and light from the soul once again starts reaching out and floods our minds and hearts with bliss incomparable destroying all sorrow. As soon as man reaches this final state, he becomes free of desires. Being the embodiment of bliss and joy, he merges into the Almighty, never to return back onto earthly life ever again. So one has to first put efforts in destroying the ignorance around the soul and reclaiming his lost kingdom of God-bliss. In order to annul these past impressions embedded within the causal body the following points have to be strictly enforced:

1. Prevent the formation and growth of new sexual 'Vâsanâs' through new sexual karma that man might indulge in from the sight, sound and touch of anything sexual in nature including mental fantasy or recollection.

2. Practice with devotion the five Yama's and Niyama's of Yoga (explanations regarding these I will forward if a separate query on a life of Yoga is put forth)

3. Lead a pious life consisting of God-meditation on a regular basis along with consistent mental and physical activity that will help chanelize sexual energy into productivity making use of the technique of 'Prânâyâma' or the Yogic method of control of vital energy through breath.

IMPORTANCE OF PRÂNÂYÂMA IN UNBROKEN BRAHMACHARYA :

The secretion of semen within man in the sexual organs is controlled by the mind. As soon as a sexual thought enters and flowers within the mind, signals are passed into activation of sexual organs and the 'Prâna' or vital energy moves from every part of the human system and focuses into the sexual organs to form the fluid called semen. Hence if a man wants to prevent the loss of semen he must first prevent its formation. If he wants to prevent its formation he must prevent sexual thoughts. If he wants to prevent sexual thoughts, his mind must be fully under his control.

Now controlling one's mind as per one's commands is not an easy thing. One might catch hold of and restrain anything in the world; but to catch the mind is a near impossible task. It is the fastest and most agile creature in the world faster than light and matchless in speed. In one moment the mind is contemplating on a tasty dish on the dining table and within the next quarter of a second it has gone to the Moon a few lakhs of miles away! The reach and speed of the mind are such that the most wise and capable of people find it difficult to ensnare and control the mind.

So what then is the way to control this extremely fast and monkey like intoxicated mind which wants a million things all at the same time? Our ancient Yogi's say that the mind can be controlled by that which created it. By that which gave birth to it. And the mind is created by breath. As we breathe, so does our mind function. If we breathe rapidly and randomly, the mind also behaves randomly with many thoughts cropping up in succession. Observe how breathing becomes rapid and fast when under sexual excitement. Observe how breathing becomes rapid and fast when under the action of anger or any other emotion. And correspondingly observe how it is impossible to entertain any thought when we take a deep breath, hold it and stop breathing for a few seonds. If we do this, we will see that no thought can be pondered on or indulged in for the few seconds when there is no inspiration or expiration but only retention of breath in the lungs. Hence the mind and breath are connected. By controlling one's breathing pattern, one can control this superfast mind.

In the treatise 'Yoga Vâsista' written by the great sage Vasista, the mind has been compared to a horseman and the breath compared to the horse. The intoxicated horseman (mind) seeking excitement and not knowing what he is doing wants to ride to the end of a dangerous cliff atop a mountain. But if the horse (breath that controls the mind and Prâna (vital energy)) were to refuse to move forward, the horseman (mind) would be helpless, would not be able to move around foolishly and would eventually be controled. So it is told that if one can develop the ability and technique to control one's breath then he would be able to effectively control the mind from roaming around aimlessly and dangerously behind sense pleasures. Thus through the control of one's breath, one develops control over the mind and through control of the mind acquires control over his semen. Control over his semen gives man the ability to prevent the formation of further sexual karma and the prevention of new sexual karma ensures that he can rapidly progress in negating the past karma, thereby reclaiming the Lordship of the soul.

The practice of 'Prânâyâma' using special breathing techniques twice a day (Before Sunrise and during sunset when the breathing of both the right and left nostrils is equal and the breath can hence pass through the Sushumna or the central Nâdi or astral channel in the spine) gradually helps one reach a calm and serene state of mind and thus results in mind control. Through regular and consistent practice of 'Prânâyâma', the helpless horseman called the mind finding the horse (breath) unwilling to move as per his commands soon gives up his erratic movements and becomes calm and composed. This calm and composed mind is then directed on God and with the mind having achieved a certain degree of freedom from recurring, strong sexual thoughts -- the formation of and loss of semen is automatically curtailed. This is the secret behind the Yogi maintaining unbroken Brahmacharya. Practice of 'Prânâyâma for many years with absolute Brahmacharya and God-meditation is also the method by which Yogi's develop superhuman powers or 'Siddhis'. The incidence of all Siddhi within the yogi is through the mastering of 'Prânâ vidya' or the control of 'Prânâ'. By the use of 'Prânâyâma', unbroken Brahmacharya becomes very possible in course of time and under the grace of God.

If the sublimation and transmutation of Rethas (semen) is carried out without a break for a period of 12 years, the level of 'Prânâ' or vital energy within the body reaches a level where all faculties of the body, mind, intellect and consciousness reach a state of superlativity. This helps in the ascent of 'Prânâ/vital energy or 'Kundalini (The Serpent power) within man to

reach the final chakra 'Sahasrara' which culminates in Yoga Samâdhi or superconsciousness. In the state of Nirvikalpa Samâdhi, man gets the power to nullify certain of his past karmas and become stainless, thereby hastening his progress towards final emancipation.

Focus on a life of Brahmacharya with regular yogasana/exercise/sports at the physical level, 'Prânâyâma for regulating the vital energy and constant God-meditation with devoted prayer to God for success following which Brahmacharya becomes longer and longer and finally life long under the grace of the Almighty. Kindly go through all the past answers on this portal to get detailed insight on how to accomplish this.

May God bless you with unbroken Brahmacharya and knowledge of the self
Dhananjay

Question
Ok..im asking it seperatly. I also want to know about Yam and Niyam...

Answer
The term Yoga is a derivative of the Sanskrit verb 'Yuj' - which refers to Union. Yoga thus signifies a mode of life that leads to the union of the individual soul - The Jivâtma with the universal soul - Paramâtma or the Almighty Lord also called as 'Brahman' and is far from the mere practice of physical postures (Âsanas). Thus the aim of Yoga is to help man overcome his ignorance and reclaim the Lordship of his soul thereby attaining union with Brahman. Any form of true Yoga be it Hatha Yoga, Raja Yoga, Karma Yoga, Bhakthi Yoga or Kriya Yoga is governed by the spectrum of basic rules goverened by the 8 salient constituents (Ashtângâs) that are most necessary for reclaiming the absolute state of purity and divinity of the soul. The practice of Brahmacharya is complimentary to Yoga and Yoga complimentary to Brahmacharya. Neither can exist without the other and are mutually dependent. The aim of Yoga is self-realization and the final objective of Brahmacharya is again self-realization.

While both Yoga and Brahmacharya no doubt give much benefit to a practitioner at the physical and mental levels, the gates of true Yoga and the real effects of Unbroken Brahmacharya begin to open only to the aspirant who is prepared to make the necessary changes to his lifestyle, mode of thinking and perspective towards life by adopting a virtuous and pure mode of life based on spirituality. A person wishing to get benefits/siddhis from the practice of Brahmacharya and use these powers for selfish, ego centric and malefic purposes with questionable intentions will be sadly dissappointed to see that no power/siddhi or ability for superhuman actions will ever come to his disposition and that even the few changes that take place after a few months of Brahmacharya at the physical and mental levels leading to a charming & attractive personality will soon desert him if he were to use even these initial surface benefits for wrong acts based on wrong intentions. The powers that the Yogi acquires énroute are mere byproducs of the ascent of the the Jivâtma on the ladder of evolution and begin to manifest in the man who surrenders himself fully to God and takes each and every step in life fully conscious of the universal laws of nature and very aware of the fact that he is a mere tool in the hands of the higher power. Hence unbroken Brahmacharya becomes a concept that will appeal and more importantly be achievable only by those countable number of aspirants who have a yearning for the realization of God/their own self and not to the majority still enamoured by the external world laced with sense stimulations. This statement has been placed here as a means of information to all those people with the far from true presumption that unbroken Brahmacharya can be easily and casually achieved with a trivial perspective. The truth is very far from this wrong assumption; for achieving unbroken success in this mode of life means working sincerely, seriously, commitedly and persistently not only at changing many acquired habits and tendencies from the current existence but also those dating back to innumerable previous births. The aspirant is on an endeavor of unimaginable proportion; for

the practice of Yoga and Brahmacharya is aimed at the highest accomplishment of the human existence -- Self realization, the very objective of the human life.

Now we shall get insight into what constitues a life of 'True Yoga' based on the 8 principles of Ashtângâ Yoga put forth by the great sage - Maharishi Pathanjali.
Any form of Yoga becomes Yoga in the true sense if governed by the following 8 principles that are incorporated in action in the practitioner's life:

1. YAMA
2. NIYAMA
3. ÂSANA
4. PRÂNÂYÂMA
5. PRATHYÂHÂRA
6. DHÂRANA
7. DHYÂNA
8. SAMÂDHI

YAMA: Consists of five mandations that are to be strictly applied in the Yogi's life:

1. Ahimsa (Non-violence):
This mode of action refers to refraining from causing mental and physical pain/injury to all living creatures under all circumstances and times.

2. Sathya (Truth):
The practitioner is required to always abide by the truth and refrain from un-truth.

3. Âstheya (Non-stealing or non-acquiring)
It refers to a course of thought and action where the aspirant should not steal/take/acquire or encroach upon anything that is not rightfully his. It not only applies to money & material objects but also to positional status, gifts, donations etc.. By unlawful acquisition he commits a crime and through the acceptance of gifts the Yogi becomes indebted to the giver and thus sets up a new karmic equation with the donor that he has to again annul through repayment thereby taking his objective of enlightenment further away.

4. Brahmacharya (Spiritual celibacy)
It refers to the abandonment of and freedom from all forms of sexual enjoyment for ever in thought, word and deed and at all places and times.

5. Aparigraha (Non-possesiveness)
This refers to becoming independent of the 'me', 'mine' thought and attitude. A Yogi is required to develop detachment from the objects surrounding him and overcome the false concept of ownership that he has towards objects such as wealth, property, children, wife etc.. and finally even his own body. The principle behind this concept is to make him realize that none of the above mentioned objects/people including his body are his own but are only manifestations of 'Maya' or the cosmic illusion. All the above mentioned things including his body finally get destroyed and only the true 'HE' (soul) remains. Hence the need to develop detachment and overcome attachment for objects that are temporary and prone to destruction.

NIYAMA:

1. Shaucha (Cleanliness)
Refers to the need for maintaining internal (mind) and external (body) cleanliness.

2. Santosha (Gladness)
The Yogi is required to develop an attitude of being content and glad with whatever comes to him in life through chance. His purview consists of performing his duty sincerely and never worry about the fruits of his actions. He should perform his duty with his heart and soul and yet not have expectations regarding the outcome. Thus develops gladness, being content with what the Lord blesses him with.

3. Tapas (Austerity)
Refers to the various forms of austerities he may perform based on his mental and physical inclination such as Japa, prayer, fasting, cold water baths etc.. with the aim of developing Tithîksha (spiritual endurance) and achieving single pointed devotion to a life of Yoga and God. These austerities vary from person to person based on their individual tendencies and level of evolution.

4. Svâdhyâya (Study of the scriptures)
Refers to the study of scriptures that act as pointers to man for self-realization.

5. Îshwara Prânidhâna (Surrender to the Almighty)
Refers to complete devotion and surrender to the Almighty Lord.

ÂSANA:
It is defined as that posture in which the body is steady and comfortable. Therer are various âsanas described in Yoga and the aspirant can choose any one or more that he finds comfortable performing. The Padmâsana and the Sidhâsana are generally preferred for meditation.

PRÂNAYÂMA:
Tthe control of Prâna or vital energy through breath.

PRATHYÂHÂRA
Withdrawal of the mind from the five senses of perception and action.

DHÂRANA
Concentration meditation.

DHYÂNA
Contemplation meditation.

SAMÂDHI
The state of superconsciousness where the mind and Prâna of the Yogi merge into the Atman and the yogi reaches a supreme state of bliss oblivious of everything except his soul and realizes himself as nothing more than the soul. At the physical level, body of the yogi stops breathing, the heart stops beating, the lungs become still and every organ within his system goes into a state of suspension and yet he is alive. This is also called 'TURYÂVASTHA' or the fourth state (As he is in neither of the three normal states viz. Jâgrath (wakefulness), Swapna (dream state), Nidrâ (sleep)). The yogi can stay in this state for hours, days, months or years without breath, food, water and without any of his organs functioning and yet be fully alive. This is a state unknown and not recognized by medical science. He is fed by AMRITA (the divine nectar that gives immortality) that drops from the region of the brain

down his throat to nourish his body. He experiences superlative bliss in this state further to his merging with the universal consciousness.

Thus concludes a brief outline of Yoga which the yogi strives to accomplish. Each of the steps mentioned in order starting from the Yama, Niyama's and upto Dhyâna are to be gradually perfected following which Samâdhi happens by itself. Just as a hill climber ascends the hill one step at a time, the Yogi first perseveres and perfects the Do's and Don'ts mentioned in Yama and Niyama through practical application in his life. This makes him fit to perform âsana. The practice of âsana helps him get ready for Prânâyâma and mastering this makes him succesfully perform Dhârana and Dhyâna on God during meditation. On becoming an adept in concentration and contemplation on the Lord without any mental modification, he goes into Samâdhi.

It will now be seen that a life of Yoga and Brahmacharya is something that is to be meticulously cultivated with great effort, determination and persistency over a period of time (sometimes even over a period of many lives depending on the evolutionary level one has already reached) and not something that can be attained casually in the short span. Each of the above mentioned steps become achievable only when the previous step has been considerably mastered. A man who is unable to control his lower emotions such as anger, greed, attachment, arrogance, jealousy etc.. in real life situations will find it very hard to succeed in Yoga and accomplish unbroken Brahmacharya. Brahmacharya by itself is that supreme path, the success of which requires a person to have reached considerable advancement in the control of his other emotions. A man constantly angry, jealous, greedy or arrogant can never succeed in Brahmacharya or Yoga and sooner or later experiences a break. One who wishes to achieve unbroken Brahmacharya should parallely strive to achieve purity, divinity and stainlessness as regards to his other emotions and eventually get free of them. He will then find that Brahmacharya becomes 'Natural and effortless' and very much appears in line with one's nature rather than contrary to it.

METHOD OF PERFORMING PRÂNAYÂMA:

For the benefit of those interested in Prânâyâma which assures a person of immense success in unbroken Brahmacharya if carried out with the other Yama, Niyama's, I shall henceforth give a brief descirption of how to perform basic Prânâyâma:

1. The aspirant should wake up at Brâhmi Muhurtham (3.00 A.M - 5.30 P.M) much before Sunrise, have his bath, prostarate before God & the Guru with devotion/surrender and pray for a minute asking for success in the path of Yoga and Brahmacharya. He should then sit in Padmâsana/Sidhâsana or Vajrâsana and perform the three Bandhâs (Mûla bandha, Uddiyâna bandha and Jâlandhara bandha -- descriptions on how to do this can be google searched from the internet)

2. Next is to be performed Nâdi Shodhana which I shall now explain:
Sit in any one of the âsanas mentioned above and close the right nostril with the right hand thumb. Exhale slowly and completely from the left nostril. Now with the right nostril still closed, inhale slowly, deeply and completely from the left nostril till the lungs are full. On filling the lungs, Immidiately close the left nostril with the ring and little fingers of the right hand and slowly exhale the breath from the right nostril. Now repeat the process with the right nostril by again slowly taking up air and letting it out from the left nostril. This process is to be repeated for five full minutes alternating air flow between the left and right nostrils and is called 'Nâdi Shodhana'. It purifies the Nâdis (astral channels) present within the body within three months of regular practice, and is to be practiced once in the morning before Sunrise and again in the evening at Sunset before the practice of Prânâyâma.

3. After performing the three bandhas and Nâdi Shodhana the body becomes ready for Prânâyâma which is explained below:

Drink a glass of water and sit in any one of the âsanas mentioned above and close the right nostril with the thumb. Exhale slowly and completely from the left nostril. Now with the right nostril still closed, inhale slowly, deeply and completely from the left nostril till the lungs are full. Hold the breath, swallow twice, remove the hand and retain the held breath for 16 counts (seconds). Now close the left nostril with the ring and little fingers of the right hand and slowly exhale the breath from the right nostril. The inhalation and exhalation must be very slow and smooth without jerks. Now with the left nostril still closed with the ring and little fingers of the right hand, inhale slowly, deeply and completely from the right nostril till the lungs are full. Hold the breath, swallow twice, remove the hand and retain the breath for 16 counts (seconds) in the lungs. Now close the right nostril with the thumb of the right hand and slowly exhale the breath from the left nostril. The inhalation and exhalation must be very slow and smooth without jerks. This completes ONE Prânâyâma.

While new to Prânâyâma, the Yogi must perform SIX such Prânâyâmas of 16 second retention in the morning before sunrise and SIX in the evening at sunset. After forty days of practice, the counts can be increased to 24 seconds. The act of drawing up the air, retaining the air and exhaling the air must be slow, deep, smooth and without jerks. If the yogi finds it hard to perform this process for 24 seconds after forty days, he must not force himself but must return to the practice of 16 second retention for as much time as is necessary to make him fit for the 24 second process. Note very carefully that one must never force himself to achieve longer durations in a hurry. Only after the Yogi is able to perform the 16 second Prânâyâma SIX times with ease, twice a day, after forty days (or how many ever months necessary) based on his individual ability should he venture for the 24 second breath retention of SIX Prânâyâmas. After achieving 24 seconds of breath retention after a few months the Yogi should increase this duration to 32 seconds and practice that for forty days. On getting comfortable with 32 seconds of breath retention, he can increase the retention time to 40 seconds, then to 48 seconds and so on. This time duration should be increased gradually on and on upto the point of comfort but never beyond one's ability.

After finishing the practice of Prânâyâma, the Yogi should meditate on God for some time, being free of all other thoughts and desires.

NOTE:
1. Sweat that comes out of the body during the process of Prânâyâma should be rubbed back into the body after each Prânâyâma.
2. One must sit on a yoga mat or small carpet while performing Yoga that should not be used for anything else.
3. Immidiately after finishing Prânâyâma and meditation, one must have a small snack consisting of a glass of milk and a fruit or two. The stomach should not be kept empty.
4. People who practice Yoga should avoid caffene, alchohol, tobacco, and foods high on salts and spices.

By the regular and correct practice of Prânâyâma, the body and face become lustrous and toxins in the body get thrown out. After a year's practice, the mind becomes very calm and serene and excellent health and well being manifest within the person along with the development of immunity towards diseases. The mind starts getting free from uncontrollable desires and acquire steadiness and one pointedness along with focus and concentration. The yogi starts to gain siddhi over his semen and will slowly get free from wet dreams to eventually attain unbroken celibacy.

God bless and have a nice day :-)
Dhananjay

Question
Does excess eating cause any downfall or an impediment in the practice of brahmacharya, assuming one adheres to all other requirements such as pure mind, food, etc?
And how do we define what is excess? Does it not depend on the person and his activities?

Answer
Hello Chandra,

Hope you are keeping fine. Coming to the answers,

Consumption of excess food leads to disease, lethargy, stupor and toxification of 'Nâdis' (astral energy channels). This results in clogged Nâdis thereby hindering the free flow of Prâna (vital energy). As soon as there is a blockade of Prâna, that particular part starts to degenerate and decay leading to disease. In the man who continuously overeats, 'Nâdis' in the weaker parts of his body first start getting clogged leading to reduced functioning of the particular organs connected to those 'Nâdis'. This is gradually accompanied by the toxification of all other 'Nâdis' in course of time leading to degeneration of the entire system.

A man wishing for a healthy and joyous life should abstain from excessive eating and limit his diet to 'Mitâhâra' (moderate diet). One must eat to live and not live to eat! Craving for food as a form of entertainment or means of passing time is the first urge and temptation the Brahmachari Yogi must work at becoming free from. The tongue and the sexual organs are conncected. Through the control of the tongue, one finds it easier to control the sex urge and control of sexual energy invaraibly leads to control of the tongue. A glutton who has made food as his chief passtime or means of relaxation soon gets inundated with deep rooted diseases beyond cure. These effects are not very visible initially but gradually show their ugly heads as man approaches middle age.

The health disorders that we see in society today starting from common cold and fever at the change of every season to serious conditions such as Blood pressure, Diabetis, Hypertension, Heart problems, Osteoporosis and other bone/joint problems are all a result of overeating and lack of Brahmacharya. If each and every person was to follow a disciplined life with a moderate and nutritious diet, regular exercise and limit their sexual indulgence to progeny, the world would have been a healthier and more joyous place free from disease. In Yoga, it has been very rightly said that the chief cause of disease is the presence of toxins within the body and no other mode of life produces more toxins than overeating and sexual excess. A few years of Brahmacharya with a moderate diet (The two go hand in hand and Brahmacharya is impossible if one overeats) makes a person virtually free from all forms of disease and debility. Immunity and strength within the body reach a state where visits to the doctor stop completely.

In the Bhagavad-Gita, Lord Krishna says:-
"Success in Yoga is not for him who eats too much or doesn't eat at all" -- "Who sleeps too much or doesn't sleep at all".
" To him who is temperate in eating and in sleeping and in being awake, Yoga becomes the destroyer of misery" - The Bhagavad-Gita Chapter-VI/ Verse 18

In the treatise on Yoga -' Hathayoga Pradeepika" written by the venerable Sage 'Svâtmârâma, it is said:-
Yoga fails by six causes - Overeating, over-exertion, excessive talk, observance of unsuitable disciplines, promiscuous company and unsteadiness in practice.

Chapter-I/ Verse 15.

This reminds us of the dangers or overeating, oversleeping, overfasting, not giving the body enough rest, useless and excessive talk, following a lifestyle that goes against the Yama-Niyama's, constantly being in the company of the opposite sex and those addicted to sexuality and irregularity in practice.

So what then is the measure of a 'moderate diet'? A moderate diet may be defined as that quantity of food which is just right to compensate for the expenditure of energy that occurs during day to day activity and that which does not cause heaviness, lethargy and inertia. If the meal is correct, one will feel content, refreshed, light and comfortable. If one feels heavy, uncomfortable and lethargic further to food, it is a clear indication that one has overeaten.

Contrary to general perception, one does not require much food to stay strong, healthy and active. What is required is a moderate diet that is nutritious, wholesome and that which is taken at the right time. As soon as man starts following a life of Brahmacharya, the conserved semen reduces the quantity of food required by the body. It takes close to 42 Kgs of food taken over a period of a month to produce an ounce of semen. Unlike the normal man who constantly wastes his vital fluid and hence requires much food while trying to recompensate for his lost energy, the Yogi who conserves his semen needs very little food to maintain health, vitality and well being.

In Yoga, a yardstick has been given to know how much food one should eat at each meal. It is said that the stomach is to be assumed to be made of four parts. Two parts are to be filled with food (half the stomach), one part with water and the fourth part is to be left empty to let the free flow of Prâna aid digestion. One who follows such a procedure stays healthy, strong and lives long blessed with vibrant health.

The trick is to stop eating before the stomach is full and never eat 'up to the throat' as most people ignorantly do.

God bless and have a nice day :-)
Dhananjay

Expert: Dhananjay - 5/4/2011

Question
Hello Dhananjay,

Many thanks for sharing your valuable knowledge with all, and for your detailed answers.

Iam a bachelor and practice brahmacharya.

Iam having good success at brahmacharya in the last 1-2 years. During this period, I notice gradual weight loss. My body has become wiry and taut. My energy levels are quite ok, and my immune system is probably still quite strong because apart from occurance of cold once, i haven't got any other ailment in last 1-2 years. I think brahmacharya has increased my resistance power. My appetite has decreased, in the sense that i still feel hungry on time but lesser amount of food is enough to satisfy the hunger. Iam definitely eating lesser now a days compared to two years ago.

Questions:

1. Could the weight loss be related to brahmacharya ? I have read somewhere that the "heat" (tapas) of brahmacharya reduces fat/weight. any thoughts on this ? Although losing

excess fat is good, i think one should also maitain healthy weight. Any thoughts on building some muscle/weight ? Any foods ? I take soaked almonds and milk+dates now and then.

2. Could my body be needing lesser food than before because "energy" is being conserved ? energy conserved within = needs lesser food input from outside ?

thanks,
Ananth

Answer
Hello Ananth,

Good to know of your efforts at Brahmacharya. Coming to the answers,

The results and changes that you mention are a result of the good health, lack of degeneration and establishment of vitality that the body gets surcharged with further to resorption of semen through Brahmacharya.

The body of the true Brahmachari eventually gets wiry, taut and firm with the reduction of fat. The skin becomes lustrous, radiant and free from wrinkles/sagging resulting in a clear complexion and youthful appearance. Since semen is the 'Saptha Dhâtu' or the seventh and final tissue element of digestion, its conservation and transmutation results in a lesser need for food.The resorption of semen back into the blood stimulates the release of certain hormones that send signals to the body against 'cell multiplication' (The main cause of old age and increase in fat and girth).

One of the functions of semen other than reproduction is to revitalize and recharge the body with potency, strength and health. The heat produced by Brahmacharya/meditation sublimates the semen into 'Ojas'- A vapor like subtle substance that gives 'Tejas' or luster to the entire body and especially the face. The increase in blood count (Red blood corpuscles or RBC in the blood)and the heat of Yoga -'Yogâgni' results in a reddish hue to the face of the Brahmachari.

As long as the true Brahmachari takes moderate amounts of nutritious food in the form of proteins, vitamins, carbohydrates, minerals and required quantities of fat, he need not worry about his weight and health as they are automatically regulated and maintained.

A Yogi is advised to take many small meals instead of a single large meal. This is to ensure that the stomach is not kept totally empty at any given time (as keeping the stomach fully empty makes the gastric fire consume his vitality, leading to weakness and ill health). The consumption of limited quantities of dry fruits, honey, lemon, fresh fruits and raw vegetables along with wheat products, milk, ghee and cereal does well to maintain the required balance.

God bless and have a nice day :-)
Dhananjay

Question
I want to be like swami vivekanand and i am greatly impressed by his memory and intellectual power but the main problem in front of me is that I am a victim of 'swapandosha'. So please tell me how to get rid of this.

Answer
Hello Naveen,

Nice to know of your interest as regards Brahmacharya,

The methods of getting free from 'Swapnadosha' (wet dreams) are the same as those that apply to the practice of Brahmacharya. Since this question has been answered many times in the past on this portal and so we don't repeat ourselves here, I will request you to kindly go through all the 'past answers' to get clear of how to get free from wet dreams and broaden your horizon regarding achieving Brahmacharya.

God bless and have a nice day :-)
Dhananjay

Question
QUESTION: Hi Dhananjay
Thanks a lot for sharing your thoughts and knowledge with others and for starting such a group.
Coming to the topic mentioned above, I heard that there are some ayurvedic medicines, which as a side effect or main effect, can cut down the sperm production in men and make him virtually impotent. This means that even though there is semen produced or ejaculated by a man, the sperm count is reduced enormously, which is in a way conserving the body's energy/prana.(My understanding is that the major prana is lost in the production of sperm and not other fluids. Please correct me if my understanding is wrong here)

So, can this kind of inducing brahmacharya provide the same benefits as done with will power?.
And also is this good for the person in the long run?

ANSWER: Hello Chandra,

Trust you are keeping well. Coming to the answers,

The use of any medicine or food supplement be it ayurvedic or other cannot help a man achieve true Brahmacharya if he were to expend his semen. One's sperm count in semen has nothing to do with 'Prâna' or vital energy in the body. Hence one does not conserve Prâna by reducing one's sperm count. There are many men with a low or absent sperm count who are extremely capable both physically and mentally and who possess good amounts of Prânic energy. The sperm within semen is only the medium of transfer of life energy and not the energy itself. The sperm is the electric wire and 'Prâna' the electricity. If there were no electricity, then what would be the use of the electric wire?

Prâna is not lost in the production of physical sperm in the absolute sense. Prâna is lost in 'surcharging' the sperm with life energy. The physical thing called sperm by itself has no power (like the electric wire without electric current). It is the induction of enormous amounts of life energy into the sperm that makes the sperm potent and capable of creating another life. And this life energy is directed to the sex glands under commands of the mind. So one has to control the mind to control and conserve this life energy.

We need to realize here that the final aim of Brahmacharya is to help man negate and erase the negative traits/tendencies (Vâsanâs) lodged within him due to past negative karma and thereby make it viable to reclaim the true state of purity and divinity that he represents as the soul. For this, he has to undertake a long journey first abstaining, then overcoming and finally becoming fully independent of desires for the sense temptations by realizing his true nature of soul bliss that is infinite in comparison with sexual pleasure.

This immediately points at the need to abstain from sexual pleasure at the mental level. It is not the body which enjoys sexual enjoyment but the mind. The body is again only the medium (like the electric wire transmitting current) which performs the sex act under the directions given by the mind. The body is only a mass of flesh that cannot enjoy or suffer. It

is the mind which experiences the dualities of pleasure-pain, heat-cold etc.. This will make it clear that any effort at Brahmacharya merely aimed at suppressing the flow or altering the constitution of the sexual fluid is of no use even to the smallest extent. As long as the mind is not kept in check from enjoying sexual pleasure, one cannot derive the benefits of Brahmacharya in total.

Taking medicines that produce impotency will not make any difference as regards to the desires and cravings in the mind that are fueled by past karma. Taking such a medicine will not evolve man even a single step further in the process of evolution. Even if the entire sexual system in man comprising of all the sex glands were to be surgically removed, there would not be the slightest change as regards to the desires/wants and sexual cravings on a realistic basis (in terms of the ignorance wound around the soul). Removing this ignorance around the soul is a procedure that involves working at the highest, most subtle and abstract levels; for we are dealing with cleansing the dirt around the Âtman (soul) and the soul is formless, colorless, timeless, deathless and invisible. One has to first reach the level where he starts to comprehend what this soul is in reality and achieving this comprehension is something beyond the ability of the body, mind, intellect, consciousness and ego. These lower vehicles can only help man progress to a certain extent in the direction of enlightenment but cannot be used to know the soul. One can know the soul only from the soul. For achieving this supreme state, one has to fully rise beyond the limitations of the body, mind, intellect and ego.

A man who is enslaved by the concept of sexual pleasure cannot achieve this objective even to the smallest extent. He would achieve nothing more than wasting time and causing bodily harm by trying external aids such as medicines to change the constitution of his semen. In the long run, such an approach would leave him more debilitated and degenerated than the layman who has a normal sex life!

God bless and have a nice day :-)
Dhananjay

---------- FOLLOW-UP ----------

QUESTION: Thanks for the detailed reply! Though I don't intend to follow or recommend this approach and wanted to the know the theoretical aspect only, you have more than answered my question, but still I have a doubt which I am not able to hide...
In the hypothetical case you have discussed, getting 'atma-jnana' may be a far cry, but I am just interested to know how things are going on at the pranic level...., as in the case of an impotent man or some one who is sexually disfunct by what ever means, how is his prana wasted as compared to one who is indulging...
May be I can give an example from mythology such as Arjuna becoming impotent from the curse of Urvasi, etc.
Please pardon me if I am asking too much or a stupid question.
Thanks!

Answer
There could be numerous causes for impotency; both physical, mental or a combination of both. There are many instances of men or women who are unable to procreate and yet have normal levels of Prâna. Impotency doesn't necessarily always occur due to lack of Prâna. While the reverse, lack of Prâna could lead to impotency. It is something like a man unable to salivate adequately while eating but may be quite normal at the Prânic level.

Immaterial of whether a person is sexually functional or defunct, he will loose Prâna to the same extent as any normal person does further to the sexual act accompanied by ejaculation. This is further to the fact that the major loss occurs at the energy plane and not the physical plane.

God bless and have a nice day :-)
Dhananjay

Question
Dear gurudev dhananjay! Pranam.
First of all i wish to thank you for giving me the purpose of life.I was feeling great void before coming to your contact.Your posts broaden my thinking on brahmacharya and inspired me to become a true celibate.The prob is that I dont have much time to do pranayam and yoga.But i can constantly do the mansik japa.Is it sufficient to do only japa?Can i achieve my goal of realization of god only by celibacy and constant japa for hours?Or i'hv to put some extra effort? Plz guide me. Thank you

Answer
Hello Neeraj,

Good to hear of your practice of Brahmacharya. Coming to the answers,

Progress in Brahmacharya without the aid of Prânayâma is not impossible but would be an uphill task for most people. At the start of Brahmacharya and during the initial years, man is still very strongly connected to his past tendencies and impressions that have been accumulated over a span of many births by constant indulgence in 'Mâya'(Ignorance). His connection with these negative traits is often so strong that the pursuit of purity, divinity, sexless-ness and virtue appears contrary to one's nature. Unless one has a very strong commitment to cleansing oneself of the 'Avidya' (Ignorance) that has wound itself around the soul through immense devotion to God via complete surrender, it is not easy to succeed in this cleansing activity by 'Mânasik Japa' alone (Mental repetition of God's name)

The rationale behind the above statement becomes clear when we understand that the cleansing action must start at the physical or gross level. The physical, astral and causal bodies of the aspirant at the start of Brahmacharya are home to various toxins and impurities that are a result of his past actions.

Listed below are the directions of the actions to be carried our to cleanse these toxins present in different planes as per Yoga:

1. Through the practice of 'Yama-Niyama' the aspirant gets the mental strength and poise required to persevere the difficult path of reclaiming one's status of 'Âtma Bhâva'

2. Through 'Âsana' the physical body becomes fit, healthy and free from disease thereby allowing the aspirant to concentrate on God without aberration (A diseased mind and body lacks the energy and will to concentrate and focus on God). A person who does not practice Âsana should at least indulge in regular physical activity such as sports/exercise etc.. to attain robust and radiant health.

3. Through Prânayâma are removed the toxins and impurities in the body.

4. Through Prathyâhâra (withdrawal of the mind from the 5 senses of perception and action) are removed the impurities arising from the attachment of the mind to external objects.

5. Through Dhârana & Dhyâna are removed the impurities in the astral body

6. Through Samâdhi gets removed everything that hides the supremacy of the soul.

Prânayâma has been described as 'Tapas' of the highest order. It is a very special mode of breathing activity that makes man desire-less and peaceful; two very important requisites for anyone attempting self-realization. With constant and prolonged practice of Prânayâma, the mind becomes calm, serene, content and blissful. The mind starts to derive the bliss of

the immortal Âtman and starts losing the tendency to seek entertainment from external sources. The control of Prâna through breath is the most effective way of controlling and regulating one's life energy. Unless one has succeeded in the control of his Prâna, absolute and unbroken Brahmacharya becomes impossible. Wet dreams will continue to occur and one cannot attain the state where he is completely free from the emission of spermatic fluid.

It is here that Prânayâma comes into the picture. After a year of practice of correct Prânayâma coupled with a life of Yoga and Brahmacharya, the 'Urdhvaretha Kriya' (also called the Vajroli Kriya) kicks into function. If the aspirant continues to maintain pure thoughts and actions scrupulously from this stage onwards, the ascent of semen to higher regions becomes automatic and natural. Semen which was earlier flowing downward and outwards now starts flowing upward and inwards. The secretion of semen within man gets lesser and lesser and his 'Ojas' increases drastically as a large amount of Prâna gets directly transformed into 'Ojas' without being converted into 'Rethas'(physical semen). This is when real Brahmacharya might be assumed to have begun. If one's efforts are honest and focussed the ascent towards becoming an 'Urdhvaretha' start falling in place.

If time happens to be a constraint, lessen Japa and meditation by half an hour and use these thirty minutes to perform Prânayâma before the start of Japa. This will result in deeper and more concrete focus during meditation; for Prânayâma is the foundation for all further effort at the mental plane involving Japa and meditation.

God bless and have a nice day :-)
Dhananjay

Question
Namaste Guruji, hope you are at your best. I would like to take advantage of this portal and explore the topic of unity and fragmentation. Per my previous question, which you answered so profoundly, I wish to explore the mechanics of the physical, causal and spiritual progression towards self realization.
I have been practicing the austerities of Brahmacharya and have noticed upon practice that Maya has endless traps of cyclical enticements to keep me apart from god union. Are these the same temptations that the Buddha and Christ faced upon their overcoming the physical illusion? I liken it to a detoxification process with impurities coming to the surface in the form of negative manifestations. Am I far from the truth? I only wish to end the cycles and get to what is real and everlasting. My ego and sense of identity feel like roadblocks to this path.
Thank you for your graceful wisdom.

Answer
Hello Shawn,

Trust you have been keeping well. Good to hear of your efforts at Brahmacharya. Coming to the reply,

When we get to the root of anything 'aiding us' or 'working against us' as regards to the attainment of an objective, we finally realize that both these opposite pair of dualities spring from nowhere else but from within our own system. If we are able to effortlessly excel in a given activity, it is because we have developed the ability to focus and concentrate our Prâna (life energy) into the accomplishment of that particular activity (through our efforts in this birth or previous births). If we are unable to excel in a particular activity inspite of our repeated efforts, it is again because the required amount of life energy is not reaching the target objective. In other words, we may be in a state where we are yet to cultivate and master the art of focussing of Prâna to the required extent as regards to the particular

objective on hand or there is a deficiency of the required amount of Prâna. If both these don't apply, there is something hindering the free flow of life energy into the target resulting in our inability at success. Man's success or failure as regards to the attainment of an objective depends largely on this simple and basic principle.

The practice of Brahmacharya towards attaining enlightenment is exactly similar and hinges on the same principle. The plays of Mâya we experience in the quest for Brahmacharya are a result of our own past indulgence in negative karma. These tendencies and impressions lodged in the Kârana sharira (causal body) surface every now and then and try to unsettle our progress. The only way to win freedom from their onslaught is to persevere relentlessly till each and every past impression of Mâya within us is rooted/weeded out.

The very purpose of a life of Yoga is to root out these past impressions and reclaim the lordship of the soul. All saints like Jesus, Buddha and many more had to face the tests of these onslaughts. They became a Jesus and Buddha because they had the will, determination, zest and perseverance to never give up until they reached their objective. All their efforts and aims were based on the timeless fact - " Yes the onslaughts of Mâya are strong, tricky and unpredictable. But I am the soul who is greater and more powerful than the strongest illusion of Mâya. I am bliss infinite and knowledge manifest. I am the soul who has no form, shape or color to get influenced by anthing with a form, shape or color. Where is the question of the concept of sex for the soul who is bliss himself in manifestation? I have not yet realized this great truth but I will shortly realize this truth on realizing my own self by the grace of God. I shall never give in or give up till my final destination is reached. If Mâya is strong, I will make my efforts stronger. I want nothing more in life than the accomplishment of this aim. This is life and everything else for me is death."

Our (the soul's) basic, default nature is purity, virtue, divinity and knowledge manifest. We (the soul) are forever in a state of infinite, permanent and unhindered state of knowledge and bliss. Then why does sorrow, desire for external objects and craving for enjoyment exist all around us? Why do we see people doing all sorts of things to attain happiness/pleasure and suffering from all sorts of pain and sorrow as an aftermath? One naturally gets the question - Why do we run after anything that hints at a promise of pleasure if we are the Âtman (soul) - who is bliss manifest and knowledge manifest?...

The answer is that the Âtman (soul) has been cocooned by layers of Avidyâ (ignorance) that is preventing the unhindered flow of this bliss, knowledge, joy and perfection from reaching outward. Like a light bulb that has layers of dust and dirt surrounding it thereby making it dim and dull, the layers of ignorance that have wound around the soul due to one's past karma make one forget his eternal state of bliss and joy and make him seek pleasure and excitement outward. Like a man who complains of there not being enough light in a room lit by the dust and dirt covered bulb and hence seeks additional illumination from say a torch, the embodied soul complains of its lacklusture, mundane existence and seeks excitement and pleasure from external objects through sense gratification, ultimately ending in sorrow.

What then is the solution to this problem? A sensual man addicted to sex and liquor will say :- ' I run after women and liquor as they are the only means for me to experience pleasure and excitement beyond normal limits. They are the means through which I experience pleasure at a high level in contrast to the pains and sorrows of life...This is like the man in the room seeking the aid of a torch to brighten the room lit by the dull/dust covered bulb. It is not seeking additional illumination that is wrong; what is wrong is wasting one's time and energy in finding an electric torch whose batteries will run out shortly when the brightest source of light is right above his head. All he needs to do is clean the bulb of the dust and dirt covering it and the room immidiately gets flooded with bright light in totality. In the same way the sensual man's desire for bliss and joy is in no way wrong. What is wrong is his approach at finding this bliss and joy. Like the man in the room found very bright light by

cleaning and polishing the light bulb, the sensual man can win bliss and joy incomparable by giving up his life attached to the senses and concentrating on a life that leads to 'cleansing' the dust/dirt covered around the light bulb called the soul. He cannot win the entirety of this bliss in a few months or years, it might take many decades or even lifetimes. But it is an effort well worth the hardship. Unlike his earlier means of enjoyment through sex and liquor, the bliss and joy which one reclaims and rediscovers further to the full cleansing of the layers of dirt around the soul are permanent and infinite in time and magnitude. A man can lead a life of wanton sex and heavy alcoholism for a few decades at the most. But he has to pay a very, very heavy price at the end of this period in the form of degeneration of his physical, mental, karmic and financial health leading to extreme pain and sorrow through disease, degeneration, weakness & debility. Instead, if this same man were to set aside the same time, energy and will spent on lusting after women and wine at leading a life of unwinding the layers of ignorance around his soul, he would have been much more closer to the permanent and infinite bliss radiating from within his own self - The Âtman (soul); something that comes free of cost and is everlasting.

As the great saint Bhagavan Ramana Maharishi said -"Every man's craving for happiness and pleasure is his unconscious quest for self-realization". Each and every man we see running after sensual enjoyments through women, wine or wealth is a soul trying to reclaim its original state of bliss. What the man doesn't know is that the road he has taken does not lead to his objective of eternal pleasure. After taking a long, sensual journey on this road and after having suffered very deeply at the hands of women, wine and quest for immense wealth, the tired and weakened man finally relizes that he has taken the wrong road. The embodied soul then having realized it has journeyed on the wrong road in its quest for eternal pleasure accepts that there must be some other road that leads to its destination of eternal happiness. It then has to travel back all the way to where it started from in order to annul the performed karma and start afresh its quest for self-realization. There is no other way and this is the final and absolute truth. This is true for each and every living being born on earth whether we like it or not. Hence the question is not whether one wants self-realization. The question is 'How soon' one wants self-realization. The sensual man wastes his time and energy on the wrong road and after immense pain and suffering lasting many births comes back to the 'right road'. The Yogi chooses the right road and accomplishes his objective in a much shorter time.

The soul's real, default nature is infinite bliss and joy. But since this bliss has been covered by one's past karma the soul embodied within this fleshy body has forgotten its original state. Like a fish which always craves to swim in water and becomes unhappy if taken out of water, the embodied soul always craves for its original, default state of bliss and having forgotten this state runs after anything and everything which promises some amount of happiness (women, wine, wealth etc..) But women, wine and wealth give a very brief and temporary flash of pleasure, come at a very heavy price, are temporary sources of pleasure and leave man wanting for more. Finally even the most indulged man has to face great pain, sorrow and suffering at the hands of these three thereby getting back to square one and with more added negative karma. So they really don't solve man's problem of wanting infinite and supreme pleasure that is ever lasting. If man wants this everlasting and infinite pleasure, there is only one place where he can find it and that is within himself. As soon as man succeeds in realizing his self (Âtman) as an extension of the almighty Lord, he gets freed forever from the bounds of pain and sorrow and reclaims his lordship of the soul. But this is an endeavor that is easier said than done. It is a project that requires constant effort and perseverance, sometimes lasting many lifetimes from the point of onset. But it would be a journey well worth the hardships, discipline and perseverance required.

God bless and have a nice day :-)
Dhananjay

Question
Hello there,
I just wanted to ask, does physical celibacy increase physical athleticism?

Answer
Hello Williams,

Mere physical celibacy (Abstaining from sex or masturbation) has little benefits in the long run, though in the short run it does improve one's physical health to a certain extent. For celibacy to bear fruits, it must be converted into 'Brahmacharya' or spiritually based sexual continence. In other words, one must not suppress one's sexual urges but must annihilate these sexual urges themselves by rooting them out from their source (ignorance).

The words 'celibacy' and 'Brahmacharya' are very different in meaning and have little in common. A celibate is one who merely refrains from physical sex; but whose mind might be constantly pondering on the sex plane. Such a person cannot grow spiritually and become free from wet dreams or masturbation. 'Celibacy' is merely physical not spiritual.

'Brahmacharya' refers to freedom from and abandonment of all forms of sexual enjoyment in thought, word and deed at all places and times with constant devotion and surrender to God. A Brahmachari strives to revert to the default nature of his pure soul which is free from the concept of sex, desire and craving for sense pleasures. Through his constant striving he overcomes the acquired sexual conditioning the mind has grown accustomed to from his past actions and gradually reverts to the sex-free nature of the soul.

If a man or woman were to merely suppress their sexual urges physically whilst the mind constantly pondered on them, it would result in the advent of ill health and disease both at the physical and mental levels. Brahmacharya refers to a mode of life that aims at preventing the very birth of these sexual urges at the mental level and not at their suppression. Thus one gradually succeeds in reverting the mind to the pure, sex-free nature of the soul.

God bless and have a nice day :-)
Dhananjay

Question
AFTER CLOSING THE MENSTRUAL CYCLE DUE TO OLD AGE....FEMALE ALSO HAVE SEX....WHY?...

Answer
Hello Prakash,

The desire for recreational sex, be it in a man or woman is due to the presence of'Agnyâna'(Ignorance) around the Jivâtma (Degenerated individual soul).

Age is for the body; not for the mind and the past Vâsanâs (Tendencies) that it is associated with. A man or woman may be ninety years old yet full of sexual desires. When we refer to the age of a person, it means that his/her physical body is ninety years old. The mind has no age and sexual desires are a product of the mind. One's age and physical condition have nothing to do with it.

God bless and have a nice day :-)
Dhananjay

Question
QUESTION: Hi, I have read over your past answers and have been trying for total celibacy

over the course of many years. My problem is that whenever I get to around 2 months to 3 months of celibacy, I start getting such increased energy and euphoria that my perspective and awareness changes and I enter into a somewhat manic state. During these times, I can't really take care of or am even conscious of my day to day needs and I was hospitalized and diagnosed with bipolar disorder even though I have never been depressed. Again this is triggered by prolonged celibacy and the process is exacerbated if I meditate as well. Please let me know, what is going on? I am 29 now, and these episodes happened during all during my 20s, the last one was about a year ago.

ANSWER: Hello Trevor,

Trust you are keeping well. Coming to the answers,

Bipolar disorder or manic-depressive illness which is an abnormality stemming from the brain resulting in extreme mood swings is essentially a condition that generally develops in a person during one's late teens or early adult years. Most cases exist in a dormant to mild form right from the person's teens & start showing up before the mid twenties.

Your mentioning of the fact that these episodes have shown up in you from your early twenties correlates with the recognized symptoms of Bipolar Disorder.

Most people associated with the disorder might generally have one or more of the following factors associated with them at one point of time or the other:

1. Substance abuse which might include alcohol, drugs, chemicals etc..

2. An over-erratic and extreme lifestyle based around excessive sex with frequently changing random partners or alcoholism coupled with activities causing severe disturbance into the sleep cycle, mental trauma or extreme emotions that oscillate between opposite poles.

3. Genetic traits that suggest a family history of Bipolar Disorder or other Psychiatric disorders.

If there has been an incidence of Points 1 or 2 mentioned above in your life, I would suggest you to immediately put a complete stop to such activity and lead a balanced and healthy lifestyle giving up all forms of substance abuse, random sexual relations, a life of sustained and extreme partying late into the night or early morning hours that disturb the sleep cycle and concentrate on getting 7 hours of deep sleep every day. Coupled with this is the need to keep the mind free from activities or states that generate extreme emotions of all kinds. If these two points don't apply to you; well and good ensure that such a lifestyle is never embarked upon.

Point 3 occurs due the presence of disorder oriented genes passed down from parents as a result of 'negative karma' accrued in the past that one has to work out in the present existence. Modern medicine also recognizes the fact that children with a parent, sibling or relatives with Bipolar Disorder are four to six times more likely to develop the illness, compared to children who do not have a family history of the disorder.

As of today, modern medicine does not know the exact cause of Bipolar disorder.

As of today, modern medicine does not have an established cure for Bipolar Disorder.

A life of Brahmacharya will eventually help overcome the disorder completely or to a large extent based on the intensity of the disorder governed by the karma one has to work out as per the destiny generated by one's past deeds.

The anti-depressants/mood stabilizers and psychiatric medicines prescribed by modern medicine have vast side effects leading to debilitation and degeneration of overall general health in the long run. One must take a personal call and decide whether he/she wants to take the medicinal route in trying to cure oneself (which does not remove the cause of the disorder but only suppresses the symptoms externally) or an alternate route based on Yoga & Brahmacharya (which can weed out the very cause of the illness beyond the physical and mental levels right unto the karmic level). The decision is fully left to the patient and is based on his/her discretion.

I shall now explain the approach to the problem based on a life of Brahmacharya:

The mind is an extremely sensitive and delicate vehicle that God has provided man to recognize and sense the world around him and to finally realize his own self. It is for man to recognize this fact and cultivate habits and a lifestyle that lead to health, well being and purity of the mind. If let to stray and function randomly in activities not to be indulged in, the mind becomes the vehicle of man's destruction. This will manifest in the present birth or in future births based on one's karma. There is no doubt about this fact.

1. One should completely give up alcohol, tobacco, drugs highly processed, seasoned, salted and spiced food and restrict oneself to bland and light food.
2. Lifestyle should be puritanical and yogic with regular physical exercise, Prânayâma and meditation. The company of people/situations that irritate, agitate and ruffle up unsavory emotions should be gully given up if one wishes results. The mind should be kept calm and relaxed to tbe best possible extent without getting incolved in the outcome of one's actions.
3. While meditating and also otherwise, one must fully surrender to God with love and devotion and pray to him to absolve one of all sins and negative karma that has caused the disorder. Absolute beleif and surrender do wonders.
4. Brahmacharya should be total and willingly done. Mere suppression and snubbing of sexual thoughts cause problems rather than solving them. It should be in thought, word and deed and not repression of the sexual urge. As soon as a sexual thought starts to arise, one must not fight it but must replace it with an opposite and pure thought.

Prânayâma forms a very important constituent in one's efforts to overcome health problems and mental disturbances (refer to the past answer on how to perform Prânayâma). If performed correctly with a life based on Yama-Niyama (refer past answers on Yoga), Prânayâma does wonders within a years time in establishing superlative mental and physical health.

To sum up, all mental and physical deviations from radiant health are a result of wrongful actions from the past in this or previous births. A life of Yoga is the best and most concrete method to help one obtain releif.

May God bestow you with radiant health and well being and absolve you from the problem on hand

Dhananjay

---------- FOLLOW-UP ----------

QUESTION: Thank you for your response, but perhaps I was not clear about my situation. My attempts at Brahmacharya was the trigger for this increased energy and mania. You suggest that Brahmacharya is the solution but don't address why it may cause such issues. My feeling is that the reason I get manic when I take to Brahmacharya is that my bad karma is

being brought to the surface and flushed out, and it messes with my head. I guess you don't need to respond again, but I want to emphasize that a puritanical lifestyle of Brahmacharya was what triggered these episodes.

Answer
Hello Trevor,

Thanks for elaborating and clarifying on your query. Coming to the matter,

First and foremost, a life of Brahmacharya can never be the 'CAUSE' of any abnormality, illness, ailment or deviation from radiant health at the mental or physical levels.

Mark the word 'CAUSE'. Diseases and deviations from robust health occur in each and every person due to the presence of bad karma which is a result of past misdeeds. So the actual 'CAUSE' behind any disease or illness is past negative karma' that has warranted the induction of this disease into the body. The practice of Brahmacharya puts man onto the path where these 'toxins' and 'impurities' that have been inducted into the physical, astral and causal bodies due to bad karma find it impossible to continue their stay and start getting flushed out. The 'flushing out' of toxins always involves a moderate and temporary recurrence of the disease at the point when the toxin 'resurfaces' and then finally leaves the body forever.

When a venomous snake moves into the house and starts to reside, it isn't seen all the time but shows up every now and then and bites the residents of the house. Now if we were to try and drive this venomous snake out of the house, firstly the snake would put up resistance against being driven out. If our efforts are persistent and sincere, the cornered snake finally finding it impossible to bear the onslaught further, would try biting the attacker for one last time. But the danger and adventure would be an effort well worth the trouble since we are having a showdown with the snake for the one last time and would be driving it out forever only to be permanently free from being bitten every now and then...

The presence of disease causing 'toxins and impurities' within one's body is very much the same and could be compared to the snake. These toxins have landed there in the first place due to past negative karma and are in a state of permanent residence troubling the person every now and then or waiting to increase in volume and finally surface as a deadly, incurable disease. Brahmacharya becomes an efficient weapon with which the aspirant starts to poke and drive out these toxins. When the practice becomes prolonged and consistent, these toxins being unable to stay longer surface and briefly manifest for a certain time in the form of the disease they represent. Now the time required for these toxins to get fully flushed out depends on the intensity of Brahmacharya and the magnitude of the toxin present within. A heavy deposit of toxins further to much negative karma might take longer to vacate than a lighter load of the same. But the aspirant has no choice but to persist in vacating these toxins, for this purification is something he has to carry out now if not later. One can never side step accrued karma, be it good karma or bad karma. Why not get clear of the karma now and permanently forever?... Postponing this activity will only make life worse as these toxins have the potential to trouble a person every now and then and cause further complications (like living in the snake infested house and being prone to snakebite).

So the question is not whether one wants to vacate these toxins or not...It is 'how soon' one wants to vacate impurities present within the physical, astral and causal bodies. We don't have a choice in deciding whether we take up this cleansing or don't. These toxins have come into the Jivâtma (embodied soul) due to its past misdeeds and have been inducted in the first place for it to learn some important lessons and rectify its past mistakes. The embodied soul now having taken up Brahmacharya (again as per divine destiny) has been given a chance to get rid of these toxins, rise above them and evolve further in its quest to reclaim its lordship. Like everything else that happens around us for a reason, the whole

chronology of events is decided by divine will and deliberation. For this reason man is only the 'tool' and not the 'doer'. It is God who performs each and every action with the final aim of making the degenerated soul regenerate into knowing its true nature and reclaim its supremacy.

I would suggest you to continue to focus on an honest, persistent and relentless life of Brahmacharya with complete surrender and devotion to God, following which it becomes easier for man to come to terms with his karma and march ahead in reclaiming his true nature of undulating bliss.

God bless
Dhananjay

Question
First of all thanks to you Dhananjay, My question is what is kundalini and kundalini awakening? How it is linked with brahmacharya and what changes take effect in body after kundalini has been awaken?

Answer
Hello Rupesh,

Hope you are keeping well. Coming to the reply,

The word 'Kundalini' (A derivative of the Sanskrit word 'Kundala' - meaning coil, denoting a three and half coiled snake) also called serpent power is a term that is used to denote potential energy of the realm of 'Prakriti' (creative principle of nature) present within man in the dormant form. Awakening of this creative energy to the state where it rises to higher planes and becomes available to the person for harnessing into productivity is referred to as 'Kundalini awakening'.

Yoga tells us that this enormous energy is present within all living beings including animals in a dormant and passive state. In man, the dormant resting place of Kundalini is the Mûlâdhâra chakra the region located near the basal end of the spinal column (coccygeal region). The ascent of Kundalini and its movement to higher planes occurs through the 'Sushumna Nâdi' (An important astral energy channel within the spinal chord) and hence this is possible only in the case of man who has an erect and vertical spine unlike animals who have a curved and horizontal spine (The reason why Yogi's sit erect with their spine straight during Prânayâma & while meditating).

The human birth thus signifies that stage of evolution where the Almighty Lord has given a chance for the Jivâtma (embodied soul) to rise above the animal senses and reclaim its original and default state of God-bliss through the process of self-realization. But for self-realization to fructify, man has to rise above his earthly senses, tendencies and take his vital power to higher planes and unearth his creative potential represented by 'Kundalini' in these higher regions.

Kundalini awakening and Brahmacharya are very intricately connected and complete awakening cannot take place without Brahmacharya. We must remember here that the word 'Kundalini' is only a symbolic representation of the dormant creative potential in man. The sleeping three and half coiled snake that is used to denote Kundalini is only a symbol of the sleeping and dormant creative power within man which he has not been properly harnessed. As a snake becomes active and powerful when aroused from slumber, man's creativity and genius shine further to the full use of his creative power represented by Kundalini. In a man rooted to the senses and losing much of his vital energy through base sexual activity and other earthly pleasures, there is no chance for his creative power to get conserved and transmuted into something higher beyond the material realm. Since by losing one's semen

and thereby losing one's Prâna, all vitality and energy is lost, man becomes ineligible to get in touch with his higher powers and talents inherent within the Atman (soul) - A prerequisite for superlative achievements in both the materialistic and spiritual planes.

Conservation and transmutation of one's vital energy (represented by semen in the gross form) into 'Ojas' (divine astral power) continuously for a period of twelve years without break results in the complete and total awakening of the latent superpower present within under God's grace. The immense amount of conserved Prâna then helps Kundalini gradually ascend to higher planes (represented by the seven chakras, denoting the seven worlds) and brings out the more powerful and subtle powers represented by the soul in the form of 'Siddhis' (supernormal powers). If the Yogi ignores these powers and focuses this mammoth energy at realizing himself, it becomes possible to achieve the objective of self-realization and thus fructify the aim of human existence.

The Brahmachari Yogi concentrates on a life of absolute Brahmacharya through adequate physical activity, intellectual work and God-meditation, following which his Kundalini automatically gets awakened through God's grace in course of time and he becomes very eligible to realize his self. A Kundalini Yogi works towards awakening his dormant power through a variety of 'kriya-s' and also reaches the same goal. Both are like the two faces of the same coin.

The changes that occur by the complete awakening of Kundalini or the enlightenment that follows further to a life of unbroken Brahmacharya with God-meditation are one and the same. To put it short, all powers of the soul get manifest and man realizes his oneness with the Almighty creator, finally to merge into him and complete the purpose of the human existence, never to be reborn again.

God bless and have a nice day :-)
Dhananjay

Question
I am 34 &half a year boy.I have been celibate from 7 months ago.I have two big problem.the first & more important one is my obsession.
I have had a mind full of obsession,easily irritated along with negative & somehow complicated emotions from 18 years ago.I take fluoxetine 10 mg once a day & I would be much worse if I didn't take it.Is there any hope for me to be cured by celibacy?I have done some practices of yoga esp pranayamas & trataka irregularly more in 5 to 3 years ago without celibacy(because of shortage of informations, I always failed maintaining celibacy that time).during these 5 years I got worse.my mind & thoughts got more dull & tamasic & I have lost my emotional & imaginary memory in a large extent.although I didn't much overindulge in these practices & yet I really believe in these practices if they get done with an appropriate program & choice.
another problem is a mild arthritis which I have in my left hip further to overstretched thigh tendons lead to so little
instability of hip joint & my left leg have been gotten a bit longer than right leg so that when I bend over to stretch my legs , my right knee do not open fully like left leg .how does celibacy affect it along with suitable exercise?I have started taichichuan 9 month ago regularly in a class but yet I don't get an acceptable result of it. please reply & clarify these.
I'd like to share my personal experience with a simple way to help maintaining celibacy.Pran modra (one kind of hasta modra) help it.
connect tips of little finger & ring finger with tip of thumb smoothly.hold middle & index fingers strait with a smooth connect.
another way is to put thumb on the nails of little & ring finger smoothly & the rest is like previous.

I am very appreciate your effort & nice answers you have represented.
Ali

Answer
Hello Ali,

Good to hear of your interest as regards Brahmacharya. Coming to the answers,

As mentioned in earlier posts, the incidence of all diseases and deviations from robust and radiant health in a person is due to the presence of past negative karma that introduces toxins into the body. These toxins then become conducive in attracting disease causing micro-organisms or lead to inefficient and deficit flow of Prâna within the Nâdis (astral energy channels.) Brahmacharya, if carried out with a life of Yoga with honesty, sincerity and devotion with surrender to God asking for solace will beyond doubt help in the gradual removal of the negative karma which is the actual source of the malady, unlike external allopathic medicines which succeed in snubbing the effects/symptoms of the disease but do not remove the cause of the disease. The effect of allopathic antibiotics is immediate and rapid in initially curtailing the symptom but not the cause. In the long run, these medicines create a gamut of side effects and ruin the overall health leading to many other new problems. The practice of a life of Yoga with absolute Brahmacharya on the other hand is slower but very thorough in rooting out the very cause behind the problem.

As regards the problem relating to the obsessive disorder, a life of Yoga carried out with sincerity and devotion with surrender to God will gradually remove the related toxins. Note however that these toxins have been inducted into the body due to a valid reason in the first place. The very principle behind karma is to teach the Jivâtma (embodied soul) a few lessons. These lessons it learns through suffering the disease, never to repeat them again. This is how the embodied soul learns and rectifies upon its mistakes in the course of evolution. Immaterial of whether we are prepared or not prepared to undergo the pain further to a disease, the quantity of pain that should be applied on the Jivâtma for 'lesson learning' will always be applied by divine destiny. None is capable of side-stepping this cosmic phenomenon whether he wants it or doesn't. This is the reason why we have cases of people with a life long problem of say a defective or debilitated heart, lung or kidney that fails to get right despite being treated at the best super-specialty hospitals under the watchful eyes of highly specialized doctors. Modern medicine by itself knows little as to the exact reason behind 'why' most diseases or conditions persist in the human system, for its purview and limitation ends at the physical and at most the lower areas of the mental levels. Also, many areas within these physical/mental levels are themselves unclear to medicine and it knows nothing of the causal and karmic levels of man.

If an attempt at trying to solve the problem through a life of Yoga and Brahmacharya is wholly acceptable by you (as complete devotion and belief forms a vital component in progress), the following procedure will help:

1. The intake of all drugs/mood stabilizers/anti-depressants must be gradually reduced and finally stopped. One's belief must be - " I have sinned in the past and hence am facing this problem. However I have absolute devotion and surrender to God and the strong belief that he takes care of all who come to him with their heart and soul and who are prepared to atone for their mistakes. I will get cured through the divine life of Yoga and Brahmacharya and will not induct more toxins into my system through anti-biotics/drugs. I am prepared to face the hardships that may come in this path with determination and zest knowing that I shall gradually be rid of the cause of the problem in course of time through divine grace".

2. Wake up early in the morning before sunrise, immediately have a bath, sit for a few minutes in an Âsana that you find comfortable and honestly pray to God asking him to redeem you of all faults and purify you to perfection. There is one and only one Absolute God

in the entire Universe. The Hindus call him Brahman, the Christians call him the Christ and he is called Allah in Islam. All these religions are like the different roads that lead to the same destination. Honest, sincere prayer and love shown to God be it through the tenets of Hinduism, Christianity, Islam or any other religion all go to the one Almighty Lord/Universal creator.

Now perform a few stretches, followed by the below mentioned Âsanas for improved flow of Prâna (life energy) within the legs/thighs and the brain :
1. Paschimothânâsana
2. Pâdahasthâsana
3. Sarvangâsana
4. Shirâsana

If practicing these postures is difficult at the initial stage, persist and gently coax the body into performing them over a period of time. Do not give up.

3. Upon completion, perform 'Tribandha' (Mûla Bandha, Uddiyâna Bandha, Jâlandhara Bandha) preferably by sitting in Padmâsana, Vajrâsana or Sidhâsana whichever you find convenient
(Methods of doing all these can be Google searched)

4. Now perform Nadi Shodhana and then Prânayâma (As has been explained in past answers on this portal titled -'Pranayama and Yoga for Brahmacharya')

5. Finally meditate on God asking nothing in return. Do not make personal requests for grant of health, wealth etc.. while meditating. Meditate on God with pure devotion and love for the sake of sincere worship to this great and supreme being and nothing else.

6. Constantly repeat the name of God through the course of the day or whenever possible. Do not let violent, irritating or impure thoughts flower in the mind (people, movies, music and all other sources that may generate such thoughts are to be strictly avoided).

7. Repeat the procedure of Yoga as mentioned above at 6 P.M in the evening

8. Have a light dinner consisting only of a little milk, a salad of a few fruits and 3-4 green/raw vegetables as early as possible and retire to bed no longer than 9.30 P.M. Before retiring to bed, the last thought on one's mind should again be God and nothing else.

A sense of love, mercy and compassion to help people and be kind to all living beings and trees creates a positive vibration in the cosmos and enriches one's aura (astral body) with positivity and health. This automatically replaces the Tâmasic bodily currents with Sâthwic (pure) currents which in turn leads to mental peace, serenity and well being.

This procedure if followed for a period of a complete year with the strict practice of Yama-Niyamas (As has been explained in past answers on this portal titled -'Pranayama and Yoga for Brahmacharya') with a sense of love and compassion for all people, animals and trees with honest and sincere Brahmacharya will start the purification and detoxification of the Nâdis (astral channels) and shift man into the track of purification and health. This is the truth and is beyond doubt.

May God bless you with health, happiness and well being.

Question
Hello Dhananjay,

My question is that when I set up a vow of celibacy, I encounter withdrawal symptoms like

irritability, headache, sleeplessness. Mostly my external work environment which is highly stressful is like adding fuel to the fuel. Sometimes, when I am on a 1 month vacation or something like it and take a vow of celibacy, eventhough, I encounter such withdrawals, I have the capacity to cope with it because I exclusively try to stay with it, bring some understanding to it, negotiate with it and move to a safer place many times within myself.

1. What is your advice to manage withdrawal symptoms

2. Knowing my job will be stressful, very boring, monotonous sometimes, what would be your advise to manage celibacy amidst stress and boredom?

Answer
Hello Srikanth,

Hope you are keeping fine. Coming to the answers,

The withdrawal symptoms that you refer to are a 'reaction' put forth by the body and the mind that occur in varying degrees in some people during the initial stages of Brahmacharya. It is in the nature of both the body and the mind to post a reaction further to any notable change in its routine either externally and internally.

An example to demonstrate this point would be the 'fever' which briefly occurs in a person further to inoculation. The very purpose of inoculation is to develop resistance within the body against a particular disease. Now when a person is administered with say an anti-typhoid injection, the body 'reacts' to this foreign matter in the blood stream by producing anti-bodies that result in a brief fever for say a day or two. This 'fever' is the reaction of the body whilst it is fighting the foreign matter and developing anti-bodies that in turn give resistance and build immunity against the particular disease.

Another example of reaction would be the advent of muscular pain when a person first starts an exercise or a sport. If a person were to start the practice of sprinting afresh today, he would find it practically very hard to run the next day due to immense pain in the leg muscles. Now exercise is basically a healthy and life vitalizing activity and sprinting strengthens the muscles of the legs, yet the body gets subjected to leg pain from the very activity that is supposed to strengthen it... why is this? This is again due to the 'reaction' posted by the body against the sudden and abrupt change in its normal routine. Since the person has not subjected his leg muscles to this kind of a stress and strain earlier, the muscles react to their new found state of stress through pain. Again this is not something serious or worrisome, for continuing the act of sprinting day after day acclimatizes these muscles to 'settle down' and become fit for the new routine and they don't show signs of pain after a few days of regular sprinting activity.

The practice of Brahmacharya is no different. However in this case the reactions occur at multiple planes viz. the physical, mental, karmic planes and these reactions are most often based on years of past activities and tendencies, sometimes even dating back to many past lives in the human and animal forms. So it really isn't surprising to find people taking quite a bit of time to come to terms with the drastic change in thinking and attitude that Brahmacharya requires. Some people find an increase in sexual urge, anger, irritability, depression and mood swings at the start of Brahmacharya while others find themselves having more frequent wet dreams, increased hunger, lack of hunger or thirst etc.. to name a few. These are only indications that the body, mind and psyche is trying to adjust to the new lifestyle and settle into harmony. The magnitude of these reactions varies from person to person and depends on the mental, physical and karmic levels of evolution in the person. A person who was less sexed, less aggressive and more spiritual even before the start of Brahmacharya might show lesser reactions than a person who is the opposite. The honest and gradual increase in the period of Brahmacharya from a few days to a fortnight, then to a

month followed by a few months and finally to years of the practice helps the body settle into its new lifestyle without any backlash.

The most important thing to note here is to carry out Brahmacharya in thought, word and deed and never to merely physically abstain with the mind rife with sexual thoughts. The energy conserved needs a proper channel to manifest and this channel is to be presented in the form of regular physical exercise, mental/intellectual work and most importantly spiritual activity in the form of God-meditation. Also necessary is staying clear of people, circumstances, sights, sounds and talks that are contrary to the tenets of Brahmacharya and that may agitate and unsettle the mental calmness and harmony the aspirant is working towards. This automatically makes a person more cheerful and at peace with himself and his surroundings making it easier to settle into the newfound mode of lifestyle and helps cope more efficiently with withdrawal symptoms.

The right attitude to one's occupation and work is to view it as a part of one's Dharma (duty) and engage in it cheerfully, light heartedly, honestly and with a positive perspective without bothering about the fruits. Immaterial of whether we want it or don't, destiny and our past karma offers us a particular path to be tread for overall evolution. It is through this path alone that the person evolves and grows and this path ultimately serves as the medium for one's progress in the journey called life.

One's attitude to work should be - " I will give my best at the work God has provided me with to sustain myself and silently watch as a witness without bothering about the fruits of my actions, all the time being immersed and engrossed in God thought and contemplation. I will not be attached to the fruits that my work may or may not bring but will wholeheartedly engage in work with sincerity. Let God handle the fruits of my work, I will accept what comes to me as forwarded by him, for he is the most impartial and loving well wisher that has existed and will ever exist".

Such an attitude helps one take the routine of life with a light hearted perspective and will prevent states of anger, excitement, boredom or depression, gradually transferring one into the realm of bliss. When do these negative traits bother us? They can bother and torment us only when we are dependent on a particular action and its result as the source of our happiness and well being. If we were to instead transfer God contemplation and God thought as our mainstream activity and main source of happiness, what we would do or not do in the mundane plane of life or at the workplace would have no effect on our mental state and well being. This is what the Bhagavad-Gita professes and preaches. The root cause of man's sorrow is his dependence on objects other than God as a source of his well being. If he were to gradually give up this dependence and increase his dependence on God thought as his chief activity through meditation, his pains and sorrows would soon find no place to rest and vacate.

Wishing you all the best for a life of Brahmacharya,

Question
Dear Sir

I have diabetes since I was 15.At present I am 19 years old,taking insulin injections since the last 2 years.Before that my diabetes was easily controlled by oral medications.But then my diet went horribly wrong and now I am dependent on daily insulin injections.

I regularly read the Gita ,do daily japa and pranayama(kapalbhati,anulom vilom),follow Brahmacharya; since the last 1 month.Though I am very much interested in getting spiritual progress,I would like to know can Brahmacharya also cure/control my diabetes apart from providing spiritual progress?

Answer
Hello Kaushal,

Good to know of your practice of Brahmacharya. Coming to the subject,

A life of Brahmacharya and Yoga will definitely aid in establishing health and well being immaterial of what the disease is at the physical, mental and karmic fronts. Having said this, one should bear in mind that past negative karma that produces these diseases or deviations from normal well being takes its own time to work out and exhaust. Deviations from health represent past negative karma while Brahmacharya and Yoga represent present efforts in the opposite direction. What has been done in the karmic cycle will also definitely be undone but the time taken entirely depends on the magnitude of past karma and the extent of our present efforts. Those who have a large store of past negative karma suffer many years, decades or lives with the malady while a lighter karmic load exhausts itself faster in a shorter period of time, thereby freeing one of suffering earlier.

Immaterial of whether a man is afflicted with disease or not, there is one and only one correct path for the progressive, sensible and right thinking man wishing happiness. This is the path of non-violence, truthfulness, non-stealing, good character and virtue.

Non-violence here doesn't limit itself to abstinence from causing another physical injury. It includes desisting from all acts which may cause physical or mental pain to all living beings and trees including oneself. If a man overeats, has a bad lifestyle that leads to ill-health and abuses his mind or body with acts leading to their degeneration, he causes violence to his own self and will have to pay for it later with some disease or debility that afflicts him due to the negative karma accrued. The body and mind are gifts of the Almighty for man to realize his own self. They are the mediums through which the embodied soul evolves into the pure soul. Each animal or living creature values its body, mind and well being to the same extent as one values his own. These are very dear and priceless to all living creatures. Causing the smallest hurt to another hence equals causing the same hurt to one's own body and mind; for in reality the underlying self (soul) within all creatures is one and the same... A manifestation of the supreme being.

If a man constantly causes mental pain and suffering even to the smallest extent to another, the bad karma that attaches itself to him causes a similar and equitable reaction in his own case at a later period. Afflicting others with mental pain causes much mental distress or even diseases of the mind to manifest in the doer if the karma is very strong. The laws of karma formulated by the Almighty are very just, impartial and thorough in their working. Each action and reaction are equal and opposite without exception. What we do to others comes back to us. Hence we should try our best to do good and if not possible, at least not do bad.

This is the bedrock on which all happiness and suffering including health depend upon. Our past misdeeds give us pain in the present. If there is a debility or deviation from radiant health in the form of an ailment, we can be sure that we are paying for some past wrong doing of ours. The accrued karma will work itself out and cause that much suffering as is required to atone for the past wrong action. What is this atonement? It is the process by which the Jivâtma (embodied soul) realizes it mistake and rectifies its negative tendency, never to repeat the act. A man who might have cut the limb of another in his past birth finds himself born lame or meets with an accident that decapitates his limb and causes him life long suffering and invalidity. He realizes the importance and dearness of the bodily part through the pain he suffers, the tears he sheds and the agony he bears thus learning a lesson through the law of the Almighty.

Brahmacharya and a life of Yoga if carried out rightly constitute a way of life which ensure that man is prevented from further indulging in negative karma. A true Yogi strives to lead a

life of non-violence, desists from speaking the untruth, does not take anything from anyone that does not lawfully belong to him, maintains a virtuous character by not indulging in recreational sexuality and remains non-possessive and unattached to all external objects and internal emotions. These tenets serve as an iron-armor in preventing the formation of new negative karma and give him the strength and means to reduce past karma effectively. Since we now know past negative karma as the source of all unhappiness be it at the body or the mind level, the Yogi leads a lifestyle that prevents the formation of further negative karma that he has to again live with if accrued. In course of time, all his past negative karmas work out without the addition of new ones and the result is the pure soul free from all blemish filled with bliss.

This description of the cause behind all diseases/debilities and illnesses has been provided here with an intention of enlightening readers the connection between our actions and their results. The disease and the body by itself are only the mediums through which nature makes one realize an important lesson in the law of life via suffering. It is the cause which lies in the form of past karma that fuels suffering in the present. Hence one must lead a life of virtue, goodness and spirituality if one wishes for a better tomorrow.

The practice of Yoga with Brahmacharya thus puts man in the right track as regards to his future actions and efficiently starts burning past actions. Coupled with this the increased 'Ojas' (divine astral power) that accrues due to the conservation and transmutation of semen within the system, re-vitalizes and renews the debilitated parts gradually, leading to overall health and well being of body and mind. All organs slowly start getting restored to their default state of perfect working & function. The speed with which this process occurs varies from person to person based on his/her individual karma. Hence this mode of life is an endeavor well worth the effort for everyone wishing happiness & well being.

It is good to hear of your efforts at Yoga and Brahmacharya. Perform 'Paschimothânâsana' both in the morning and evening, daily without fail before Prânayâma. This works wonders in the control and cure of diabetes along with many other health benefits. Within a year of unbroken Brahmacharya coupled with the above mentioned âsana, prânayâma and a life of yoga, you will be able to see a notable improvement in overall health and a reduction in the severity of diabetes. It would not be surprising if continued practice totally annuls the problem by the grace of God in the years to come.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello sir, I am a 26 years old man from northern india. I masturbated 10-15 times during a time span of 6-8 months when i was 15. But then i somehow came to know about brahmcharya and i quit masturbation for ever. I did have wet dreams every now and then and i still have them but not too frequently. It was like once every month or two months. Thereafter i always kept myself busy with my studies first and now with my job. But the question i want to ask here is that even after such a long period of purity and celibacy I notice no significant and positive change mentaly or physically in myself. I mean though i am not a dumb. Actually i was quite a bright student throughout my school and a topper in 10th. But i suffered in my later studies and now at my job too i can not say i am any better than an average at all. May be i m going too far and all this has nothing to do with Brahmcharya. But i sometimes just wonder, what is this big fuss about celibacy? The so called un-celibates too are doing fairly good (actually sometimes far better even) in this world.
This is truely my innocent submission. Plz reply.

Answer
Hello Sandeep,

Hope you are keeping well. This is an interesting question that you have posed which would serve to clear the doubts of many people out there as regards to the need for Brahmacharya. Coming to the queries,

Q1: "Even after such a long period of purity and celibacy I notice no significant and positive change mentally or physically in myself"
A: What do you think would be your physical, mental, emotional and karmic state if your last 10 years of life had been high on masturbation? On what basis can it be said that there have been no benefits? A strong & healthy man may say in a discontented tone - "There is nothing special about my health and well being". Ask a diseased, ill and debilitated man the meaning of health and he will say - " I'm prepared to give all my wealth, fortune and property if someone could fill this degenerated body of mine with health, robustness and well being. Oh! How I wish I could be happy and unmindful of my body like that child playing with abandon and cheer".

We often fail to recognize and acknowledge what we possess and do so only after we have lost it. A life devoid of evil habits such as masturbation goes a long way in establishing physical, mental and spiritual well being. Had you spent the last decade of your life high on this activity, the negative effects would have been very clear and transparent for you to see. Isn't it your good luck and God's grace that you didn't try out the nasty experiment?

Q2: " I sometimes just wonder, what is this big fuss about celibacy? The so called un-celibates too are doing fairly good (actually sometimes far better even) in this world."
A: It is a well known fact that alcoholism and tobacco consumption are bad for health. Does this mean that all people who smoke or drink become weak, degenerated and debilitated a few weeks or months down the line? No. Are the effects of tobacco and alcohol consumption seen vividly in all people soon after they start consumption? No. Some may get weaker in a few months, some in a few years, some others may develop lung or liver problems after a few decades while others may not show any negative symptoms at all for half their life only to be diagnoised with mouth and lung cancer due to excessive smoking or a damaged liver/kidney due to alcoholism in the evening years of their life...

The Practice of Brahmacharya and its effects run on a parallel note. The purpose of the sexual act is procreation and not recreation. If man were to limit his sexual activity at fathering children and conserve/transmute the reserve reproductive fluid through sublimation, it would target at building the finest bone, muscle, nerves and brain leading to a laudable intellect, memory, discriminative ability and overall well being.

If sexual activity on the other hand is used for recreation/entertainment the downside outweighs the pleasure by an incomparable margin. The sexual act shatters the entire nervous system. Since it creates great excitement, great agitation and such an intensity of feeling that as an aftermath it leaves the person exhausted and depleted. 'Dopamine' which is secreted during an orgasm and which is chiefly responsible for the 'high' that a person experiences during climax recedes soon after the act is complete. If man has to experience this 'high' again, he has to repeat the sexual act. Constant indulgence in the sexual act for enjoying orgasmic pleasure thus causes enormous loss of Prâna (vital life energy) leading to debility and disease over a period of time. In course of time, man gets addicted to the pleasure derived from orgasm but will soon find himself in a state where he can no longer perform sexual activity as he did before due to the enormous loss of vital energy which the body cannot regenerate through food.

Havelock Ellis, in his "Studies in the Psychology of Sex", quotes the observations of

Dr.F.B.Robinson on this subject, as recorded in the New York State Medical Journal. He notes that when a stallion cohabits with a mare for the first time, after a short, vigorous coition, he is apt to fall down in a dead faint, which Robinson traces to brain anemia thus produced. He mentions one case of a mare falling dead immediately after. Young bulls frequently faint away after the first connection with a cow, and it is very common to observe a young bull so exhausted further to seminal loss that he sneaks off to a quiet corner and lies down for a couple of hours.

Dr.Melville Keith, M.D, The following is quoted from his work, "The Marriage Law":

" We tell you that at every emission of semen you are losing the food and the best portion of the (blood) corpuscles, inasmuch as every particle of semen which is ejected will be replaced by more taken from the blood. This is enough to convince you that when you are ejecting the semen which should stay in the body and become reabsorbed so as to go and form the oil for the joints, new muscles, the brain material, as well as every other part of the body, you are really destroying or throwing away your life. "`You eject the substance of the synovial fluid. You send forth, to gratify a moment's passion, the very material of which the brain is made. This is a fact which you will acknowledge when you consider that all this semen is the material of which all these substances are made and supplied, and when the semen is ejected you have selected the best part of the body to go out and become to you a useless inert mass, which can never be restored to you under any circumstances. It is lost and gone.

Then, the semen being out of the body, the sexual penalty comes apace. The penalty for this loss of semen is so far reaching and so concealed from the body of people of the present day that we
do not know the exact spot to look for it.

But we tell you, when you see paralysis, palsy,apoplexy, rheumatism, brain softening, bent shoulders and haggard face; when you observe a young old man and the dried up young lady, in all of these cases, and in dozens of others, you may set it down that there have been sexual losses and a waste of the bodily substance from the sexual orgasm.

"`You will see this penalty all around you, and there is no place where you may go but you will see the fruits of this sexual indulgence to excess. The penalty may be denied, and all these diseases may be attributed to every other cause under the sun, but you will be right in laying it at the proper place and that is to the sexual drain which has sapped the blood corpuscles of the victim before you. We assure you nothing can be so very enervating as this sexual excess, and any sexual mating is an excess, providing it is not for the purpose of having children. "`The penalty for the disobedience of this law is in the shortened lives and the increased amount of disease which are everywhere around us." The resemblance of the sexual orgasm to the epileptic attack has been noted by many authors.

The sudden withdrawal of calcium produced by the seminal discharge biochemically produces the tetany-like symptoms of the orgasm, which are so similar to those of the epileptic attack which usually follows it in those who are constitutionally predisposed. According to Acton, the sexual
orgasm resembles the epileptic attack both in its phenomena and its effects. The mental hebetude and physical prostration following the discharge of nerve force characteristic of an epileptic attack also follow the sexual orgasm. The latter profoundly affects the whole nervous system with such intensity that Acton says that "It is only mature individuals who can bear infrequent acts of copulation without more or less injury for procreation. In young persons all the vital powers should be conserved for growth and development." -- End of quote.

The above article throws light on medical opinion. Brahmacharya at the start is like a little plant sapling that needs to be tended, nurtured and attended to with great care and devotion till it grows into a large, mature tree. Only after it has reached this state can the cool shade, fresh air, rain and fruits that a tree contributes to the environment manifest. As a little plant sapling, there is little benefit or profit but the same sapling becomes a priceless tree when nurtured patiently.

The effects of abstaining from a life of masturbation would already be manifest in a person without his knowledge. It is again not very rational to compare ourselves with others and say - " He does not practice Brahmacharya but he is more capable and efficient than me". Each person has his strengths and limitations. It wouldn't make much sense if a horse compared itself to the elephant and said - " The elephant is stronger and more powerful than me"; nor can the elephant say - "The horse is faster and more agile than me". Each animal is a manifestation of power and energy but in different fronts.

Similarly, one's success in education or carreer in comparison with another make little sense. For every poor man, there are millions poorer and for every rich man there are many more who are richer. Our rate of success or failure at a given task is the net sum of innumerable factors. Lack of sufficiency of even a single factor sometimes leads to failure while a single brilliant idea sometimes leads to stupendous success in spite of limitations. What one should remember is that a life of Brahmacharya will improve and better a person's life in all fronts if carried out rightly and honestly. If there is a sensuous man wasting his vital fluid and yet strong, capable and intelligent the practice of Brahmacharya will make him even more stronger, more capable and much much more intelligent!

It is good to know that you lead a lifestyle devoid of masturbation and high on purity. Stick to your life of clean habits and focus on leading a life of Brahmacharya in thought, word and deed with adequate physical, intellectual and spiritual activity in the form of God-meditation. This is very important. Mere celibacy or abstinence is different from Brahmacharya. Sexual abstinence is only one part of Brahmacharya and not Brahmacharya itself. The sexual abstinence followed by a Brahmachari is more a by-product of Brahmacharya. A mere celibate is one who desists from sexual intercourse and nothing more. His mind may wander and harp on sensual desires and thoughts. This does not amount to Brahmacharya. A Brahmachari is a person who gives up all forms of sexual enjoyment in thought, word and deed with an aim of winning freedom from and raising above what is termed as the 'sex need' and succeeds in realizing his own self (Âtman or the soul) thus completing the very purpose of human existence. The particular way of life that is required to accomplish the above mentioned objective is called as 'Brahmacharya'.

There might not be much apparent difference between a beginner Brahmachari and a man not leading a life of Brahmacharya at the start. But over the years and decades, the changes at the physical, mental and karmic levels become exceedingly apparent bestowing him with the ability to excel in his respective field and so much to the point that the Brahmachari delves deeper into the real knowledge of his own self, God and creation resulting in evolution of the highest degree; the very purpose of the human life.

Remember the words - " The Brahmachari raises above and eventually becomes free of the sex need itself by establishing himself in the Âtmic or soul state". This is not a task small and sundry. It involves undoing and resetting the very fabric of acquired human nature that has ingrained itself into man through millions of past births in the animal form. It takes much time, efforts and devotion towards this mode of life along with the grace of God for one to reach this state. Till then, one has to guard, water and tend to the sapling and ensure that it grows into a full sized tree.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhanajay,

I want to thank you for your responses to other questioners...they have been excellent! I have a couple of questions...you mentioned in another response, to 'ease' into Brahmacharya, for a few days, then a few weeks, then a few months etc...do you still see benefit from part-time Brahmacharya...maybe a few months per year? I have been abstinent for a few weeks now, and have SO much energy that I do not sleep...I am still alert and energised. Is this common? Is it normal for a yogi to sleep only 2-3 hours per day?

Answer
Hello Dru,

Trust this finds you fine. Good to hear of your interest as regards Brahmacharya. Coming to the answers,

A life of Brahmacharya will give benefits and nothing but benefits to man or woman, immaterial of their age, cast, creed, marital status and any other external factor. If a man stays for a single day in a state of Brahmacharya in thought, word and deed he derives the benefit of that single day's virtue and purity, however small it might be. If he maintains the absolute state of purity for a week, weeks, months or years he derives the commensurate benefit that increases with time.

A person used to a life of sexuality will not be able to practice unbroken Brahmacharya all of a sudden. It is a divine and special mode of life that requires much change in the overall personality comprised of physical, mental and karmic elements. The grace of God and honest efforts are necessary for one to reach a stage where he can remain endlessly in the state and enjoy the immense benefits and power. Also, the bodily purification and cleansing of toxins that is required to make the mind and body fit for unbroken celibacy takes time, effort and consistent practice. Brief periods of illness sometimes manifest at the initial stages of Brahmacharya when the embedded toxins present within due to past karma surface in the course of purification. The Brahmachari has to brave all these odds and yet march on with determination if he wants to win the reward called unbroken Brahmacharya. Keeping the above fact in mind, it makes more sense to gradually increase the duration of Brahmacharya and finally achieve the unbroken state.

Is there any benefit from part-time Brahmacharya? As mentioned, Brahmacharya always has its benefits immaterial of the duration. The longer and more consistent Brahmacharya is, the greater and more pronounced are the benefits and power. If a person were to practice it for a few weeks or months he derives that much benefit as his efforts deserve. The benefits in terms of physical health and strength, mental calmness, emotional stability and increase in spiritual awareness proportionately increase with longer and longer durations of Brahmacharya and so much to the point that man gradually reaches a state where he will never be ready to loose his semen for the momentary excitement of sexual release that is followed by weakness, depression and emotional imbalance caused by the immense loss of Prâna as an aftermath of ejaculation. Once this state is reached where one is not ready to part with semen at any cost, it becomes all the more possible in taking concrete steps towards unbroken Brahmacharya; the gateway to the unfolding of all siddhis (divine powers) and finally self-realization in course of time.

What is very important is to ensure that adequate physical and intellectual activity coupled with God-meditation are practiced on a daily basis without fail. A life of Yoga with Prânayâma (as has been explained in past answers) if followed will accelerate progress to a great extent. Unbroken Brahmacharya comes very much into the reach of one established in Yoga with Prânayâma. Equally important is never letting lustful thoughts grow in the mind when they show their heads. One should not try to fight lustful thoughts but should instead displace these thoughts by replacing them with divine, virtuous and productive thoughts. If these points are ruthlessly enforced the state of unbroken Brahmacharya becomes very possible and reachable. This is the real, natural and default state of a human being. The sexual state is a state that is natural only at the time of copulation carried out for begetting a child and nothing more. People ignorantly extend this state to all domains of their life, thereby limiting their true potential, forgetting their divinity and immersing themselves in all sorts of physical, mental and emotional problems.

The conservation and transmutation of semen saves the body a mammoth amount of life energy. The initial stages of Brahmacharya do not involve resorption of semen but only involve non-production of the excessive amounts of semen that the body earlier had to generate. Since the loss has been stopped, the body correspondingly rests and reduces semen production. This rest that the body savors is of no mean magnitude but immense in proportion. It puts the body on the track where it starts restoring itself to perfect health. Sleep is a state where the body rejuvenates and refurbishes from stress and strain accrued while being awake . Since an enormous amount of energy is conserved through checking the loss of semen, the body is left fresh with much energy even after a days work, reducing the need for sleep and rest in the Yogi. For overall health and well being a Yogi is allowed not more than maximum of 7 hours of sleep at night. This duration may be lesser based on how much sleep each individual needs dictated by the intensity of his activity. Sleeping during the day when the Sun is up is to be avoided.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello There,

I just wanted to ask,
can a brahmachari with immense ''prana energy'' or ''Qi energy'',
cure diseases such as STD's or Aids?
& how long does a brahmachari would have to practice brahmacharya to attain those abilities if it is possible?

Answer

Hello Lee,

Good to receive your query. Coming to the answer,

From the subjective point of view (as regards to curing himself of such diseases), a life of Brahmacharya will gradually negate and throw out each and every toxin present within the physical, mental and causal bodies of man. The science of Yoga ascribes the cause of each and every disease or deviation from health to 'toxins' present within the system and inducted due to past negative karma. A life of Brahmacharya if carried out in thought, word and deed with constant God-meditation with an aim of realizing oneself puts man on to the track

leading to purification and finally perfection. A disease such as AIDS is again nothing but the manifestation of past negative karma in the physical body of man. A life of Yoga is the efficient path to achieve the removal of all past karma both positive and negative and thereby reach the 'Shuddhâtma sthithi' (pure soul state), whereupon one realizes himself and achieves complete enlightenment. Since removal of all irregularities and impurities are mandatory to reach the above state, the removal of all diseases including AIDS should come within the purview.

This however comes with a caveat. The 'Prârabdha karma' (karma which is mandatory to be worked out in this birth) cannot be delayed, denied or sidestepped. It represents those past actions of ours that are to be worked out through happiness or suffering (based on whether they are positive or negative) in this very birth without fail. If a man has much merit in his 'Prârabdha' say to the effect that he is destined to experience a life of luxury and wealth, he will experience this state of plenty, immaterial of whether he wants it or doesn't and to the extent of the weight of the past positive karma till it is fully expended. Similarly a man who has much demerit in his 'Prârabdha' say to the effect that he is destined to suffer from a deadly disease like AIDS for three decades will undergo pain & suffering for that period of time but not more. This is the precise reason why many saints and realized souls themselves were afflicted with a deadly disease or suffered a painful death in spite of their holiness (as in the case of Jesus). Past karma that is ripe for unfolding makes no exception and does not differentiate whether a man is a Yogi or a layman. That which is destined to be experienced by this body and mind in this existence will unfold immaterial of whether one wants it or doesn't. Only an advanced yogi who has the power to decipher the details of past karma stored in his 'Kârana Sharira' (causal body) through deep meditation in Samâdhi (super-conscious state) can get to know the extent of his positive and negative past karma and their results in the current existence.

From the objective point of view (as regards to curing others who have been afflicted with such diseases) a very advanced Yogi with 'Siddhis'(superhuman powers) to cure diseases will be able to cure the diseases of those people who are destined for a cure or in other words deserve to be relieved of the suffering. In other words these diseased people have reached the state where they have worked out the karma and are ready to get free from the problem. The karmic cycle like everything else in the cosmos is fully governed by the laws of creation and the laws of nature. Even super-normal powers or miraculous powers fall within the purview of the law of nature and are really not miracles in the real sense. Being outside the ability of the common man, these powers appear superhuman, while in reality, they are only a representation of the unfolding of the limitless powers that the 'Shuddhâtma' (pure soul) possesses. But even the highest powers that the yogi possesses that he puts into action using his Prâna are still within the purview of the universal laws of nature and hence these cannot be made use of to cure a person who has not yet worked out his 'Prârabdha' and is hence not destined to get cured. Such a person has to go through the suffering with no other option.

All the cases where we see or hear of great Yogis curing people of diseases are those where the afflicted person has worked out most of his bad karma or has worked them out to such an extent that he deserves to get cured shortly. An advanced yogi who has developed these powers first connects into the 'Kârana Sharira' (causal body) of the diseased person and learns of the cause and nature of the disease by knowing the past karma that has caused the disease in the first place. He then also becomes clear on whether the person is destined for a cure and if so the method of transferring health and vitality by negating the particular toxin through the transfer of Prâna. The Yogi acts as the medium in relieving the person of the malady in the divine cosmic dream and does not in reality remove the disease. He is more like an agent of God working on God's behalf. It is the Almighty Lord who cures the man of the disease in reality further to all past karma having being extinguished or deserving to be negated.

The length of time one has to immerse oneself in a life of Brahmacharya and Yoga to achieve such powers is very arbitrary and varies from one aspirant to the other depending upon innumerable factors such as one's evolutionary level and the time, honesty, thoroughness, devotion and effort one puts into a such a life of virtue. Most of the saints and supermen who have these powers are those who have never aspired for such powers but have been awarded the same by the Almighty with the view of reducing suffering in society. These powers have been found to be under the reach of only those people who use them selflessly for the benefit of mankind and not those who employ them for selfish/questionable purposes. Even in cases of selfless employment the Yogi works only under divine order and not on his personal whims and fancies.

There are other minor 'siddhis' or powers that come to an aspirant after many years of strict Yoga and unbroken Brahmacharya which give him a certain amount of superhuman ability but on a lesser dimension. These include thought reading, thought transference, distant healing, telepathy etc.. All these abilities are put into use using 'Prâna' which acts as the medium of transference of divine will.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir
Hope you are well...

I have been practicing Brahmacharya i.e no masturbation and conversion of lustful thoughts to divine(in my case)for the last 15 days.I have felt some changes in myself.I can now study with more concentration and lift heavier weights than before in the gym.I wish to know can this be the result of Brahmacharya?You have said in your previous answers that conversion of semen to ojas takes place after at least 6 months of strict Brahmacharya.I have been into Brahmacharya for only two weeks!

Secondly; I usually feel a tickling sensation inside the testicles 4-5 times a day since I have started observing Brahmacharya.What might be the reason?

Kaushal

Answer

Hello Kaushal,

Good to hear of your efforts at Brahmacharya. Keep up with the practice. Coming to the answers,

As explained in previous answers, a life devoid of sex, masturbation and lustful activity carried out at the physical, mental and spiritual levels with adequate and regular physical exercise, mental work and spiritual God-meditation on a daily basis helps man progress on the track of Brahmacharya. Further to a few weeks of unbroken Brahmacharya the body having being relieved of the vitality consuming task of producing semen rests itself with each passing day. This results in an increase in energy levels across all domains. This will explain the better mental concentration and physical energy at your disposal.

These initial periods of Brahmacharya represent the stage where the body first relaxes and

rests from constantly producing large volumes of semen that it earlier had to. Further to three months of unbroken Brahmacharya, the body reaches the next stage where it starts making use of the conserved semen into revitalize, refurbish and restore all internal organs and the brain of whatever repairable defects/degeneration they have accrued during one's lifetime. This stage after around six months of Brahmacharya mostly consists of restorative activity and a very small conversion of Rethas (semen) into Ojas (divine astral power). The body, still being busy with restoring itself to better health will not yet have shifted into the mode of completely transforming semen into Ojas. The duration of this stage depends on the damage/degeneration levels of the body. A person who has formerly lead a life high on seminal wastage and who has thus degenerated his internal organs to a greater degree will spend much time in this second stage as the regenerative work that is to be carried out is high in magnitude. A person who on the other hand has formerly lead a life low on seminal wastage and high on good health giving habits such as exercise will spend relatively lesser time in this second stage as the restoration work is lesser in volume.

If the practice of Brahmacharya is carried out unbroken and uninterrupted beyond this level the first two stages generally complete in a year to a year and a few months in case of the normal person with good general health and well being. It is only beyond this year or more of unbroken Brahmacharya that the third stage or real Brahmacharya in terms of increased abilities of the mind and spiritual progress due to sublimation of semen into Ojas starts on a large scale.

Since the first two stages mostly involve changes at the physical body level with the exception of a few mental changes, different people experience different sensations within their bodies. These sensations range from an increased sexual awareness, a feeling of heat from within, change in the body smell etc.. The tickling sensation you mention is only one among the numerous reactions of the body to its new found lifestyle.

Unbroken and long Brahmacharya can be carried out only with strict efforts in thought, word and deed and by the grace of the Almighty. Hence regular God-meditation is an important key to attain success.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
hello there,

I wanted to know; does taking (cold showers)
transmute semen into 'Ojas'?
& does cold showers relieve sexual tension?

Answer
Hello Jay,

Cold water baths or showers as regards to the Brahmachari serve the following purposes:

1. Cold water has the tendency to cool down the nerves and thus helps negate sexual desire and duress. Mind in the sexually charged state can be freed from the effect of lust to a large extent by a cold water bath.

2. Cold water has immense amount of Prâna (vital life energy) and the same gets transferred into the bather. This immediately drives out laziness, inertia, slumber and stupor the qualities that help promote lust thereby making the mind alert, active and dynamic.

3. Cold water can be applied to the entire body at the end of a day when tired or fatigued and then rubbed with a towel. This recharges the body with fresh Prânic energy derived from the cosmos and removes fatigue.

Cold water by itself does not convert semen into Ojas but is a means to reduce sexual currents.

A good technique for moderation is to have cold water baths every alternate day or when one gets troubled by lust. However, it is a better idea to gradually reduce the temperature of water for daily morning showers and not drastically use cold water all of a sudden as this shocks and chills the nerves. The temperature of water should be slowly reduced over a period of time and to one's withstanding ability. If one feels chills and extreme cold, it is an indication that the water temperature is beyond one's withstanding limit and needs to be warmed up a bit more. A bath should be refreshing and enjoyable and not chilling!

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello sir,

I have read all your articles and answers on the celibacy.

you have mentioned to avoid noon sleep. I like to know that wht is the reason behind it??

Thanks for sharing your experience & knowledge with us.

Answer

Hello Nikul,

Good to see of your interest as regards Brahmacharya. Coming to the answers,

Day and night are the two opposites nature has made with two different and important purposes.

Rising of the Sun represents life, dynamism, energy and movement. It signifies the heralding of a new day made by God for man to evolve further. All life on earth derives the energy required to sustain through the Sun and there would have been no life on earth without the Sun. Sunrise surcharges all animate and inanimate objects on the earth and sky with immense cosmic energy which is nothing but Prâna (life energy.) The solar energy thus generated is the chief source of Prâna for plants, animals and man to sustain themselves. Sunrise fills the entire cosmos with 'Sâthwic energy' (energy that supports purity) and 'Râjasic energy' (energy that supports activity). All processes within the human body right from digestion, assimilation, circulation and excretion including functioning of the brain occur due to the Prânic energy that the Sun gives. The food we eat is again a product of Prana. All plants yield fruits and vegetables using solar energy. These fruits or vegetables are then eaten by man or animals and the Prâna finds its way into the human system either directly or indirectly. The Prâna thus inducted through food which undergoes digestion followed by a seven stage process leads to the formation of Rethas (semen). Thus semen represents the seventh and last tissue element of life process at the gross level. It is the subtlest and most powerful form of Prâna in the gross bodily level capable of producing another life.

Now to understand why one mustn't sleep during day time, one has to also know the

properties governing night. Sunset followed by moon rise represents the end of a day and withdrawal of life energy. Birds automatically go back to their nests and retire for the day. Moon representing female energy, cools the atmosphere making it more conducive for plants, animals and man to rest, relax and recuperate from the toils of day. The advent of night is an indication for man to stop activity and rest. Moon rise increases the 'Tâmasic energy'(energy promoting inertia/inactivity) in the cosmos so as to help life forms retreat and rest. The energies prevalent at night are unsuitable for activity but have been created for rest and rejuvenation. Numerous biochemical, physiological, and psychological functions occur during sleep.

What happens if a man were to sleep for a few hours during the day? Firstly he indulges in an activity that is against nature. At a time when the energies in nature are fully conducive for activity, achievement and progress he immerses himself in something exactly the opposite. At a time when 'Sâthwic' & 'Râjasic energy' is predominant, he indulges in sleep which is 'Tâmasic'. At a time when nature has made it fully conducive for man to progress and evolve he does the exact opposite by immersing himself in slumber through sleep. This has serious repercussions at the physical, mental and karmic levels. Firstly, the mind and body having rested during the course of the day become less prone to sleep at night which is actually the correct time to rest. A man who sleeps during day time cannot get deep and dreamless sleep that is required for revitalization and detoxification of the body at night. On the other hand a man who has not slept during the day will naturally be more fatigued and tired by night and thus synchronizes with nature through deep sleep.

By not sleeping well at night, various bodily hormones (such as Melatonin) and secretions necessary to detoxify, refresh and revitalize the body with health that are produced only during deep night sleep do not get secreted. The non-release of these hormones results in health disorders and rapid ageing over the course of time leading to ill-health. People who sleep during the day and thus suffer from lack of deep sleep at night are prone to irritation, agitation, lust, anger and other negative emotions. Sleep disorders such as insomnia and sleep apnea manifest in many. By going against nature, man creates an imbalance within his own self for which he has to pay a penalty.

From the angle of Brahmacharya, people who sleep during the day and thus remain awake at night become unfit for a life of virtue and purity. They cannot hold their semen beyond a certain period. The energies prevalent at night are meant for man to rest in deep sleep. Instead, if man were to be awake, these energies evoke lustful and sexual undercurrents within a person causing the mind to wander over sexual objects. This will eventually result in frequent wet dreams. The person becomes more prone to lust attacks and finds himself constantly being hammered by lustful thoughts even the day after.

Also the best health benefits accrue further to sleeping in a pitch dark room at night without any light. Among the various health giving hormones released at night the smallest amount of light for example prevents the release of the hormone Melatonin which is ideally released from the Pineal gland in the brain between 2.00-3.00 A.M when man is deep in sleep. For this reason, Melatonin is also called as the 'Hormone of darkness'. The hormone Melatonin has been known to act as an active ingredient in the prevention of cancer, immune disorders, cardiovascular diseases, depression, sleep disorders, delirium, infertility, headaches, gallbladder stones, obesity and mood swings including protection from radiation. The slightest amount of light however prevents this hormone from getting released into the blood stream and hence the need for total darkness. There are numerous other health giving hormones which get released only during deep night sleep and not otherwise.

The correct way of ensuring a healthy lifestyle is to go to bed no longer than 9.30 P.M and wake up before Sunrise while still dark. Brahmacharya again becomes beyond the reach of a man who stays in bed beyond Sunrise. This period before Sunrise is highly conducive for the

Brahmachari wanting to meditate and evolve spiritually. It a time which is neither day nor night but in between and hence promotes the meditative state which is beyond duality.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

When does the sexual impulse get activated in a man? I mean at what age? For example, consider four adolescents who start masturbating at the age of 13, 15, 17 and 19. How much spiritual progress would each have accrued till their respective ages. Also, if all of them engage in regular masturbation for an equal period of time (say 5 year), will the mental and physical degeneration be same for all? Also, if they now decide to lead a life of celibacy (after 5 years of sexual activity), which adolescent will be successful quickest?

Thank you,
Amit

Answer
Hello Amit,

Trust this finds you keeping well. Coming to the answers,

The manifestation of sexual energy starts in a person at the onset of puberty, whenever that happens. This may vary from person to person. In men this generally occurs between the ages 13-16. Till this period, Prâna (vital energy) that is produced is locked in within the system to ensure complete growth and development of the body and the brain of the child. This shows the importance and significance of the power of vital energy. Even nature dams and conserves this great power during the first few years of the development of the child to ensure complete and thorough growth of the basic physical body and brain system. Once this development has reached a certain level, puberty occurs and the adolescent person becomes capable of the act of reproduction.

Spiritual progress in a person depends on the evolutionary level already reached by the soul in its past birth. We must remember that birth and death are only a change in the body and circumstances the same embodied soul finds itself in. Just as a man casts away his old clothes and wears new clothes, the soul casts away its worn out body and takes birth in a new body to continue with its evolution. One might ask the question, "Then why do young children or young adults with bodies that are in good condition die? In cases where a young child or person dies the particular circumstance and setup the soul found itself in was already worn out and unfit for its further progress and evolution and in working out its karma. Whatever degree of evolution was possible for the particular soul in that particular existence has already been achieved. It has no chance to progress further in this setup. By circumstance, we here mean its upbringing, parents, society, state of life, overall conditions of existence etc.. So the embodied soul gives up the present body and circumstances and goes in search of another body in another circumstance which will then offer it the required conditions necessary for its further evolution. This is what is called as death and birth. To the soul, these are as trivial as discarding one's old and worn out clothes and wearing new clothes.

The earlier a person starts masturbating, the faster will be the degeneration and decay. The question of the actual age when puberty onsets does not matter as masturbation starts only after puberty and not before. If people of all the age groups mentioned above masturbate equally for a period of five years, all of them will degenerate more or less to the same extent. However, those who start masturbating later have a somewhat lesser degree of debility as compared to those who start it right at the onset of puberty. This is so because the body has been given a longer time to grow, develop and fully form during the growing years (men grow up to the age 21) without the wastage of semen. In the same way, the person who started masturbation very late has a higher chance of recovery in terms of time.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

hello ,
i have read much about sexual abstinence and like the idea of it . I am wondering if talking to girls would result in a loss of energy . i know this sounds stupid but sometimes i kind of get turned on by talking to them sometimes subconciously . i really dont wish to because the only reason i talk to them is for studies and general friendship. i have been thinking if i should cut out all connections to girls. i am 18 years old guy. please advice, thanks .

Answer

Hello Andrian,

Hope you are doing good. Coming to the answers,

While the act of talking to a member of the opposite sex by itself is in no way wrong the beginner Brahmachari should remember that his past tendencies generated by past karma position him in a state where even innocent and honorable contact carried out with a well meaning intention often ends in lust. Lust and desire are tricksters of the highest order. Lust has the uncanny ability of showing its head from the most innocent of contact. It is in the nature of lust to creep into situations where one might think there is little chance for lust to flower.

Again it is not lust itself which is the cause behind its appearance but the ignorance around the Jivâtma (embodied soul) that makes the lower self susceptible to lust. The individual embodied soul having fallen from its lofty state of matchless purity and bliss tends to run after anything and everything that appears to promise some degree of pleasure. Not having realized that desire and lust always end in pain, the embodied soul tries to carve out sexual situations from perfectly normal and honorable situations. For this reason, a Brahmachari wishing to evolve through Brahmacharya and become all powerful would do well in maintaining brief and limited contact with members of the opposite sex, restricting it to necessity and nothing more.

Relationships such as 'friendship' with members of the opposite gender turn into nothing more than disguised relationships with sexual intentions. This is so because at the innate level, the very first intention behind approaching the woman was fueled with lust and nothing else. If a man or woman were to have perfect and ideal love for another as the 'soul' and nothing more there would have been no danger from sexuality. But how many people can relate to another person at the 'soul level'? How many people can view the other as not the body, mind, intellect or consciousness but only as a soul? It is a task totally beyond the ability of society in general. Most attempts at 'friendship' are intentions of sexuality disguised

behind the term 'friendship'.

Can the man who claims he is looking just at 'friendship' be interested in befriending a woman who is disfigured? An invalid woman without hands or legs? A woman deep in the grip of a cancerous disease with pus oozing out of her body, teeth rotting, hair gone and flesh dried to the bone?...

Similarly, would a woman claiming genuine love & friendship unto death with a man she knows be interested in continuing the friendship if the man lost all his money, his job, his strength, his good looks, his high-powered sports car and became wheelchair ridden being a victim of third degree burns with his face and body burnt to extreme ugliness in an unfortunate accident? The lady who had claimed of undying love, the lady who had written love letters terming each other as 'soul mates', the same lady who had said "I will love you and be there for you even if death do us apart" would be busy changing her cellphone number so the unfortunate man doesn't ever get in touch with her again!

This is always the result of looking at another person with a selfish, dishonorable and covetous intention. Most of the 'relationships' that exist fall into this category. People disguise their real & selfish intentions behind the words -- 'love', 'friendship','relationship' etc.. All these relationships are nothing more but informal contracts for the benefits of wealth, sex, power, name or position. Such acts of falsity are a disgrace to the real meaning behind the term friendship or relationship. Why indulge in such frivolous contact? A sensible man would do well in staying clear of these falsities of the external world and instead spend his time and efforts at achieving something more concrete and of substance.

If the man could look at a lady at the 'soul level' he would feel the same love for the most beautiful woman and for the above mentioned diseased woman emitting unbearable stench... If the lady could look at a man at the 'soul level' she would feel no difference in her love for the man, both before the accident and later...

The self-realized man or woman of absolute perfection perceives each and every other person as the 'soul' -- The manifestation of the Almighty. He sees himself in all others and all others in his own self. To him, doing good to another is doing good to himself. Doing the slightest harm to another is causing that much harm to his own self; for the underlying principle is that all souls are nothing but the Almighty. This is called as being established in the 'soul state'. Such a man would be unaffected by the condition of the bodies of both the beautiful and the diseased woman for he never looked at them as 'bodies' in the first place. His perspective was something higher and of immense substance right from the very beginning. This qualifies as the truest form of love or friendship, for the basis of love is beyond that of petty and temporary things such as the promise of a beautiful body which will decay with time or wealth which will eventually desert man only to leave him in pain. It thus follows that only the self-realized man becomes capable of infinite and boundless love in the universal sense.

Scriptures cutting across religions viz. The Bhagavad-Gita, The Bible, The Quraan and many more point out that such a man, further to having reached the 'self-realized state', as a reward for his efforts attains to incomparable and infinite bliss forever, a million times more pleasurable than the most intense sexual orgasm. This state of infinite bliss and pleasure is in reality the default state of the soul. It is the state which we have all forgotten through degeneration into matter (The Body). It is the state that has been lost due to the soul getting embodied in the physical and mental bodies due to karma. If one has to reclaim this original state, one has to undo all the negative and positive karma that lead him to the degenerated state and not do any new karma that would bind him to this state.

The enlightened Brahmachari after attaining self-realization see's no difference between an

insect, a dog a cow and a beautiful woman. To him, all are manifestations of the Almighty Lord and hence as dear to him as he himself. The external dress worn by the soul in the form of the body of an insect, the body of a dog, the body of a cow or the body of a beautiful lady are of no value to him. He is established in reality through realization of the fact that all these bodies will one day age, die, decompose and vanish. Only the soul remains, for the soul is nothing but the Almighty Lord and it is the only thing of substance. Hence he sees all living creatures and non-living things as an essential part of he himself in terms of the absolute reality of the soul.

This is the ultimate state that Brahmacharya finally leads to -- Self-realization. This is the correct reason why one must follow a life of Brahmacharya with God-meditation. This is the exact reason why self-realization is the highest and most superior of achievements of this human birth. There is nothing more that man needs to do after having reached this state. For the self-realized man the very purpose of the human existence is over and done with. He is freed forever from the cycles of births and deaths on earth and merges into union with the Almighty, residing forever in incomparable bliss.

Till such a state is reached, man cannot view another as the 'soul' in the true sense. There will always be some amount of bodily identification even in the very advanced Yogi who has not yet attained to self-realization. There will always be a chance that he views another as the body with a selfish motive and hence a chance for fall from his state of Brahmacharya. For this reason, a Brahmachari must maintain as little contact as possible with people in general and members of the opposite sex in particular.

The answer to the question posed has been extended and elaborated in detail with a view of enlightening readers about life, self-realization and the significance of Brahmacharya.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I was practicing meditation yesterday and I had a massive erection and accidently looked at my penis and rubbed my underwear against it and my trousers, which caused a discharge. I feel terribly guilty, as I was coming up nearly two years no discharge in the waking state- will I have to start from scratch again?

Answer

Dear Sanj,

The episode that you describe is generally a result of past karma unfolding and working itself out. When the seeds of very strong sexual 'Vâsanâs' dating back to many previous births start to surface while being vacated, they manifest the quality and nature of the action that they represent. The surfacing of past karma during the course of its evacuation is a process that is inevitable and unavoidable in each and every aspirant. Depending on the nature of the past karma embedded in the causal body, different people experience different kinds of occurance.

The discharge of semen, either voluntary or involuntary in the waking or the dream state further to sexual thoughts amounts to a break in the 12 year cycle. However, what one needs to remember is that unbroken and uninterrupted Brahmacharya is impossible without the evacuation of embedded past 'Vâsanâs'. This loss of semen further to stimulation was necessary in the karmic cycle to make you realize the fact that more stringency and efforts

are required from your side as regards to keeping the mind free from contemplating on sexual thoughts. It was necessary to take you a step closer in realizing the pain and distress that comes from sexuality and the bliss and life that comes through continence. An important fact unknown to most people is that Rethas (semen) gets into the 'ejaculatory mode' even through fantasy or sexual contemplation without ejaculation. Each and every time sexual thoughts are let to flower and develop the 'Ojas' that the Brahmachari has conserved reverses into Rethas (semen) in the ejaculatory mode and becomes sexual in nature. Once 'Ojas' reaches this state, it has to be thrown out. There is no other alternative. Rethas (semen) which is being produced by the body can be converted to 'Ojas' through conservation and transmutation but the 'Ojas' which is thus produced, if reversed back into Rethas (semen) through sexual fantasy cannot be re-converted to 'Ojas'. It is a unidirectional process and not bidirectional. Suppose a man spends a few minutes each day fantasizing on the opposite sex and but does not ejaculate or masturbate, a certain percentage of his 'Ojas' reverts back to Rethas. But he has not masturbated or ejaculated, so this reconverted Rethas stays as physical semen. After a few more days or weeks of continued sexual fantasy, more and more 'Ojas' reverts to the Rethas state, a little at each fantasy. Once this volume of degenerated 'Ojas' that has been reverted to the Rethas state reaches a certain volume, the body expels it through a wet dream or even an ejaculation in the wakeful state through some form of physical stimulation.

The reason behind the process of transmutation being unidirectional is that 'Prâna' that semen is surcharged with gets dissipated with each and every sexual fantasy. Each and every time man contemplates on the opposite sex with sexual intentions, 'Prâna' (vital life energy) that semen has been surcharged with dissipates and escapes from the fluid. Further to being sapped of its life energy, the fluid called semen becomes a lifeless and dead fluid of little use to the body. The body now recognizes it as a waste product and expels it at the earliest. This is the reason semen that is produced through the digestive process can be transmuted to 'Ojas' whereas 'Ojas' that degenerates back into Rethas further to sexual fantasy cannot be sublimated. It can only be thrown out.

The nature of the mind itself is thought. Sexual thoughts arise and appear due to ignorance around the soul accrued through past karma. So one need not worry much on the appearance of a sexual thought. What is very important is to immediately displace these sexual thoughts and replace them with an opposite and constructive thought. This is where most people err. Instead of displacing sexual thoughts by replacing them with opposite thoughts by diverting the mind on some constructive thought pattern or activity, people try to fight and wrestle with sexual thoughts head on. They try to convert sexual thoughts into pure thoughts which is impossible. This is like trying to make the fire radiate cold. The nature of fire is heat. Heat and fire go together. Can anyone succeed in parting heat from fire and succeed in making fire radiate cold? Impossible. Sexual thoughts are exactly alike. One cannot fight them and try to find some semblance of virtue within a sexual thought. If wants to get rid of the thought, one should replace the entire chain of these thoughts with an opposite chain of constructive and virtuous thoughts. This can be accomplished through constructive activity and contemplation on God and by no other means.

This is what a successful Brahmachari does. It is not that through Brahmacharya he becomes free from sexual thoughts all of a sudden right from the start. As long as past 'Vâsanâs' or tendencies that have been formed through past karma have not been fully cleansed, sexual thoughts show their heads every now and then when previous karma unfolds. There is no need to worry or fear when this happens. What is very important is to immediately delete these thoughts by repleting the mind with opposite thoughts. If one does not do this and instead continues to fantasize or wrestle with these thoughts, he will be fighting a losing battle. There need be no doubt about this. Sexual desire is a product of 'Mâya' or the illusive power of creation. One cannot fight 'Maya' through the reason or rationality of intellect. 'Maya' can only be displaced by replacing it with 'Vidya' (knowledge of the self). Hence the

need to keep the mind free from situations that generate sexual thoughts and anchor it to God.

Coming to the break that you experienced, worry not about the happening and do not get depressed. What has happened has happened and is over. You have repented for the break and have realized the mistake. This is very important. Never repeat the mistake again. Lust has the uncanny ability to surface out of nowhere and take hold of situations. It fools and defeats the most clever and wise of men without a moments notice. Again it is nowhere but within our own psyche and imagination. Within our own past actions and tendencies. It is not the woman who is dangerous to a Brahmachari but dangerous is his perspective towards the woman. If one strives to look at all women as 'souls'- The manifestation of God, discarding the external body, Brahmacharya becomes very easy. It may not be easy at the start but becomes easier with constant efforts, prayer to God and his grace. Hence none are to be blamed for failure but we ourselves. Take it as a learning experience and continue your efforts with more zeal and fervor.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir
Today I have completed 1 month of Brahmacharya; which involves no loss of semen either in waking or dreaming state. I have a few questions to ask you:
a)I wear a 'kaupin' like undergarment at night which is usually used to support the back during gym exercises.It is quite tight on the genitals.Due to it I have been able to stop night discharges.Is it safe to wear?

b)Though my Brahmacharya is perfect physically, but I am ashamed to admit I had few lustful thoughts during the last month? Is my practice of Brahmacharya broken? Can night emissions(not in my case) and rare lustful thoughts(very much in my case!)destroy our commitment to celibacy for 12 years?

c)And last, I have not taken a Brahmacharya vow before any guru or any spiritual leader.Devdutt(Bhishma)was known to shout out his Brahmacharya vow to the world.In my case no one knows about my practice except me.Is this why I have not felt any significant changes in my body? Is it necessary to take a vow before any guru or in a temple etc.?

Thanks in advance..

Answer
Hello Kaushal,

Good to hear of your efforts at Brahmacharya. Coming to the answers,

1. A Brahmachari should NOT wear any undergarment such as a brief, supporter or kaupin at night while going to sleep. The penis and testicles being in a state of compression and held tight during the course of the day should be allowed to relax and rest at night by letting them free and loose from the grip of any undergarment. This ensures that the scrotal skin and the penile skin are able to rest, breathe and revitalize themselves and adequate amount of blood freely flows into the genital area. Also during REM (Rapid Eye Movement sleep - involving random movement of the eyes during sleep) which occupies a period of close to an

hour and half to two hours the penis naturally gets into a state of erection. This is a healthy mechanism of the body that ensures that the penis is pumped with rich oxygenated blood for revitalization. This erection is not sexual in nature or a result of sexual currents but a healthy body mechanism to ensure health of the genital region. Depending on the bodily function, it is common for a normal healthy male to experience between two to five such erections unconsciously while being asleep with no sexual thoughts. Sometimes these erections extend up to early morning just before one wakes up. Since wearing an undergarment prevents the penis from getting erect due to constriction of blood flow, one should not wear an undergarment while sleeping at night.

2. As explained in the previous answer, sexual thoughts surface with an intensity dependent on the past tendencies stored on the causal body due to past sexual karma. With increase in the duration and honesty of true Brahmacharya, these thoughts gradually lessen over a period of time and finally taper off when the aspirant reaches a high state of spirituality further to cleansing of karma after a few years of honest Brahmacharya. One need not worry or become depressed at the advent of sexual thoughts but what is very important is to ensure that these thoughts are not allowed to grow and flower into desire and lust. At the slightest hint of a sexual thought arising, one should displace these sexual thoughts and replace them with the opposite thoughts of virtue, purity and constructive activity. The key is to immediately divert the mind away from such thoughts and bring it back into the realm of opposite thoughts. Sexual thoughts if let to flower and grow blossom into desire, lust and fantasy finally ending in a wet dream.

3. There is no better guru or master one can have in Brahmacharya than the Almighty Lord. It is only through his grace that one even gets to hear the word 'Brahmacharya' and then the mind to try and practice such an austere mode of life. The very fact that a person is striving towards Brahmacharya is an indication that the Almighty Lord has willed the person to get established in this divine mode of life; for progress in Brahmacharya is impossible with mere human effort. It requires God's grace, his will and his blessings. The best way to avail of his guidance and blessings is to wholeheartedly surrender to him with devotion, love and commitment through constant god thought, prayer and meditation. If the intentions and desire of the Brahmachari to get established in unbroken Brahmacharya are sincere and genuine, God undoubtedly extends his helping hand and guides the aspirant.

It is advised to keep the practice of Brahmacharya a secret. Brahmacharya being a divine and virtuous mode of life is of a sacred nature and not the kind of a topic which is to be shared or talked about with all and sundry. A successful celibate always practices Brahmacharya in secret and keeps it as a divine relationship between him and God. It is only an unwise man who boasts or talks about his Brahmacharya with people and this will undoubtedly end in a break.

The great saints and masters who advocated Brahmacharya were self-realized souls who had already gone through the tough and rigorous discipline of achieving absolute and unbroken Brahmacharya beyond twelve years and sometimes many decades. They had accomplished the very goal of Brahmacharya - self realization and were beyond the effects of lust or desire forever. The story goes that Lord Jesus himself had disappeared from the view of the world for a period of close to 18 years before he gained recognition, name and fame as the Jesus known today. No one knew of his whereabouts and activities during those eighteen years. This period was nothing but a state of withdrawal from people and the mundane illusions of life to concentrate and focus on a life of austerity, discipline, meditation and Brahmacharya. It is only after he reached the supreme state of self-realization that Jesus wisely decided to come forward and work for uplifting mankind.

Same was the case with Bhishma. Known as a Brahmachari of unquestionable caliber, Bhishma had achieved a very supreme state of Brahmacharya and spirituality in his previous

births much before he was born as Bhishma. His advancement was to such a degree that there were no sexual tendencies lodged within right from birth. He thus became capable of advocating Brahmacharya without the fear of falling and with courage intended with a well wishing perspective.

Till one reaches the supreme state of self-realization through Brahmacharya, the practice should be kept a secret and away from the prying instincts of people.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir
Brahmacharya;as we all know is the key to self realization.Therefore,to keep up Brahmacharya and attain knowledge of self soon,I practice sirsasana,paschimottanasana,nadi shodhan pranayama,meditation on the trikuti(including mental japa of Ram-naam),'self inquiry'type meditation;as taught by Ramana Maharishi.
I request you to please add some more techniques to the above if you think there is a need to.
Will I be able to maintain my Brahmacharya by using the above techniques daily?I had a wet dream last night,after practicing Brahmacharya for 1 month and 3 days.Will these techniques help me overcome wet dreams soon?
Thanks in advance..

P.S:- I hope that me asking you so many questions doesn't bother you.I am a beginner and have many doubts regarding the science of self realization.

Answer
Hello Kaushal,

The regular yogic practices of Âsana, Prânayâma and meditation are of much use to the Brahmachari wishing progress in the spiritual path of realizing himself. However, most people forget to strictly practice the Yama-Niyamas of Yoga. The principle of Ahimsa (non-violence) towards all plants and animals, the practice of truth in speech, non-stealing or non-acquisition of objects, titles or positions that do not belong to oneself and non-possessiveness (me, mine concept) regarding worldly objects and ego related emotions is very important if success is desired in unbroken Brahmacharya.

Most people straight away expect to achieve unbroken Brahmacharya, merely trying to win over the sex impulse whilst leading a life that may be high on himsa (violence), speaking the untruth, accepting gifts or grabbing things that come for free and cultivating the tendency of possessiveness. These traits are always accompanied by the sister traits of passion, anger, attachment, greed, arrogance and jealousy. Merely trying to subvert the sex temptation in the midst of a life high on such traits is like trying to blow out a fire that is constantly being fed with fuel. Brahmacharya is not merely winning freedom from the sex impulse alone but is of a much wider dimension. True Brahmacharya is restraint of negative emotions in all domains and finally achieving freedom from such negativity. Hence a Brahmachari wishing true progress should work at becoming a better human being in all fronts along with rising above the sex plane. This automatically makes annihilation of sexual urges a very natural process.

On a parallel is the practice of Niyama. One should strive at maintaining 'shaucha' or cleanliness. Cleanliness here isn't limited to external body cleanliness. Equally important if not more is maintaining a clean and pure mind and not letting external factors and circumstances alter this pure state. With shaucha being established, it becomes easy to maintain 'Santosha' or gladness. A Brahmachari should develop the attitude of being content and glad with what is provided by the Almighty to sustain himself and focus his energies into a life high on God-thought and meditation. The underlying principle is to make God as the source of happiness and not external objects or sensations. Along with this it is important to practice austerities such as waking up much before sunrise followed by a bath and meditation, not over-eating, practicing clean habits and being virtuous and pious. The study of scriptures related to self-realization such as the Bhagavad-Gita and surrender to God form the important requirements necessary for spiritual progress.

Regular and sustained practice of such a life will slowly aid cleansing of past Vâsanâs. All good things take time to fructify and so is spiritual progress and Brahmacharya. A good Brahmachari is always patient, tenacious, determined and sincere in his practices to realize God. A good Brahmachari never worries about siddhis/powers or results in terms of quantity or time but keeps himself intent on God-thought through 'Bhakthi' (devotion). If our efforts are genuine and consistent the Great and all merciful Lord will always reciprocate with love and understanding, guiding the Yogi in the right direction.

This is as much as the aspirant can do. His sincere, honest and truthful efforts are as much as he can indulge in. The results of Brahmacharya and success are always bestowed by the Almighty. Success is not something which is in our hands but rests with God alone. Ours is to try and persevere without giving in and without giving up. One's attitude and action must be - "O Lord, I shall try to the best of my ability to honestly practice the divine science of Brahmacharya with the aim of realizing myself and thereby realizing you. Kindly guide me and help me achieve success in this endeavor. Let me not become a victim of Mâya and loose sight of the aim. There is nothing more important to me than achieving self-realization through Brahmacharya". Such a perspective is the best path to progress.

If one is following the above mentioned lifestyle with an attitude of sincerity and devotion, he need not worry or fear of wet dreams. Wet dreams will gradually lessen in frequency and finally taper away. One needs to fear only when there has been a lacuna in his efforts while being awake. If the efforts while being awake at maintaining clean thoughts and actions is adequate, wet dreams have no other go but to reduce eventually as the sub-conscious mind gets free from such thoughts. As and when strong Vâsanâs (past tendencies) in the causal body start reducing, wet dreams will correspondingly reduce.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I have been practicing celibacy for the past 2 months.Now my college will open after the vacation. I request you to please tell me some way to keep my mind unpolluted from lustful talks of my college friends.

Secondly,in my vacations, I had connected to the ISKCON people near my home to gather more knowledge about spirituality and Brahmacharya.They told me that it is impossible to practice Brahmacharya in this present age of Kali, and the pranayama and asanas cannot liberate anyone.They told me to just chant the Hare Krishna Maha Mantra.Do you think I should trust them to guide me properly?I think they are themselves illusioned. After all

Brahmacharis like Swami Sivananda,Vivekananda and Ramakrishna Paramhansa existed in the Kali Yuga.

Answer
Hello Arjun,

Good to hear of your interest as regards Brahmacharya. Coming to the answers,

One should first decide which is more important to him or her; being popular and in stride with peer groups in college/school or getting established in Brahmacharya and savoring the bliss, character, strength and greatness that comes further to a life of Brahmacharya. The presence of one generally acts as an impediment to the other. A student who spends much time talking and thinking about sex/women and associates himself with tobacco, alcohol, parties and idle talk with his friends becomes unfit to practice Brahmacharya. Similarly, a person devoted to a life of Brahmacharya finds no interest with such associations. Such a Brahmachari is polite and amicable with the most characterless of his friends but limits his contact and interactions to the minimum and out of necessity. Just as the wanton and wayward man is wedded to his life of sexuality, the Brahmachari is wedded to his life of purity. This awareness is very important and necessary. A Brahmachari should not waste his time and energy trying to broadcast the practice of Brahmacharya among his friends but should avoid unfavorable company and make it clear to the few remaining friends of his lack of interest as regards topics of sexuality. Once people realize of the intentions and firmness behind such a resolve, things start falling into place.

The correct way to stay free from being polluted by lusty talk is to avoid such company. It is a task beyond possibility for a beginner Brahmachari to be in the presence of wrong company and yet maintain purity. Hence one's contact with friends must be limited.

Prânayâma and Âsana in a life of Yoga are time tested and efficient methods that help a person achieve purity and progress in Brahmacharya. These have been, are and will always be applicable in achieving spiritual progress and efficient evolution. Just as the rays of the Sun do not become dark because someone says so the efficacy of Yogic practices does not change with time, place and circumstance by someone's statement or non-statement.

Let those who think on the contrary remember the words of Lord Krishna in the Bhagavad-Gita which has been intended for the present age--Kali Yuga :-

" Yogasthaha kuru karmaani sangam tyakthva Dhananjaya |
Siddha Asiddhayoho samo bhuthva, Samathvam Yoga Uchyathey" ||
- Chapter II/verse 48 - The Bhagavad-Gita

| " O Dhananjaya (Arjuna), forsaking attachment to the fruits of your actions, thou indulge in Yoga. Accepting success and failure with an equal vision, this evenness of mind is called Yoga" |

Just as adequate exercise aids in promoting good health when combined with healthy food, the practice of Yoga aids the Brahmachari when combined with God-devotion and meditation.

Lead a life of Brahmacharya and Yoga with devotion and love to God, following which the Lord eventually makes the path easier and free from obstacles.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay,

I have kept myself deeply engaged in work and have found it effective in helping to control my mind and preventing the formation of lustful thoughts. I allow myself to indulge in 1/2 hr of watching television at the end of a tough day as a way to de-stress. It does not seem to cause many problems (ie I can go several months without any seminal emission), but I've noticed that if I allow myself to indulge in sense experience for several hours (e.g. watching tv for several hours, etc.) then my mind will wander and subconsciously sexual thoughts may form. When these thoughts add up, overt sexual thoughts come to the surface.

I have 2 questions:
1) Although this question has been asked before, I have not found any way to deal with sexual thoughts when they definitely seize the mind. Fighting the thoughts, displacing it with positive thoughts, reasoning with it, trying to sublimate it, etc. only seem to intensify the thoughts. I have found the lesser of 2 evils to be to allow a voluntary emission to purge the thoughts (and start all over again) rather than to burn with desire and allow these thoughts to reproduce (even if fighting it may build will power). Please tell me frankly if anything can be done to remove these thoughts, or is the conclusion inevitable?

2) Obviously preventing the formation of these thoughts is much better than having to deal with them when they arise. I am trying to understand the right way to prevent them while living in a world of sense experience. I have likened the process to how we save and spend money. When I engage in meditation and spiritual practice I am storing up positive energy and when I engage in sense eperience I am using up that store so that if I indulge too much (beyond what I've stored), then sexual thoughts will arise. Can you confirm if this is the right way to view the matter? Am I correct in believing that If I engage strictly in meditation for many months, a few hours of sense experience should have little effect?

I am trying to understand the whole science behind this process, as extreme measures such as avoiding all sense experience is not practical for me. I need to very carefully regulate how much meditation I do and how much I allow myself to 'live in the world'. I appreciate any help you can offer.
Thank you,
John

Answer
Hello John,

Trust this finds you keeping well. Coming to the answers,

A1: It is impossible to reason, rationalize, analyze or convert sexual thoughts into pure thoughts. Just as the nature of water is moistness, the nature of a sexual thought is desire, lust and agitation. There is no other way but to be very strict in not letting sexual thoughts grow bigger when they arise. A Brahmachari must try his level best to always prevent getting involved in any kind of a situation that will let sexual thoughts flower. If watching certain kinds of programs in the T.V, internet a magazine or a book seem to be stirring up these thoughts, one will have to ruthlessly prevent oneself from further indulgence in such activity. The smallest indulgence in such activity or continuing it whilst being stirred sexually will eventually take one deeper and deeper down the slippery slope. This is the mistake most people make while practicing Brahmacharya. They try to convince themselves that a little deviation won't hurt. They fool themselves with an auto suggestion that they will draw a line and not cross it. What is the basis of demarcation? Lust is lust in all forms, however minute, insignificant and petty. The act of looking at a fully clothed woman with a sexual intention even in an apparently innocent T.V program will always lead to the next step -- fantasy followed by imagination at a more intimate level. This act of sexual contemplation

automatically results in 'new sexual karma' resulting in 'new Vâsanâs' or tendencies within the causal body. These newly formed tendencies add to the already existing tendencies that the Brahmachari is struggling hard to remove making his task that much tougher. Within a short span of time, such Vâsanâs reach a level where there will be a voluntary or involuntary loss and Brahmacharya is broken in totality. It is not the woman or the act of looking at the woman that is wrong. What is wrong is one's own perspective in the look. It is the sexual intent behind the look that is wrong. Hence till one reaches a state where one is capable of looking at a lady without the slightest trace of sexuality but only as a soul, one should stay clear of all unnecessary contact through sight or talk. Such a state becomes available only to one who is self-realized and is beyond the fetters of sexuality forever.

If sexual thoughts are intensifying in spite of efforts, it is an indication that there is much suppression or repression. Brahmacharya cannot succeed through suppression. One should always remind oneself of the falsity behind the apparent physical beauty of a woman. If the sight or thought of a woman is troubling, let one think of how the same woman will look under her skin. Minus the hair and minus skin the human body has the very disagreeable smell of raw blood and flesh. It appears exactly like the cut up carcass of an animal at the butchers. Human skin and hair add a 'desirable' dimension to a body which is very similar to the texture of the body of a goat or a lamb. This is the work of 'Mâya' the illusive power of creation. This is a body that is filled with foul smelling excrement, urine, blood, pus, phlegm and other secretions which one would shun away from at all occasions. Even the flesh under the skin smells bad. Try smelling an open wound or cut on the body, the smell of blood and flesh is very repulsive. A man who is fantasizing on the body of a woman is fantasizing on nothing but a flesh bag filled with excreta, urine, pus and phlegm. A man imagining physical intimacy with a woman is getting intimate with a bag full of such waste. And a man wasting his divine and precious vital fluid on a woman is wasting all the strength, greatness, glory and power that nature has bestowed on him and that which he has built with great effort over many births on this bag of waste products. On this well disguised, well covered bag of evil smelling flesh stuffed with stool.

Where is the beauty when a woman wakes up in the morning with bad breath? Where did the beauty of a girl in her teens vanish soon after she bore a child or two? Why do people wishing to impress the opposite sex smear themselves with fragrant cosmetics, perfumes and sprays? Where is the beauty in a woman down with an incurable disease that has resulted in her flesh drying up to the bone and loss of hair? Where is the beauty once she gets old with wrinkled skin, scant hair and flesh bereft of luster? The answer to all these questions is one and the same. There is no beauty in the real and true sense right from the start in this thing called a body. The whole thing is an illusion. If the body was true, real and filled with beauty, it would never give out foul smelling breath or saliva. If the body was true and real, it would never age in spite of bearing children. It would need no external cosmetic application. The sweat, odor, excrement and secretions emanating from this body are a give away of the fact that it is anything but beautiful on the inside in terms of beauty. A woman wishing to impress a man and impress herself applies a heavy dose of mouth and body sprays for this very purpose...To hide the reality behind the foul smelling body and fool him, her included with an opposite impression of beauty.

Indulging in a voluntary emission of semen causes a person to get back to square one. He will never be able to get over and rise above the sex temptation. He will forever be a slave to the master called desire. The reverse can never be achieved. In terms of spiritual evolution and getting free of the sex trap, the person cannot hope to proceed. Hence a Brahmachari should never, ever voluntarily masturbate. It crashes all of his karmic progress. The right way is to always keep the falsity of physical beauty as a bag of refuse in the mind and stay clear of letting thoughts grow bigger. One need not worry when a sexual thought surfaces. These thoughts surface every now and then till the past seeds of sexual karma exist and are not fully cleansed in the causal body. But one should immediately divert and take the mind

away from such thoughts and not let them snowball into larger proportions. If the Brahmachari fails to do this by telling himself "Just a little bit will do no harm" then he has erred. He has made the first mistake. He has himself personally opened the door for the cheat called lust to step into his house despite knowing it to be a cheat. This mistake will prove to be costly in terms of robbing him of his months or years of efforts. A voluntary emission repletes the causal body with more karma and more Vâsanâs. The mind gets a shot in the arm in terms of past memory of sexual activity. The cycle becomes vicious and endless. He can never progress concretely.

A2: Saving and spending money works when a man is continuously earning, for his spending is proportional to the saving which is proportional to his earning. So a man can spend a part of his savings further to earning. But how will a Brahmachari get over and get independent of his sexual urges and attain enlightenment if he spends his entire life in expending his vital force, building it up again only to expend it repeatedly? His entire life gets spent in 'earning, saving and spending' his vital force. It becomes an endless cycle. Attaining the highest states of bliss, getting over the slavery of the sexual urge forever and attaining an immense sense of freedom through self-realization requires that the lower realms of sexuality are not revisited and vital force is instead conserved without loss. It is like the force required to put a satellite into orbit. Unless the speed of the launcher rocket is powerful enough to counter the gravitational pull of the earth, rise above the earths gravity and drop the satellite into space much beyond the earths orbit, the satellite will crash down. It can float in space only after it has crossed the earths orbital gravity. Then nothing can reverse its flotation. It will soar through the heavens without the slightest tendency to drop down back into earth, however strong be earth's gravity. It has reached the point of no return. Brahmacharya is like a launcher rocket carrying the satellite called the 'Jivâtma'(embodied soul) out of the gravitational pull of lust belonging to a planet called ignorance and destined for the heavens of self-realization. Even the slightest reduction in the speed and force of the rocket (Brahmacharya) through an emission will prevent it from escaping the gravitational pull (lust) and crashes it back to the planet (ignorance). Hence the money earning and saving analogy does not apply to Brahmacharya if one wants to sail above the gravity of lust and desire. A continuous and sustained progress with constant improvement is necessary.

One needn't loose heart even a little bit. If efforts at the waking state are honest, sincere and sustained with the required physical & mental activity, life of Yoga, God-meditation and an awareness of the falsity of sexual attraction, progress gradually ascertains itself. The time taken may wary from person to person. Let it be so...let one be patient and calm and anchored to the fact that improvement and grand success will always dawn further to consistent efforts in due course. Let one not get impatient, irritable or anxious that lust hasn't been overcome. Let the efforts from one's side be complete and total. The seeds of past actions have ingrained themselves over the course of many lifetimes and hence take some time to be negated. It is only when a person short-circuits his progress through voluntary sexuality born out of despair and temptation that the downturn begins. With persistent efforts and devotion to God, many have reached the shores of self-realization and many more will. Our purview ends at constant and honest efforts, the results are in God's purview and the all merciful and just Lord will bestow them unfailingly as we progress.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir,

Having been inspired by the spiritual and intellectual avenues that Brahmacharya can open, I have been trying to observe it strictly. Unfortunately, I have a bad history with lust and have lost semen (the white stuff, as opposed to the watery transparent stuff) through emission about 3-4 times in my life (sometimes while awake, rest while asleep). I have had around 15 wet dreams, but most of the emission was transparent, and I have read Swami Sivananda as saying that this fluid is not as valuable as the white matter. Please correct me if I am wrong here.

Secondly, Swami Vivekananda has attributed his phenomenal spiritual and intellectual character to his strict observance of Brahmacharya for 12 years. Since semen, once lost, cannot be replaced by the body, does this mean that with each emission, we are automatically reducing the maximum results that we can hope to attain out of Brahmacharya, provided that all of what remains is converted into Ojas? I realise that Brahmacharya is (really) a lifelong state of living, so the 12 year figure is just the bare minimum. But hopefully you understand what I am trying to ask.

Thank you very much in advance. God Bless you for your noble work in helping aspiring Brahmacharis.

Answer
Hello Sen,

Good to know of your interest as regards Brahmacharya. Coming to the answers,

A1: Semen lost in the course of a wet dream is a little less debilitating to the body, mind and psyche as compared to that lost by voluntary emission. Firstly, the dream state involves activity at the astral plane and not the physical plane. Secondly, the dream state consists of activity sourced from the sub-conscious mind and not the fully conscious mind that functions while being awake. Due to the above reasons, the Vichâra shakthi (power of discrimination) and the Buddhi shakti (power of intellect) in the dream state are very minimal, scant or absent. The Jivâtma (embodied soul) is in a kind of a state that may be compared to a floating piece of wood on the waters of the ocean. The piece of wood has no sense of direction, purpose, trajectory or definite path. Its movements are fully in the grip of the ocean currents. It floats and moves around hither-thither depending on the nature of the oceanic flow. Based on the past Vâsanâs (tendencies garnered from past actions) embedded in the Kârana Sharira (causal body), the recent actions and the mental state of the person before retiring to bed, dreams manifest in various degrees and proportions.

Since involvement in sexual fantasy during a dream is generally at a more superficial level, there is a lesser chance for all components of semen to get ejaculated in totality. But this statement comes with a caveat. If the frequency of wet dreams becomes high and if the intensity of involvement in the sexual act in the dream state is of a high magnitude (due to the presence of say strong fantasy while being awake), the viscosity and substance in the ejaculate also increases. More Prâna (vital energy) will then go out through the ejaculate semen. It will then no longer be akin to the occasional wet dream that depletes lesser energy but will get close or become on par with a voluntary ejaculation due to the frequency and intensity. Hence one should always practice absolute Brahmacharya in thought, word and deed while being awake to the best of one's efforts by not letting sexual thoughts grow. Voluntary or involuntary; an ejaculation is always debilitating and depressing to the Brahmachari. It causes an interruption and hiccup in his practice towards enlightenment. Semen is brightness, strength and one's very self (Âtman). The real Brahmachari will never be in a frame of mind to lose it either way. To him, his semen is the very own essence of his life in the gross form. Losing semen is equivalent to losing a part of his very own inner self.

It is for this reason that a Yogi always meditates on God before retiring to bed at night and fills his mind with God-thought and vibrations, putting aside all thoughts. The last set of thought patterns before retiring to bed play a strong role in determining the nature of sleep. The last thought in the mind should hence be that of the Almighty Lord and nothing else. A dream is basically nothing but activity in the astral plane without or with minimal involvement of the power of discrimination and intellect through the sub-conscious mind as the vehicle of movement. If one fills the mind with the thought of the Almighty Lord, the possibility of the 'Jivâtma' to experience 'Nidra' (deep, sound and dreamless sleep) become manifold. The probability of disturbing, violent or sexually related dreams becomes minuscule. Thus the chances of occurance of an erotically stimulated dream that may turn into a wet dream also reduce. Hence a Brahmachari should cleanse his mind of all thoughts without exception at least an hour before he goes to sleep and contemplate on God, filling his mind with Godliness and expanding his consciousness to infinity. In course of time, as past Vâsanâs start slowly getting vacated through his practice of Yoga and Brahmacharya, he will experience deep, sound, dreamless sleep that relaxes and rejuvenates his system to an extent that is impossible for the non-Yogi. This is called 'Yoga- Nidra' (Yogic method of relaxation). This is sleep at its best. Such a Yogi gets refreshed and relaxed with just a few hours of Yoga-Nidra unlike the non-Yogi who may not be fully refreshed even after eight or nine hours of sleep. A Yogi who has mastered the art of Yoga-Nidra is bright, cheerful, smiling, energetic and full of happiness like a playful squirrel when he wakes up early in the morning much before sunrise. He has a mind that is eager and yearning to re-immerse itself in Yogic practices and involve itself in meditation. Brahmacharya becomes natural and easy through such an approach

A2: The production of semen is at its maximum and utmost from the onset of puberty in the early teens until the early twenties and very early thirties. The body of the child, having being in a state of natural Brahmacharya since birth is filled with much vigor, vitality and well being. Nature imposes this mandatory, automatic and total state of conservation of vital life energy in the child so as to aid the complete growth and development of the body, brain and the powers of intellect.This is what is referred to as the 'Fountain of youth'. This is what people unconsciously refer to when they say " Oh! The strength, alertness, agility and indefatigable tendency I earlier had when I was a young boy in my teens". This state is nothing but the result of the twelve to fourteen years of unbroken and natural Brahmacharya from birth to teenage. The production of vital energy in the child right from birth is continuous. It is only that this vital energy or Prâna is not converted to physical semen and let out of the body prior to puberty. Life energy is dammed and utilized to aid growth of body and intellect. Mark how nature herself takes recourse to 12 odd years of Brahmacharya in this context. With the onset of puberty, nature opens the downward channel of flow of this Prâna to enable reproduction via production of semen. With the onset of puberty, it is a signal from nature that the body and intellect having reached a certain stage of development, the reproductive ability to further the species is now available. This does not in any way mean that the mature youth can now squander and waste his vital essence through the downward channel. It only means that he has now been vested with the power of furthering his legacy through forming a family and producing offspring. This is the sole purpose of the sexual act, period! Enjoying sexual pleasure is not its purpose. For enjoying bliss of the highest order, there is another correct, permanent and everlasting avenue -- Self-realization. The sexual act has been laced with sexual pleasure to induce and tend the now mature youth to go forth and multiply through marriage. Note this point very carefully. If there had been no pleasure associated with the sexual act, the chances that a person would take the responsibility and effort required to form a family would become very less. So adding the pleasure component to the reproductive act is a clever ploy by nature to ensure continuation of the species and nothing more.

The 'Fountain of youth' which people refer to can stay alive and forever even after a man advances in age if there is no loss of semen except for procreative purposes. The weakness,

disease, loss of memory and the loss in physical & mental ability which people complain of with advancing age is a result of misuse of this vital fluid for recreational purposes. Nature made the vital energy available for reproduction and what did man do? Instead of fathering a child or two and continuing with the natural state of conservation, he started regularly wasting this great life power to enjoy sexual pleasure. The pleasure that was created by nature to induce man into forming a family started getting misused into a form of recreation and entertainment. Meddling with the ways and laws of nature always comes with a stiff penalty. In this case the penalty is of a severe magnitude. The penalty is in form of disease, weakness, loss of memory, deteriorating eyesight and a host of many more degenerative problems at the mind and body levels. Behind all these problems and many more, the root cause is the wastage of seminal fluid and nothing else. A Brahmachari who has conserved and transmuted his semen, limiting its expenditure to fathering a child or two will have good strength, an agile, lithe and flexible body, excellent eyesight and robust/radiant health immaterial of his age. He falls ill very, very rarely only due to remnant past karma unfolding and recovers from his illness in no time.

Now the production of semen surcharged with a large amount of Prâna (vital energy) is limited to the age of 32-34 in case of a male, provided he has lead a healthy lifestyle with adequate and nutritious food, exercise and hasn't wasted much of his vital essence since puberty. This is the upper age limit beyond which the ability of the body to produce vital life energy starts declining in the absence of conservation. Beyond this age, a person who does not conserve and transmute his semen starts to age rapidly and with acceleration. His semen starts losing the immense life power that it earlier had. For this reason, the scriptures state that a man should get done with his fathering objectives and strictly lead a life of Brahmacharya without any more voluntary losses at least before the 32-34 age bracket. A Brahmachari wishing to develop the superhuman powers that come further to 12 years of unbroken Brahmacharya (without voluntary or involuntary loss) should start his unbroken Brahmacharya at least within his 32-34th year. The earlier the better. Those who start their practice right at teenage without getting caught in the trap of sexuality experience even better and faster results. Each and every emission of vital fluid no doubt debilitates the body to a certain extent. It is irreversible. The degree to which the body debilitates is somewhat lesser in the teens, twenties and early thirties in the ascending order of magnitude but becomes very rapid and fast after the mid thirties. So while each loss no doubt sets one back by that extent, a Brahmachari who has started the practice of unbroken Brahmacharya much before his 32-34th year has a very live chance of achieving all the benefits/powers of a life of conservation and transmutation that leads to self-realization. The surcharge of power into his semen in the form of Prâna does not reduce even beyond his thirties. The emission of fluid that has occurred before the practice of Brahmacharya, if within moderate limits could be compared to the removal of a few cups of water from a pond containing water. While the removal of each cup of water no doubt lessens the total volume by that extent, the net volume could be assumed to be more or less the same in terms of the total volume of water in the pond. Hence one should stop a life of wastage at the earliest and board the boat of Brahmacharya.

As rightly understood by you, the designated 12 year period is the bare minimum. Also, those who have succeeded in 12 years of glorious Brahmacharya will never have the mind or tendency to break the practice after this period. Does a man who has tasted the freshness and aroma of freshly cooked food go after stale and rotten food? A Brahmachari who has tasted the bliss of Brahmacharya will never be interested in the stale and rotten taste of sexuality. Brahmacharya is really the default state of the soul. It is the natural and native soul state. The sexual tendency or 'need' is really an acquired second nature further to eons of sexuality and not one's default and original state. It is a result of ignorance wound around the soul through 'Mâya' (illusion) and not in any way a part of one's nature. The Âtman (pure soul) has no birth and the Âtman has no death. So Brahmacharya is not just a lifelong practice, it is a practice unto eternity! After one has achieved self-realization and after losing

this physical body through death, the Âtman merges into the Almighty creator and lives there for ever in a state of undiminished bliss and ecstasy, ever free from the sorrows and limitations of earthly life.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello Sir,

I have 2 questions.

1. I read your previous answer regarding conversion of Ojas into semen and that the process is irreversible. When exactly does this happen? How can one know that this has happened and how can one prevent it?

2. Is it true that fat in the belly is due to excessive loss of semen? How can one reverse the process and gain a flatter belly? I used to have a flat belly earlier but now I see that I have a bulging belly. Recently I have masturbated up to 3 times day. Is the belly fat due to this behavior of mine?

Thanks,
Amit

Answer
Hello Amit,

1. The reversal of Ojas into semen occurs every time sexual thoughts that arise in the mind are let to grow into desire and lust. This does not occur when a thought which has risen is displaced through diverting the mind. It occurs when the thought is let to grow. With every stimulus of desire that grows into lust, there is a response in terms of retraction of Prâna from all over the body and Ojas (from the brain) into semen. The process of conversion of semen formed by the digestive process into Ojas is transmutation. The reverse process of retraction of Ojas into semen through lust is degeneration. The degenerated semen, bereft of its share of Prâna, then gets emitted through voluntary or involuntary means.

2. Fat in the abdominal region could be the result of various factors. However, one should bear in mind the fact that the transmutation of semen into Ojas repletes the body with healthy and potent cell matter and signals the release of hormones that inhibit ageing. Cell multiplication is thus curtailed, reducing the tendency towards obesity and body fat. The release of these hormones is rife at childhood which results in the glow, tautness and luster that children possess. Adults start losing it further to a life of seminal wastage. This automatically accelerates ageing which triggers an increase in the number of cells leading to obesity. In a Brahmachari who has succeeded in years of conservation, the body again starts becoming taut, fresh and wiry as cell multiplication is curtailed and ageing slows drastically.

The only method to prevent defects such as obesity arising from seminal wastage is to lead a life of unbroken Brahmacharya in thought, word and deed with adequate physical, mental and spiritual activity to transmute and sublimate semen.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
QUESTION: I have a son who is aged about 10.5yrs.
What do you think is the right approach to guide him with respect to impending sexuality, teen age and induct him into brahmacharya practice, etc, etc? Appreciate if you can also give good suggestions for any good literature, "must-read" books, etc...

ANSWER: Hello Chandra,

Good to know of your intentions as regards your son.

If you happen to be a Brahmin by birth, the son of a Brahmin should be invested with the sacred thread or 'Yagnopaveetham' through the ceremony called 'Upanayanam' between his 8th-9th year. This ceremony marks the induction of the child into a life of Brahmacharya for the study of Brahma vidya (The real knowledge to be gained and the purpose for which the human birth has been accorded). As per the Hindu Dharma, a Brahmin child should be put on the path of Brahmacharya (contemplation of the Brahman) by the age of 9 so as to help him receive puberty with a spiritual perspective by age 13 or 14.

Who is the real Brahmin? One who is constantly persevering to realize the Brahman (Almighty Lord) by acquiring Âtma Gnyâna through a life of Brahmacharya, study of scriptures, meditation on what he has studied in the scriptures and a life governed by the Yama-Niyamas is alone a Brahmin and not one who may be born to Brahmin parents but spends his time in contemplation of money or other sense pleasures.

Similarly who is a Shudra? Any man whose mind and activities revolve around the enjoyment of sense pleasures, who constantly perseveres to enjoy the external pleasures of sexuality and who cannot be content and happy without such sense stimulation and the apparent intoxication of money fits into the class of a shudra. The body is the chief form of trade here. Everything is done through the body, for the body and by the body in such a man. He considers himself as the body and nothing more. This is termed as 'Dehâtma Buddhi' or thinking 'My body itself is the soul or the real me'. The mental faculties for achieving the higher realms of knowledge and Godliness are absent or dormant.

A man who may be born to Brahmin parents and yet leads the above class of life is a Shudra.
A man who may be born to Shudra parents and yet leads a life constantly in the thought of Brahman, persevering to realize him is a Brahmin. Sage Valmiki is an example.

As per the scriptures, a child when born even to a Brahmin remains a shudra (one who is attached to the senses) till his 'Upanayanam'. Why is this? The soul might have been leading the life of a Shudra (in action and not birth) in its previous birth. It might have been devoted to such a life of sense pleasures in its previous incarnation. By some good merit, it has now been born to Brahmin parents. The ceremony 'Upanayanam' means 'Opening of the additional eye' (Upa-additional, nayanam- eye). It represents the induction of the child into a mode of life that will help it open its third eye (In between the eyebrows where the three Nâdis-Ida, Pingala and Sushumna meet). The ceremony is the initiation of the child into a new lifestyle that will help it raise above the senses and get Brahma vidya by making use of the third eye further to its opening.

What is this third eye? It is nothing but the eye physically represented at the place between the eyebrows by which the most subtle, most divine nature of the Âtman is realized. It is also called as 'Thrikuti'. Things that are seen through the Thrikuti are seen on the mental screen that appears when one closes the eyes and meditates at the region between the eyebrows. This screen remains blank and dark in the Shudra (one attached to the senses). In the Brahmin or Yogi striving for self-realization, this screen lights up with different colored

lights after a few months/years of practice during meditation and eventually reveals all knowledge of the Parabrahman (Almighty). Âtma Gnyâna cannot be obtained through the external sense of sight, sound taste, smell or touch. It can only be perceived through the third eye. For this reason, the Yogi curtails a life of senses, makes the mind one pointed and directs it to the Thrikuti through meditation on the supreme. This eye is the subtle and divine eye through which the Yogi becomes able to see everything that pertains to creation and foresee things that might happen in the future. The sight obtained through this eye is hence called 'Divya Dristi' in Sanskrit.

After performing the thread ceremony, the father of the child should now direct it in the path of acquiring Brahma Vidya. The practice of 'Sandhya' through Gayathri Mantra is intended at this purpose. But the practice of Sandhya in the correct form involves the chanting of many pages of mantras and is ritualistic. The correct form of Prânayâma is never performed by those performing Sandhya in the present day. They mechanically flip through the process without understanding the significance of proper Prânayâma after Âchamana. Hence it would be a better and a more efficient idea to make the child follow a life of Yoga which is the most direct and efficient means to attain Brahma Vidya.

I will outline the procedure of lifestyle that is to be followed after performing the 'Upanayanam' which assures excellent success in natural Brahmacharya and the attainment of a high spiritual, moral and intellectual character that eventually leads to establishment in Brahma Vidya.

1. The child should be made to rise every day at least by 5.00 A.M and immediately have a bath. The father should teach the child the 'Gayathri mantra' and make the child give three 'Arghyams' (oblations of water) to the Lord Sun by chanting the mantra.

2. The child should then bow to the Parabrahman (Almighty Lord) either mentally with devotion or through prostrating to the Family-God and make a mental request asking the Lord to ward away all ignorance and help establish oneself in vidya or true knowledge of the soul.

3. This should be followed by the practice of 'Shirsana' or head stand to initiate flow of Pranic energy from the base of the body to the head through the spine.

4. Next to be performed is 'Tribandha' (Mula, Uddiyana and Jaalandhara Bandhas). This is of much importance.

5. Next is 'Nadi Shodhana' (Refer previous posts on Yoga, Prânayâma and Brahmacharya for the method)

6. Next is Prânayâma (very important) which is to be gradually increased in duration over a period of many months (Refer earlier posts again).

7. Finally the child should be made to meditate on the formless and attribute-less Lord (preferable) or else on any other God with form such as Lord Krishna, Rama, Vishnu, Venkateshwara or Shiva without thinking of anything else for about 10 minutes. During this meditation, one should constantly remind oneself that the Lord is all-pervading and omnipresent everywhere and that this entire world including oneself is Brahman ("Sarvam Khalvidam Brahman")

This procedure is to be repeated anytime between 5.00-6.30 P.M (before sunset) in the evening. This is the gist of 'Sandhya' but without the ritualistic and mantric approach. This mode of lifestyle if carried out rightly, will establish one in Brahmacharya and ward away all base and unwanted thoughts thus enabling contemplation on Brahman. It should be followed

regularly and without fail.

The parents of the child should always create a spiritual and holistic atmosphere in the house through talks on the Bhagavad-Gita, Upanishads, Âtma Vichâra (discussions about life, soul and God) and constantly remind oneself and the child about the unreal and false nature of the external world/senses and the truth behind God. A child should be made to understand right from its younger days that the aim of life is not to earn money, wealth or enjoy sensual pleasures but to gain knowledge of the self. A career, job, salary and monetary growth are only incidental and the means to sustain oneself with food, clothing and shelter. These are not the aims of life. These should be made use of to help sustain oneself in the quest for Brahma Gnyana. Based on one's past karma and divine will, God always shows a path for each and every creature on earth to earn enough for sustenance. This path is called 'Dharma'. One man might become a doctor, another an engineer and a third an accountant. These are all different 'Dharmas' and nothing more. They are only the paths of sustenance shown by the Lord. One should not make the error of thinking these paths themselves to be life. Immaterial of one's path in 'Dharma', a man riveted to a life of Yoga is always assured of liberation. Which is why Lord Krishna tells in the Gita: "Naasthi Yogaath Param Balam" - "There is no strength higher than that of Yoga"

Just before the child attains to puberty, the father should take the child into confidence and instruct the child on the functioning of the sexual mechanism in the body and the method of working of Brahmacharya through transmutation. The importance of physical exercise, sports or Yogic asanas must be emphasized. The child should be very clearly made to understand that the purpose of the sexual act is procreation and not recreation. This is very important. If the correct and right perspective to the purpose behind sexuality is ingrained into the child at puberty, the child will not wander behind wrong associations/friends trying to get an idea of what sexuality and the physical changes in him are all about. He has been rightly instructed by his parents (whom he trusts) at home about the purpose behind the occurance of puberty and hence is assured of the facts that govern it. The life of Yoga that he has been following for the past four to five years (from age 9 to age 14) with Prânayâma, God-meditation and constant discussions between the parents regarding God, soul and the purpose of life give him an inclination for the natural and effortless practice of Brahmacharya. These years of Yogic practice will have automatically channelized his energy upwards and the tendency for downward flow reduces greatly. He will shine well in his studies, be of a good moral character, affectionate and lovable with his parents and siblings and will have a strong yearning to acquire Âtma Gnyâna. The practice of Brahmacharya will make him shine like a star in whatever field he chooses and establish him in true happiness and well-being.

The Bhagavad-Gita and stories containing morals from the Mahabharata make for good reads. It is a good idea to read and discuss these stories and the meaning of the Bhagavad-Gita with family members to produce spiritual and Godly vibrations at home.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks a lot for the detailed reply!
I have performed his thread ceremony recently in the 11 th year finally, as there are some objections and obstacles created when I wanted to do that in 7-8 th year itself.These objections also are mental blocks created in people's mind due to ignorance and wrong feeding into their minds, about which I am not discussing now anyway...
But I am finding it very difficult to get someone instruct him (and me also) in the correct

way of doing sandhya etc.
So actually in my experience, I feel that combining yoga and reading good literature like Ramayana to be more effective than doing a ritual blindly, without understanding and without putting the heart and mind into it.
But still we have the emotional attachment towards the tradition and the ritual, which I can't leave, so just struggling to understand the full essence of it, find someone who can teach me correctly along with meaning of each and every step, and how to adapt it to different situations in the current modern life, etc....Its like understanding step by step and making it better day by day.....
In this context I would like to ask you another question:
1) In the current modern lifestyle, in which we are locked, we may not be able to follow all the traditions as listed by our traditional culture(for eg: a brahmachari should carry a staff, should walk barefeet, or with wooden sandals,put on a shikha, etc, for eg ref this link:http://www.kamakoti.org/hindudharma/part17/chap4.html), how do I ensure that I adapt the essence of all these rules,which I guess are for our protection only, and see that the energy or mind is not lost or there is no downfall, but there is some sure and steady progress, however small it may be, and also which is compatible with our current lifestyle, mired in school, career like things, which may be the prarabdha we may be working out now....

Answer
Dear Chandra,

The practice of Sandhya and emphasis on the chanting of veda mantras is the ritualistic and orthodox approach to evolution. While the final destination of each and every path be it ritualistic or non-ritualistic is the same (self-realization), the practice of Yoga (life of Yoga and not merely performing Âsana) is the most direct and tangible approach.

For the full effects of Sandhya to bear fruit, one must first master the involved mantras with 'Svara' correctly, then get to know the meaning and finally meditate on the meaning while chanting the mantra. This is always accompanied by external mandates in the forms of appropriate dress for the ritual, shikha, woodden sandals, staff etc.. Following this method in completeness may not be possible to all under all circumstances. Hence it falls short of being universal.

A life of Yoga comes without these limitations. Nothing external is required for the practice of Yoga and Brahmacharya. All that is required is an iron will, determination and absolute devotion to God with a mind intent on self-realization. A yogi might sit in the Padmâsana and merge into complete union with God just wearing a piece of cloth, a track pant or a pair of shorts. His external dress has nothing to do with his progress. When this body itself is 'Mithya' or false why worry about the mode of dressing? His approach is based on the highest truths of life transcending ritualism and orthodoxy. Except for the soul which is an extension of the Parabrahman, all else is falsity for the Yogi. Hence he does not waste time on external things and concentrates solely on the goal. The yogi starts his practice beyond tradition and moves ahead scientifically by understanding the meaning behind the do's and don'ts through experience.

The vedic approach which hinges on ritualism became cumbersome and less appreciated with the advent of Kali yuga. For this reason, Lord Krishna tells us in the Bhagavad-Gita to immerse oneself in a life of Yoga as the most efficient and proper means of attaining self-realization for this age and time.

Merely practicing vedic rituals without knowing the meaning behind the mantras and rituals is of little use. For this reason, many vedic scholars have remained just that...scholars and

nothing more. Their practical application and evolution are in scant proportions. Most of them have failed to rise even above lower emotions such as anger, greed, jealousy and passion. It is not the vedas or the rituals that are responsible but the lack of correct understanding of these methods. This problem does not arise in Yoga. Here the emphasis is on experience at the first hand level. Until and unless the Yogi achieves a particular state of knowledge, advancement and experience at the realistic level, he cannot go to the next level. Mere theory produces no advancement. The Yogi has to practice it and gain 'Svanubhava' (personal experience). Hence a life of Yoga with strict Brahmacharya applies more realistically to the present day circumstances. The practice of honest and true Brahmacharya with a life of Yoga will put the aspirant on the right track towards improvement on all fronts. Following the methods listed in the previous answer with dedication, devotion and commitment will yield results and help one move towards the goal. This is based on my personal experience and is beyond doubt.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Sir

I would like to take a vow of lifelong Brahmacharya;so that my determination to achieve self realization via Brahmacharya becomes much more stronger.I would like to know how to take the vow? Can I take it in the prayer room of my house? What might happen if a wet dream occurs after I have taken the vow?
Please tell me the entire procedure.

Answer
Hello Kaushal,

Good to hear of your interest as regards Brahmacharya. Coming to the answer,

A Brahmachari would be more wise and practical in taking a vow of Brahmacharya in the realistic sense than in the sense of becoming a 'Naisthika Brahmachari' (one who practices Brahmacharya without getting married at all). What is this realistic sense? It involves a vow to practice honest and true Brahmacharya in thought, word and deed at all places and times in the real sense. This means he can marry and lead the life of a 'Grihastha' (married man) but limits the sexual act only for the purpose of progeny. Such a man though married, derives the full and complete benefits of a life of Brahmacharya and becomes very eligible for the attainment of self-realization.

A vow of 'Naishthika Brahmacharya' (life long Brahmacharya in the single, unmarried state) may not be in everyone's destiny. One must always remember that it is not we who decide upon our mode of life but the Almighty Lord. It is only through his grace and will that the world was created, exists and will one day dissolve away. Each and every being is completely controlled by the Almighty and subject to his commands whether one wants it or doesn't. A Brahmachari may feel very devoted and interested towards 'Nasithika Brahmacharya' and feel like taking a vow and the Almighty might have other plans for him in terms of marriage and children. He may find himself in a state a few years ahead where he has no other option but to marry through the working of destiny. What will he do then with his vow? A vow is a very serious thing and not something that can be broken casually. A vow involves taking an oath or promise in the name of the Almighty creator and standing by it even if it means death, loss of honor and destruction. How many people are fully geared for such

determination and surrender?

Keeping all these practicalities in mind, a beginner Brahmachari would do well to take the vow of Brahmacharya for the period until his marriage. After getting married and fathering a child, he can renew his vows and then try for life-long Brahmacharya if he so wills and if God wills. One must after all remember that the purpose of the sexual act is to produce offspring and thus contribute to continuing the human race. It is only very few souls who have been absolved of this responsibility by the Almighty Lord and such countable number of people take recourse to 'Naisthika Brahmacharya'. The Brahmachari at the start of Brahmacharya does not know if he or she belongs to this minority. If yes, he will remain unmarried and practice absolute Brahmacharya through his life. If no, he marries, produces offspring and then continues with the practice of absolute Brahmacharya. Either way, if his Brahmacharya is absolute and true with devotion and love for the Almighty, he achieves the same goal namely self-realization. It is not that all Naisthika Brahmacharis have attained self-realization or that those who have married haven't attained to it. The marital status of a person has nothing to with attaining self-realization. A man might be an unmarried Sanyasi (monk) and yet be full of sensual desires. Another man might be married and yet be anchored to God with devotion and surrender without desire for sense pleasures. A sensible Brahmachari lets the decision regarding his marital status to God and does not try to write his destiny. Ours is to accept what the Almighty wills and abide by his decision.

To take a vow of Brahmacharya, one must as always wake up early in the morning much before Sunrise while still dark, have a bath and then meditate on the Lord for a few minutes. He should then raise both his hands straight above his head and mentally proclaim - " O Lord Parabrahman, the great creator, preserver and destroyer, today I take the vow of Brahmacharya with the promise that I shall follow the tenets of Brahmacharya in thought, word and deed at all places and times to the best of my efforts. Kindly give me the strength and ability to raise above Mâya (Illusion of this world) and help me establish myself in 'Âtma Gnyâna' (knowledge of the Âtman). Let my Brahmacharya be unbroken and honest. Bless me, bless me".

Further to taking the vow, the Brahmachari must continue with his daily Yogic practices of Tribandha, Prânayâma and meditation regularly and without fail. He should never willingly let a lustful thought grow and develop during times of arousal. His efforts at practicing Brahmacharya in thought, word and deed must be complete and to the best of his efforts in the wakeful state. He should regularly subject his body to physical exercise (or Âsana), intellectual work and God-meditation. He should follow the Yama-Niyams of Yoga and try as much as possible to stay in God-thought during the course of the day. What is very important is to stay very clear of letting sexual thoughts flower and develop. Whenever he is troubled by the sight of a woman, the Brahmachari should tell himself of the falsity of the body by reminding himself that the female body attracting him is nothing but a bag of flesh containing excreta, blood, fat, pus, phlegm and urine. He should remind himself that it will age, wrinkle, get diseased and finally decompose. This is as much as one can do. If the practice is honest, sincere and correctly carried out, God will undoubtedly extend his helping hand and wet dreams will gradually reduce and taper away over the course of time.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Respected Guruji,

Hope you are doing well. Many of our doubts are cleared in these forums. Many thanks for

that. I have following questions:-

1. Whether one should strictly avoid sleep in the noon even if one hasnt had a full 7-8 hours sleep in the night? If NO what is the exact or good time to sleep.

2. Is it good to take Makardhwaja to get the strength.

3. Also man gets aousal in the morning.. Can it be avoided? Whether one should avoid it purposefully? If one cannot wake up early in the morning say 4:30 AM.

Thanks,

Hari Om..

Answer
Hello Suresh,

1. Sleep during daytime is to be avoided. On occasions where one is extremely tired or unable to control sleep sleep during the day due to lack of sleep at night, the nap taken during afternoon should not exceed 30 minutes. Sleeping beyond half-an-hour will cause undesirable effects.

2. Makaradhwaj is an Ayurvedic medicine resorted to by people afflicted with a disease or condition that has caused a loss in procreative power. There is hence a need to boost their fertility and sexual ability while trying for children. Why would a Brahmachari have such a need? The true Brahmachari does not require external supplements or medicines to maintain his strength and vitality. Strength and virility are naturally at his disposal and in abundance further to the true practice of honest and sincere Brahmacharya.

3. Erections occurring due to sexual thoughts or impressions flowering in the mind if found very difficult to control are to be curtailed by washing the urinary organ with cold water and meditating on God. Natural erections that occur during sleep or early in the morning WITHOUT any sexual thought being present occur when the body pumps blood to the genital area to re-vitalize the organs. There is no need to worry regarding such erections that are not the result of sexual thoughts/dreams. This is a perfectly healthy phenomenon. A Brahmachari should wake up at least by 5.00 A.M, have a bath and start his yogic practices and meditation if he wants to achieve unbroken Brahmacharya and get free from wet dreams. Lying in bed beyond Sunrise will make it impossible to practice absolute Brahmacharya. Ojas gets depleted further to sleep beyond Sunrise.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Sir..Thank you very much to inspire the youth for this noble cause and to aware them for the disasters..
Sir I am in path of celibacy by trying to get Scientific and spiritual guidance from your blog and to achieve pure mental and physical purity. Sir although I have to struggle at utmost level various but still I am trying my best to do it, sometime I also got high level of demotivation due to it..
One problem which I am facing a lot is inability to face the people especially middle aged and

are married.Although I am completely comfortable with Celibate guys,but in later case suddenly I got many negative impressions of Abrahmcharya just only in talking with the people.I got too surprised and also done everything to get rid of it bu all in vain..
Kindly suggests some appropriate solution for thiss

Answer
Hello Priyesh,

Good to hear of your interest as regards Brahmacharya. Coming to the answer,

The struggle and effort that goes into the initial stages of Brahmacharya is something which none are spared from. Having lead countless lives in animal form and many births in the lower human form attached to sexual pleasure, the past tendencies that have been acquired by the 'Jivâtma' take time to nullify. This can only be achieved with constant God-thought, God-surrender and God-meditation. One has to constantly remind himself of the falsity behind the beauty of the female body. One has to remind himself, every now and then of the reality behind the impermanent nature of bodily attraction. One has to busy his body, mind and psyche with regular physical exercise, intellectual work and God-meditation. One has to keep himself away from all kinds of situations and people who fire up the sex plane to the best possible extent. A good Brahmachari always carries out his practice of Brahmacharya in secrecy and does not advertise or discuss it. His contact with the world and its people is very brief and that too out of necessity. All these disciplines are very important at the initial stages when the mind is weak and vulnerable to temptation.

One should always remind himself of the reality behind creation. This world, people, the stars, planets and the entire cosmos is only a dream creation of God and not real. Just as the Lord created them, he will one day destroy them and dissolve the objects of his creation. Then why has he resorted to their creation if the final objective is destruction? The whole purpose behind creation is to make the individual soul realize its oneness with the creator. The purpose is to make the individual 'Jivâtma' get over its ignorance and reclaim its default and original state of knowledge. For this purpose, the great Lord subjects the 'Jivâtma' to various births in the insect, animal and human form. With every passing birth, the 'Jivâtma' gets one step higher in progress, knowledge and thereby evolves.

The best example for evolution is the Brahmachari himself. Prior to the start of Brahmacharya, he was wedded to sensual pleasures and their enjoyment. After a few months of Brahmacharya, he starts to realize that the path of senses is wrong and that the path of Godliness and chastity is right. This is evolution. This is progress. He has now risen a step above his former self. He now strives to lead a life of strict Brahmacharya. If his efforts are genuine and his love and devotion to God strong, he will gradually reach the next step where interference and hiccups from temptations become much lesser. He will slowly start reaching a stage where his Brahmacharya becomes more effortless and natural. He starts getting closer to the shores of his default state of God-bliss.

One's real nature is beyond sexuality. There is no male or female in reality. Man and woman are only an illusion in this creation. After death, the physical male or female body decomposes and vanishes. The soul then moves in the astral and causal bodies for sometime to be reborn again as a man or woman. And so does the soul continue in these cycles of births and deaths, slowly but surely, evolving a little with each innings, till it attains to the state of self-realization. Upon self-realization, it fully reverts to its default state of Godliness and infinite bliss, fully content in itself, having realized everything but itself (God) to be false. This instantaneously merges it forever into what the non-realized man calls 'God' or Almighty, a concept distinct and separate from himself. In terms of absolute reality, there has, is and will forever be only one entity namely the Almighty. The layers of Ignorance

around the soul make it think of itself to be separate from the Almighty. In reality, the soul was, is and will always be the Almighty as the drops of water in the ocean are the ocean themselves and not separate. This is what all the scriptures mean when they say "Thou art divinity manifest". The soul and the Almighty are one and the same; just as the drops of water in an ocean and the ocean are one and the same. Untouched and undisturbed, there is one thing called the ocean with infinite water. Put your hand into this ocean and separate some water into drops, the concept of the soul is formed. Put these drops back into the ocean and the drops (soul) merges back into the ocean (Almighty) and there is one single entity called the ocean (Almighty) again. This is the exact reason why each and every living and non-living creature, in other words everything in this cosmos is divine and the creation of the Almighty. For this reason, the sensible man respects and treats all creatures as his own self. Inflicting the slightest harm unto even a minuscule worm is causing that much harm to his own self.

The Lord has given a male and a female form around this thing called a soul so as to make the soul realize falsity and reclaim knowledge. After innumerable lives devoted to a life of sexuality and unreal sense pleasures, the tired and disillusioned individual soul, enveloped by Avidyâ (Ignorance) that has made it forget its true nature of knowledge & bliss finally realizes that there must be some other method to attain to permanent bliss and free itself of the problems and pains that come with this world and its workings. It realizes that the path of sense pleasures can never lead to a definite destination. Feed them more, the more indulgence they seek and at the cost of health and well-being. There is not one man or woman on earth who has taken the path of sense pleasures and can honestly say he is perfectly content and happy. Desire can never be sated. It always wants more. Hence the sensible man works are getting free from desires through Brahmacharya and self-realization finally becoming self-content in himself; the soul, Almighty, never to be reborn again in this physical form.

The soul is neither male nor female. The soul is beyond these distinctions and limitations. Hence the soul in reality is bliss of the highest order and beyond the unreal concept of sexuality. It is God himself in actuality. One must constantly remind himself - " I am only the Âtman (pure soul) who is knowledge, bliss and existence himself. I have no need for sexuality which is not my real state. My real state is God-bliss at the highest level. Due to many millions of past lives high on sexuality, I have mistakenly assumed that I am male or female and that I have a sexual need. This is incorrect. I will try honestly and sincerely to the best of my efforts to reclaim my lost divinity. By the grace of the all merciful Lord, I will succeed in restating myself to this high and ultimate state".

Constant efforts, a life of Yoga, waking up early in the morning while dark before Sunrise and meditating, limited food and sleep, avoiding unfavorable company, regularity in physical, mental, spiritual efforts and persistence in the above train of thought; by these means does the wise Brahmachari wishing to free himself from painful worldly entanglements ascend the ladder of enlightenment.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir

Swami Sivananda recommends japa of a mantra daily 108 to 21600 times for spiritual advancement and also to strengthen Brahmacharya.I would like to ask you which mantra can we use for japa? Can we use the mantra"Om Shri Ram Jai Ram Jai Jai Ram"? Is it necessary

to use a japa mala or can we use the mantra mentally during meditating on Lord Ram?

Thanks in advance.

Answer
Hello Kaushal,

There is ultimately one, single, supreme entity which has created this world and is responsible for all creation, preservation and finally destruction -- The Almighty Lord. The various forms of God's such as Rama, Krishna, Vishnu, Shiva, Christ or Allah are merely the different names by which different people address this one and only Supreme. Based on their individual beliefs, approach and perspectives, people apply a different form, name and concept to the one universal Lord. There is a beautiful saying in the Upanishads addressing this phenomenon:

|| "Tad ekam sat, Vipraha bahudha vadanthi" ||

- "He is only one, he alone is real, the sages call him by various names".

It is the intensity, devotion, surrender and love behind prayer that matters. The purpose behind Japa (mental repetition of God's name) is to inundate the body, mind and psyche with positive, divine vibrations and help develop a spiritual state that leads to single pointed mental concentration towards God. One should focus the mind and thought completely on God during Japa and not let any other idea crop up. Deviations that occur in the mind are to be displaced and replaced with God thought.

There are four kinds of God contemplation through Japa. Each method is higher to the previous.

1. The first kind where the person closes his eyes and chants the name of the Lord, aloud, repetitively.
2. The second kind where the person chants the name silently but with lip movement.
3. The third kind where there is only mental repetition of the name without lip movement.
4. The fourth and the highest kind of contemplation where God-thought, love for God and yearning for God have reached such intensity that the mind and Prâna merge into God. There is nothing but God everywhere to the meditator and the person loses external consciousness further to complete internal union with the Almighty. This is the 'Nirbîja Samâdhi' of Yoga or the highest state of super-consciousness.

The Upanishads describe this state as that where the 'Jivâtma' (embodied soul) swims in ecstasy like a fish in the 'Oceanic bliss of Brahman'. Shri Ramakrishna Paramahansa the great saint described the bliss of 'Nirbîja Samâdhi' as being equal to the pleasure derived from a million sexual orgasms if they were to take place all at once and in continuum, so the common man could get an understanding of its intensity. All physiological functions of the body such as those of the brain, heart and lungs stop in this state. All organs stop working. There is no inhalation or exhalation of air. Yet the person is fully alive. Great Yogi's stay in this 'Nirbîja' state of super-consciousness for days, months, years and decades savoring the bliss of Brahman and in complete merger with the Almighty occurring at the 'Sahasrara chakra' located in the brain. The body of the Yogi is fed by 'Amrita' or divine nectar that flows down from the brain to keep the physical body in a state of disease-free and death-free suspension. The Yogi can defy death and stay for very long periods of time in this state if God wills. He gets the ability to burn many of his past karmas. There are great Yogis in the inaccessible depths of the Himalayan mountains, unseen to people and at places very much below sub-zero temperatures who are in this state of Tapas from hundreds of years in God-

contemplation. Physically speaking, their bodies are hundreds of years old and yet not ravaged by the effects of time and age.

The 'Amrita' or divine nectar which is spoken about is nothing but the transmuted and sublimated 'Rethas' (semen) which after rising up to the brain has become 'Ojas' and finally 'Soma' or 'Amrita. Hence a Yogi who wishes concrete progress in a life of meditation leading to 'Samâdhi' and finally self-realization conserves and transmutes his 'Rethas' with absolute efforts and by never letting sexual thoughts grow; for unless there is an enormous store of 'Prâna' in his body through complete conservation and transmutation of semen leading to production of much 'Soma' or 'Amrita', the body can never go into 'Samâdhi' or sustain itself in the state of super-consciousness without breath. In a complete 'Urdhvaretha Yogi', there is constant production of 'Amrita' for as long as he wishes.

Ram Naam can be used for Japa. The preferred mantra among Yogis aspiring self-realization is "Om Namo Nârâyanâya"-- which means "Salutations to the supreme being who resides in the heart of all mankind"

Chanting the mantra mentally is always much better than using a Japa Mâla; for the physical rosary of beads is a mental distraction. One's mind should be immersed in God and not in counting beads!

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Sir

I am practicing celibacy 5 months ago and till this date, My mind become pure one and I can enjoy the spiritual joy as in the childhood days I have, Still I have 3 doubts, If these doubts are foolish questions please accept my apologies

1. If Semen mixed with blood in the body by using injunction and any other equipments what will be the results?

2. I heard that semen retention will cause fat reduction in the body by its heat, and will become thin. But I saw several yogis have fat and bulk bodies (like Yogi Nityananda swami, Paramahamsa Yogananda, Trilanka swami etc) How is this?

3.by brahmacharya we can overcome fear?

I am very thankful for your valuable help to keep brahmacharya. God will bless for your great effort to move the bachelors towrads God

ANSWER: Hello Vijith,

Nice to hear of your efforts at Brahmacharya. Coming to the answers,

A1: The act of trying to physically and directly inject ejaculated semen back into the bloodstream could lead to death.

A2: By the conservation and transmutation of semen, a Yogi becomes capable of maintaining his strength and energy with lesser quantity of food as compared to the non-Brahmachari. The sublimation of semen, regular physical activity through Âsana or exercise and consuming

lesser quantity of food result in reduction of excess fat.

The great Yogi's you have mentioned above were complete Urdhvarethas. After attaining to the stage of a complete Urdhvaretha, the Yogi develops the power to control the very production of his semen at the astral level. He can make use of his Prâna to control or fully stop the production of physical semen and instead divert that energy for advanced spiritual activities such as staying in Samâdhi for long periods, negating the karma of a disciple etc.. Being in a very advanced state or having attained to self-realization and thus having realized themselves not to be the body (unlike the normal man who thinks the body to be himself and is affected by physical health or disease), such Yogis have gone past the stage where there is a need to maintain the body in form and shape through physical exercise. Such Yogis are past the stage where regular physical activity is required to transmute semen into Ojas. Complete mastery at stopping the very production of semen at the astral level is within their reach.

The body in reality is only a tool to help the soul attain self-realization. Hence there is a need for the common man to maintain health and strength in this body. Of what use is the body to one who has attained the final state? Of what use is the body to one who has completed the very purpose of human birth and has no more births or deaths?...

...A boat is necessary for a man wishing to cross a river and reach the other bank safely. Till then, it is very important that he maintains the boat in perfect working condition, lest he drowns. But of what use is the boat after he has reached the other side? Especially, when there is no return for ever to the side of the river he started from ? Such a man who has reached the destination shore permanently does not worry about the condition of the boat. To him, the boat is no longer a matter of concern. His mind is focused on more important things on the new shore. Self-realization is like the destination bank and the human body is like a boat. To the one who has attained to self-realization or is very close to it, there is no further use from this bag of flesh and bones called the body. The body has worked out all the karmas it had to go through. It does not matter whether the body is thin or stout, wiry or bulky. It has already served its purpose. It's physical state, state of health or appearance does not matter. Hence such advanced souls do not feel the need to maintain it with exercise or Âsanas. They focus themselves on the reality, bliss and substance of the state they have attained and abandon the efforts that the common man needs to apply to maintain his body. Based on the natural and default constitution of the body, those Yogis whose bodies have a tendency to put on weight become bulky and those Yogis whose bodies have a wiry tendency remain thin. These things are of no concern or value to such advanced beings and they generally don't interfere as regards to matters concerning the physical state.

A3: Yes, one overcomes fear through the practice of Brahmacharya. The correct practice of Brahmacharya with God-meditation and devotion helps one develop affinity to reality and helps one overcome the influence of falsity. Fear is faith in the negative. The true Brahmachari becomes positively oriented and gradually starts to see everything as a scene in this drama called life. A scene which is unreal and only a make believe illusion. The only things prone to injury or harm are this body, mind and ego. And even these get subjected to pain further to past negative karma and not by fluke. No one suffers or enjoys without past karma. Brahmacharya helps a person to accept life as the dream-drama of God and helps accept each and every occurance as a part of this divine drama without question. The true Brahmachari starts moving towards the state where he starts to recognize himself as not the body, mind, intellect, consciousness or ego but only as the soul. To the soul which is formless, colorless, shapeless and beyond matter what is there that can cause injury or pain? Who can harm, kill or cause the destruction of such an entity? This realization will slowly start to dawn with progress in Brahmacharya to each and every sincere Brahmachari in course of time. Fear reduces and finally vacates with this advancement.

The great sage and founder of Ashtânga Yoga, Maharishi Pathanjali, the scriptor of 'Yoga suthras' who lived more than 4000 years back, sums up the effect of Brahmacharya with these words:-

"Brahmacharya Pratistâyâm, Veerya Labhâha"

- "Through establishment in Brahmacharya comes gain in Veerya"

The term 'Veerya' in the Sanskrit language, among many meanings denotes semen, bravery, courage, valor, strength, determination, confidence, persistence and grit. The Brahmachari is eventually assured of all these gains if his practice is unbroken, consistent and correct.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: What happens to the preserved semen after 12 years brahmacharya? After the turning of semen in to the blood what happens to such blood what is its character(blood)? Semen prodution of the body is a continuos process in the period of brahmacharya? what is the power of semen?

God bless you, thanks for the sudden reply

Answer
Semen that is conserved and transmuted first nourishes the entire body with health and vitality. It then goes towards the brain and tones the mental faculties of memory, intelligence, reasoning, intuition and other mental abilities. The third step is the conversion to Ojas or divine astral power (also called personal electricity) which gives a man the ability to excel in any given work and become very impressive in his looks and aura. This is followed by Tejas or luster in the face and body. Finally it becomes Amrita or Soma that is stored in the brain and used in the state of super-consciousness.

So in reality, semen never stays in the gross, physical form beyond a short period of time in the Brahmachari who is constantly sublimating it. Its essence in the form of Prâna goes on increasing in subtler dimensions through Ojas, Tejas and Soma. It is the essence of Prâna in semen that surcharges the blood. Semen never becomes blood directly. The Prânic energy within semen if conserved charges the blood with energy and vitality leading to immunity against disease and bestowing excellent health. Further to 12 years of unbroken Brahmacharya without any voluntary or involuntary loss, the level of Prâna reaches a state where the Yogi develops superhuman powers and abilities and attains to self-realization if he so wills.

Kindly go through all the past answers to get a better idea of the process.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir , is meditation essential in the cource of celibacy?

Answer
Hello Aman,

Yes, Prânayâma and meditation on God become very necessary if unbroken Brahmacharya through continuous conservation and transmutation of semen is the objective. There are exceptions to this rule in the form of some very advanced souls who do not particularly sit in a formal meditative posture and meditate. But such people are blessed with immense devotion, love and surrender to the Almighty and to such an extent that their minds are constantly in the thought and contemplation of the Supreme by default. In their case, the physical discipline of setting aside some time of the day for meditation, sitting in the spine-erect posture and meditating may not be necessary, for they are constantly in effective meditation at almost all times! In such cases, it can rightly be assumed that these people have got done with the discipline required for a beginner in their past lives and have now reached a state where the initial requirements of a formal Yogic discipline may not be necessary.

An example for such advancement was the great saint Shri. Ramakrishna Paramahansa. His spiritual advancement and realization was to such a degree that there was no other thought but that of God in the wakeful and dream states. The sight of mating animals reminded him of the union of the soul with the Supreme Lord and drove him into Samâdhi! Such was his purity, divinity and realization. He would sit with his spine curved in a hunch and yet be in complete union with the Almighty through Nirbîja Samâdhi, unaware of his surroundings.

So as regards to the neophyte beginner or even one who has made some advancement, a strict and regular discipline consisting of all the eight Angâs of Yoga as a part of lifestyle is mandatory. After reaching such an advanced state, these limbs of Yoga become effortless and natural.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello sir, i m having a problem regarding consentration, sir my consentration power is so week, that i can nt sit and study for more than 1 hour. Now m 19+ and goning to b twenty soon in november.... Is consentration problem is due to masturbation? Yes, i use to do earlier, but after reading your answers i completely stoped it before 2 weaks.... I use to do some cardio and weigh training in order to get over this habbit.... And my health is also nt gud.. M 6 feet 3 inch skinny guy.... But this in nt my serious problem.. The problem is regarding my studies/ memory /concentration HELP ! HELP ! HELP thanx

Answer
Dear Aman,

Masturbation is to be shunned at all costs. Follow a strict life of Brahmacharya in thought, word and deed with consistent and adequate physical exercise, academic intellectual work to expend mental energy constructively and God-meditation on a regular basis. This will help channelize sexual energy into productivity as regards studies. Lead a life governed by the tenets of Yoga through balanced and limited food, regulated sleep and clean habits. Avoid being awake beyond 9.30 P.M and avoid being in bed beyond 5.00 A.M. This sleeping and waking up routine is to be strictly followed. This will give excellent sleep and rest to the body & mind leading to good memory, concentration and focus.

The root cause of restlessness, irritability, anxiety and stress is loss of semen. The man who loses his vital fluid is losing a part of his very own inner self each time he wastes it. A man

who wastes his spermatic fluid regularly for a purpose other than the rightful purpose (progeny from his lawful wife) will undoubtedly degenerate and fall at the physical, mental and psychic levels and attract all sorts of problems and difficulties due to his misdeeds in the karmic plane. The life of such a man eventually becomes rife with misery and pain. These negative results will generally not be very evident at the start of such a life, but become pronounced and notable in due course. Violation and misuse of the sacred fluid for a wrong purpose always ends with suffering and misfortune. This is the absolute truth and there is no doubt about it. There are innumerable examples of men and women who have paid a heavy penalty further to such misuse. Men and women of name, fame, fortune, achievement, ability, talent and greatness have lost all further to recreational sexuality. It is a slow and slippery slope which leads to only one destination - Destruction. So the wise man avoids all forms of recreational sexuality and instead diverts his mind to God.

The conservation and transmutation of semen into Ojas on the other hand makes it very easy for a man to sit for hours concentrating on any necessary activity without the least fatigue. Mental concentration and focus flow seamlessly and with ease. A man who has much Ojas in his Astral body can solve and win over the problems of life very effectively. His aura is charged with cosmic energy and cuts through difficulties with the ease of a sharp knife. Ojas gives the peculiar ability and power of being calm, cheerful and undisturbed even in the most trying of situations. The level of Prâna goes on increasing within the body of the true Brahmachari with every passing day and gives him superb poise and stability. Large amounts of Ojas neutralize and subjugate negative vibrations directed at oneself from others. An entire book can be written on the positive effects and powers that come from Brahmacharya and one would yet fall short of doing justice to elaboration on the benefits. To the man who is continually conserving and transmuting his semen year after year through unbroken Brahmacharya and devotion to the Almighty, the impossible becomes possible.

Kindly go through all the past answers to get clear with how to carry out a life of Yoga and Brahmacharya with Prânayâma and meditation which are very beneficial in toning up mental faculties and in helping effective transmutation of semen.

Following such a regimen will reduce the problem within 6 months and completely solve the problem within a span of 1 year, awarding excellent health, strength, vitality, concentration and memory along with a cheerful and peaceful disposition of mind.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have come to the point of physically restraining myself. I find it hard to have mental control though. It's the quality of brahmacharya that is important, although the quantity is also important, as I felt gutted when I slipped after nearly making 2 years.

I also do quite alot of reading on celibacy. I can just marvell at the idea of becoming a naistika brahmachari who is totally fearless of anything, and who experiences a happiness many trillions of times greater even than Indraloka. I guess this is no easy task, as alot of samskras have to be worked out.

Also the dream state is the hardest to conquer during the potential period- as even if there is not waking break, a wet dream still renders the 12 year period useless- so that means to become urdhavereta means 365 x 12 waking state + 365 x 12 dream state for semen to flow

upwards- I'm sure that is harder by countless trillions times than reaching the top of a sport like tennis or table tennis!

Answer
Hello Sanj,

Good to hear of your efforts at Brahmacharya. Mental control through displacement of unwanted thoughts is the region one should focus sincerely once physical restraint has been achieved; for the body is only a tool of the mind. The body by itself has no tendency, urge or wants and is only the medium of thought transference into action.The term physical restraint by itself does not mean restraint of the body. It is a term that denotes restraint of physical action fueled by mental thoughts. Once this is achieved, one should seriously start working towards negating and erasing the past Vâsanâs which are the result of past Samskâras or impressions stored in the causal body. To achieve this, *one should very importantly prevent formation of new impressions and tendencies along with the removal of past impressions and tendencies.*

Contrary to common perception, the mind is again another medium and not the source of wants, desires and urges. It is a medium that is at the next subtler level as compared to the body. It is a medium that transfers the urges, desires and tendencies stored at a more subtler location through what we call thought. So the mind by itself is not the cause of the effect called desire. There is one final location which is a storehouse of past tendencies and impressions. This is the 'Kârana Sharira' or the causal body. It is the repository of karma generated by all past actions. It is that source which makes one man different from the other in gross terms. It is the final storehouse of all ignorance wound around the soul. So the Yogi intent on Brahmacharya and self-realization works at cleansing the causal body. But this task cannot be carried out all of a sudden. The Yogi has to first cleanse and purify the physical body, then the astral or mind body and finally the causal body. The whole concept of a life of Yoga starting with the Yama-Niyamas and culminating with Samâdhi leading to the final objective of self-realization is designed to cleanse these three bodies of impurities, whereupon the 'Jivâtma'(embodied soul) becomes the 'Shudhâtma' (pure soul) and attains to its default state of infinite knowledge, existence and bliss, being content in the self by the self. So Brahmacharya along with meditation and Prânayâma is really the means to attain the end called self-realization.

As an when the body, mind and the causal station start getting purified, Brahmacharya becomes more natural and effortless in both the waking and the dream state. Just as he develops the ability to stop a lustful thought from growing larger while being awake, the aspirant will slowly start getting the ability to curtail and stop sexually oriented dreams from snowballing into larger proportions even in the dream state. In the normal man, the power of Buddhi shakti (intellect) and Vichâra shakthi (discrimination) are absent or very dormant in the dream state and the sub-conscious mind is in the lead. Hence he finds himself unable to reason or stop growing thoughts while being in a dream. After a certain degree of advancement in case of the true Brahmachari, the ability to stop a sexually oriented dream from progressing into larger and dangerous proportions starts getting pronounced. His intellect and reasoning can be made to work even in a dream. But for this, one first has to work hard at accomplishing the same while being awake. It is then only a continuation of what is done in the wakeful state into the dream state. Let us say there is the incidence of such a dream in the middle of the night while being asleep. One can actually break and dissolve the sexually oriented dream using the power of the intellect and reasoning and become awake just as was done during wakefulness, thereby completely stopping the occurance of a wet dream and the resulting seminal loss.

The best approach for success is to carry out a life of Brahmacharya through a life of Yoga

with unswerving devotion, love and surrender to God, while keeping in mind this entire world and its happenings to be nothing more than a dream far from reality. By keeping in mind the fact of all sense attractions being nothing more than sugar-coated falsities.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay, hope that you have been well. I ran across something tonight that disturbed me. It involved the genetic manipulation of human and animal dna to produce hybrids in a lab. The video showed how the cell was split by a laser and after the splice was shocked by a small amount of electricity to induce life.

This brought me to the question of the soul and also how our human seed creates life.

My question is this: At what point does a soul enter a material body? ie, embryo, womb, prior to birth? And are these genetic manipulations being created in labs capable of carrying a soul? It seems that clones aren't as bright as the original also but are capable of living for a short time. Do they not have souls? Thank you for your diligence and dedication.

नमस्कार
-S-

Answer
Hello Shawn,

Trust this finds you well. Coming to the answers,

Q1: When and how does the soul or 'Jivâtma' enter the body?
A: This topic has been dealt with in the 'Chândogya Upanishad' a great treatise concerning the soul, the Almighty and the methods one should follow for final emancipation. There it is said:-

"The soul of a man who has residual karma in his causal body, after death, rises in its astral body to the Lunar orb where it spends much time in a state of enjoyment or pain depending on the nature of its actions while alive. After spending the stipulated amount of time there and after having exhausted the period of enjoyment or suffering due, based on its merit or demerit, the Jivâtma (soul) falls from that location, reaches the electric zone of Earth's atmosphere and enters a rain bearing cloud. Upon dissolution of the cloud into rain water that showers on earth, the drop of water containing the soul falls on a vegetable or grain producing plant and is then inducted into the seed of the crop. This grain, further to harvest is eaten by the man who is destined to be the father of the child which will embody the soul. The vegetable or grain containing the 'Jivâtma' after being digested by that man becomes his 'Rethas' or 'Veerya' or seed. This is then through the copulatory act thrown into the womb of the woman who will bear the child. In a period of six months, the embryo develops all physical characteristics that are a part of the human body and in the seventh month, the soul manifests itself. After nine months, the body of the child being fully developed comes out of the womb and into the external world to continue with working out its previous karma and objectives"

Thus for all practical purposes, the soul is considered to manifest itself in the seventh month of conception. Till this time, it is in a state of sleep, unaware of its surroundings in the womb. In the seventh month, the scriptures state that the 'Jiva' comes into awareness and

becomes attuned to its new state in the womb within the fetus.

Q2: Do genetic manipulations carried out in a lab involve the soul?
A: Unless there is the will of the Almighty behind a soul to embody a new physical body, thus creating life, no amount of efforts by man can result in creation of a new life. This explains why many married couples fail to produce offspring in spite of being perfectly fertile and even after efforts through many years of marriage. The same applies to artificial methods of producing a child. Lack of will and direction by the Almighty cannot induct a soul and thus life into the physical body, however strong and consistent the efforts of a scientist be. If a scientist, at a lab has succeeded in cloning a child, it is only further to the Almighty having directed a soul which has the karma to be born in such a body to occupy it. *So the scientist is at-most the means of such creation and not the cause, just as a brush is the means of producing a painting and not the painter itself!*

The presence of life in a human body denotes the presence of a soul along with the presence of the five vital Prâna's, the five elements, five senses of perception, five senses of action, the mind, intellect, consciousness and ego. Hence one can presume that there is a soul involved in a life form produced by genetic efforts in the laboratory. How capable, universal, durable, defect free and perfect, the life derived from such means is another question altogether.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
What is wrong with sex if it is pursued strictly within the dharmic limits, ie, with one's own wife, even if it is getting into recreational mode?
I guess the scriptures don't object to this or atleast the message is vague here...

Answer
Recreational sexuality within marriage, more than being a question of wrong or right is a question of how soon and how directly one wants spiritual progress. And spiritual progress is the only progress which can be termed progress in the real sense. Everything else is falsity. The highest levels of materialistic progress do not evolve man even by a hair's breadth. Rather, such involvement in materialism has a higher tendency to degrade man further in terms of evolution. Spirituality is the door to the highest bliss. It is real life and real living and spirituality cannot surface and blossom as long as there is sexuality. So one has to first decide if he or she wants the petty dimes and nickels of sexuality or the priceless treasure of Âtmic bliss.

There is one and only one purpose for the sexual act namely progeny. The moment this purpose is set aside by extending sexual contact to recreation, degeneration slowly starts at the physical, mental and karmic levels. One gets rooted to his body consciousness and finds it impossible to rise above. This is the absolute truth and is beyond doubt.

What is the limit to this recreation? what is the yardstick which shows the extent to which it can be indulged in? And if one does set up a yardstick, how will he refrain from not pondering and fantasizing on sexual pleasure even at other times when he is not physically carrying out the act due to the applied yardstick? How will the couple thus addicted to sexual pleasure source it after both become old, wrinkled and bereft of luster? Further to leading a life high on recreational sexuality with each other, man and woman both become anchored to sexuality as the source of pleasure, entertainment and relaxation. They cannot think of anything beyond sex as regards to penultimate pleasure. How then will they come to terms

with this monstrous need that has been nourished all through their youth on reaching old age? It is the body that ages and not the mind. The mind of a man without a spiritual life is as young as that of a youth when it comes to desires of the mind, even after reaching old age. Physical, social and health constraints coupled with the lack of a suitable partner may prevent him from further exploring into the realm of sexuality in old age; but rest assured, his mind will always wander behind the sex concept, dreaming about it, fantasizing, draining his vitality and making his mind and body fully unfit for spiritual progress.

So the entire life has been wasted in sexuality, setting aside the very purpose of human birth. There is one and only one Dharma for the human being, that being self-realization. One's occupation, career, leisure, sleep, marital status and what not are only incidental to this central purpose. They are to be made supportive, conducive and helpful to the attainment of self-realization. This is 'Manava Dharma' or the duty of the human being. Recreational sexuality is not 'Manava Dharma'. It is 'Adharma'. Through indulgence in recreational sexuality, man loses immense amount of 'Prâna' or vital energy. The mind becomes fickle, unstable and unable to concentrate on a life mode necessary to realize oneself. Determination and strength reduce and taper away. The mind gets fooled by the temporary, impermanent and false nervous tingling produced by an orgasm thinking it to be the ultimate source of happiness and pleasure.

Sexual pleasure is really no pleasure at all. It is only a tingling of the nerves and no where close to the bliss of the Âtman. Finally, at old age, the man and woman who have lead a life high on recreational sexuality find themselves very attached and in need sexual pleasure but find that they can no longer enjoy it as they did. Such a mentality leaves them with a mind which is agitated, irate, depressed and wholly unfit to pursue the aim of the human existence. It is then too late. All their youth, health, strength and time has been lost in pursuit of sexual pleasure and their life is nearing its end. The purpose of the human existence has still not been met. This entire life in other words has been a waste and a complete zero in terms of its actual purpose. To add fuel to fire, the body, mind and psyche have become degraded and know of nothing more than sex when it comes to the need for bliss. A heavy karmic burden has been created in terms of attachment to the concept of sex. Many births will be required to undo this karmic burden. The nature of sexual pleasure is such that it can never be sated or limited with a certain amount of sex. Tolerance develops within the mind and body as regards the pleasure attained and one wants more. Such a couple will pass away with all their lower desires intact and in strength, only to take a new birth to pursue another life rife on sexuality. It becomes a never ending cycle filled with ill-health, depression and passion. The 'Jivâtma' completely forgets its purpose to realize itself as the 'Âtman' full of knowledge and bliss and hankers after sexual pleasure birth after birth knowing nothing more. It is a sad and unfortunate state like a man who has a great treasure buried right under his house but leads a life of extreme poverty without knowing of its presence.

The scriptures advocate a life of sexuality with one's wife as free from sin further to the purview being progeny and nothing more. Rather than having encounters with many women and exposing oneself to the dangers of promiscuity and the sin of adultery, it is much better to limit sexual interactions with one's lawful wife. This is the first step to be taken to evolve further. Not the last step. It does not in any way mean that one should lead a life of recreational sexuality with his wife forever. After achieving the state of being fully loyal and devoted to his wife, both man and woman need to work at becoming loyal and involved to the Almighty; for a life merely limited to loyalty with each other, bereft of efforts to realize oneself is again incomplete. The purpose of the human existence is in no way served to completion. Hence the need for Brahmacharya.

True spiritual progress starts only when one puts in the effort to raise above body consciousness and starts realizing himself to be something more than the body, mind,

intellect and ego. Lust and passion are the grossest forms of body consciousness. They strengthen the concept of a male and female body in terms of objectivity, while in reality there is nothing called male or female. All is the Âtman...unbound, unembodied and unlimited. How then can a man or woman attached to recreational sex ever rise above body consciousness and make spiritual progress?

Through the practice of Brahmacharya and God-contemplation, man becomes capable of rising beyond the complete gamut of lower emotions in course of time. He becomes refined, civilized and honorable in the real sense. His higher personality denoted by the soul starts to shine through. All virtues of the highest order start to manifest. This is beyond doubt. No other means but true Brahmacharya can give true and Herculean strength to the body, mind and psyche. He will have the superior energy, strength and determination required to aspire and work at realizing his self. His health becomes robust and radiant leading to a peaceful and enjoyable state of well being. He starts becoming capable of seeing the presence of God in all creations of God.

Keeping all these facts in mind, a married couple wishing for progress, happiness, health and evolution in the true sense can give up on a life of sexuality further to the birth of a child or two and focus their energies into the objective of life namely self-realization through Brahmacharya. It is only through Brahmacharya in marriage that a couple will be able to develop selfless love for each other as souls and not through recreational sex. It is only through Brahmacharya that each will reach a state where they expect nothing from the other and yet have a marriage which is rock solid, strong and firmly anchored. This will bring a deep sense of happiness, understanding, trust, true love, loyalty and togetherness as life partners, aiding them to work towards the most important goal of the human existence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I am finding difficult to maintain the brahmacharya in "THOUGHT" process. Please guide me. None of my thoughts are sexual but they are little negative which ultimately make me tired. Also they come suddenly just like a rocket when I observe them. Please guide me.

Also help to become thoughtless. Sometimes my thorughts are pure but they are not strong. One negative thought takes over..Is it because of watching TV or sitting infront of computer. Please give me some strong remedy.

Also as Swami Vivekanda said “Brahmacharya should be like a burning fire within the veins!” Can you tell me how it is possible? or How to follow this.

Also please tell me how to increase love & devotion to god. And how to destroy ahankara. Is it continuously praying, visiting temples regularly or doing namaskara to each temple as you walk on the road...

Answer
I. Maintaining Brahmacharya in thought, word and deed should always be the objective. The right way to maintain clean thoughts is by observance of the following:
1. Displacing negative thoughts with positive, as and when such thoughts arise and immediately diverting the mind to constructive activity or thought.
2. Preventing situations, circumstances and avoiding the company of people who contribute

directly or indirectly to negative thoughts. This should be carried out to the best possible extent and at all times.
3. Maintaining a life of Yogic discipline through the eight limbs of Yoga and through right food. (refer details on food answered in previous posts)
4. Constantly reminding oneself that the world is a product of Mâya and hence unreal as in a dream. The Supreme is the only entity or force who is real. Hence chant God's name and be in God thought to the best extent possible and carry out all activities as an offering to God. It is God who has created this body and life circumstances to evolve the embodied soul. Life is like a stage performance where the soul evolves and undoes its mistakes to finally merge with the Supreme. So don't be attached to the happenings of life but carry them out as the duty bestowed by God for evolution of the embodied soul.

II. One can become thoughtless only in the state of 'Nirbîja Samâdhi' (complete merger with the Almighty while in the body through super-consciousness) after many years of Yoga and unbroken Brahmacharya. So one has to persevere and strive to reach such a state through a lifestyle based on the 8 limbs of Yoga. A serious Brahmachari must limit his interactions with the external world and all forms of external news mediums such as the T.V, internet, magazines, news papers etc.. to basic necessity and nothing more. The idea is to prevent adding the fuel of temptation to the fire of lust which is raging within. This will be very much required during the first few initial years of Brahmacharya when the mind and psyche are very vulnerable to lust and temptation. Just as a diseased and weak person is kept in a clean and sterile environment while being treated, till he gets well and develops immunity, it will be necessary for the Brahmachari to ensure that he stays clear of each and every source or object which stirs up his lower tendencies. In life situations where he cannot carry this out entirely, the contact with such people or circumstances must be brief, to the point and out of necessity. Nothing more. There will undoubtedly be a downfall if this matter is treated with laxity. This is to be followed very strictly till the time one becomes stronger and more spiritually evolved, whereupon there will be a lesser probability of fall.

III. The Urge to follow a life of Brahmacharya with a burning desire comes to a person gradually based on his efforts in reality. After having suffered much in the hands of the senses and after having realized a life of sexuality to be sweet in the beginning and very painful in the end, the tired and disillusioned Jivâtma realizes that there must be some other means to overcome the problems of life and reach permanence as regards the solution. After much efforts in its quest to know of such a method, it comes to know about the science of Brahmacharya through God's grace. This process has been described in the scriptures with the following analogy:

" The Jivâtma at this stage is like a drowning man in the middle of the ocean, thrown hither-thither by the mighty waves of sexuality and delusion, totally powerless and helpless against the monstrous waves and desperately trying to stay afloat. He knows the cause of this dangerous and perilous state as the result of his attachment to money and woman, but can do little to save himself. Then, the all merciful Lord of creation, out of sheer compassion and kindness, picks up the struggling and suffering Jivâtma which has undergone great pain through association with Mâya (cosmic illusion), thinking it to be real and places it in the boat of Brahmacharya".

Hence each and every aspirant who is into the practice of Brahmacharya should consider himself lucky to have been saved from the monstrosity of the ocean of sexuality and placed in the boat of Brahmacharya by the grace of the Almighty. He should make the best use of this opportunity by giving his all at being an honest and sincere student. His efforts should be persistent, determined and unfailing, following which the same hands of the Almighty guide and support him to progress further and reach the shores of Brahman without the fear of drowning in the mighty ocean of Samsâra (creation). Many tests, trials and difficulties come to the Brahmachari in the course of his voyage to reach the destination shore of self-

realization. But one who is devoted to God with sincerity and longing is assured of support and success. Such a Brahmachari considers his state of purity and God-contemplation as more dear than anything else. To him, his state of Brahmacharya aimed at God-realization is a part of his very own self. Nothing is higher or greater. It becomes his highest priority in life. This is what Swami Vivekananda means through his words. Continuous and unbroken Brahmacharya with constant God-devotion and contemplation will lead to such a state.

IV. One should follow the discipline of Yoga to the best of his efforts and ability with constant God-contemplation, prayer and God-meditation. One should longingly pray and request God to show the right path and help one overcome Avidyâ (ignorance). This will unravel the default state of God-devotion and love present within each and every man, for the default nature of all creatures is God-nature itself. Ignorance and its results are an acquired trait.

What is Yoga? That mode of activity which leads man to a state where he gets closer and closer to the Supreme (his true self) by constant and sustained reduction of ignorance wound around his soul and finally merges into the Supreme through self-realization is Yoga. One who is striving for such an end is a 'Yogi'. Nothing more.

Unlike common perception and the incorrect western assumption of the concept of Yoga as mere physical postures, mere performance of 'Âsana' or physical postures is not Yoga. Âsana is only one limb of the 8 limbs of Yoga aimed at helping one develop a sound mind through a sound body. A man with a diseased, weak and a degenerated body cannot focus his mind and energies on the Herculean effort needed to attain to Yoga, so Âsana aims at relieving him from physical debilities and help reach a state where his body and mind are geared to take up the challenge. But this performance of Âsana should be parallely followed with a Yogic lifestyle starting with the Yama-Niyamas and culminating with God-contemplation which eventually leads to Samâdhi. Else, its use becomes partial and not complete. If another man can attain to a strong, healthy and robust body by some other sport/exercise or physical activity, that is equally fine. He can regularly play the sport or exercise and combine the other seven components of Yoga, deriving the same benefit and ascend in Yoga. What is important here is to refine oneself at the innate level and reduce one's ignorance. All the 8 limbs of Yoga are aimed at this effect and nothing else. Following the cleansing of the body, mind and psyche to completion, the Jivâtma (embodied soul) becomes the Shuddhâtma (pure soul) through self-realization and reverts to its Lordship.

This is why the human birth is so special and superior. It is the only birth where the faculties to think, analyze and execute at a higher dimension are made possible. Think of what? Think of ways to know oneself. To think of how to get free from repeated births and deaths and reach the state of permanence and bliss. An animal cannot do this. The soul within a dog or a cow or an insect is equally divine, but has a thicker layer of ignorance around it. So thick, that the animal knows of nothing more than survival and self-preservation. So the entire life is spent in survival without the animal knowing who it is or why it has been created. This is not so in the case of man. He has a sharp and keen intellect with which he can work at understanding things and gain knowledge. He has an advanced mind with which he can persevere towards the goal. In other words, he is fully geared and ready to unravel the mystery of who he is, why he has been born and what he should do next.

The human body and mind is hence the Almighty's gift to the human soul. It has not been given to the animals. So it follows that one should fully make use of these faculties and work at evolving further. To effectively do this, one should fully stop those actions that bind oneself to the lower domains and lead to degeneration. If man does nothing more than eat, earn money, have sex for pleasure and sleep, day after day, month after month, year after year and life after life, he is leading a life worse than that of an animal. He is ignoring and neglecting all these advanced faculties that have been provided so he can reach the highest states of knowledge and bliss permanently and settling for the petty, minuscule, temporary

pleasures of the senses. Having gone against nature, he will pay a costly penalty for this act of ignorance. This is why Brahmacharya is to be followed; so that he conserves the most vital of his energy to take him higher in understanding, negate his past karmas and finally realize himself. An endeavor of such magnitude requires enormous life energy which can be had only through the conservation and transmutation of reproductive energy. This is the purpose of the human birth; to attain self-realization and know who we are. All other activities are to be incidental and supportive to this aim and not contrary or at a tangent. And any activity that poses itself as an obstacle to this aim is to be shunned and avoided.

True love and devotion to the Supreme comes only by the grace of the Supreme. Only by the kind and merciful stroke of the Almighty to one who is deserving. To one who has such love and devotion, his body itself is the temple. He strives morning, noon and night to keep this temple called the body clean and pure physically, mentally and spiritually so it is fit for the Almighty to come and reside. For such a person leading a life of God-contemplation and Brahmacharya, where is the need to blindly visit a temple, perform a religious rite or abide by rituals? He is contemplating and meditating on the Almighty day in and day out through this temple called the body. He is making use of the mental faculties of intellect and imagination to ponder, contemplate and think of the Almighty as many times as possible, doing his worldly duties without attachment.

Most people blindly visit temples, perform religious rites and blindly follow rituals without knowing that none of these rituals will bear fruit in the absolute sense as long as there is no inner cleansing. Of what use is it to visit a temple or donate huge sums to charity if the man is constantly thinking in terms of his lower desires and sensuality? How can God be pleased when man has forgotten and has totally neglected the very purpose of the human existence, is acting contrary to it and merely goes to the temple, praying to God for good luck and fortune? On the one hand, God has provided the human body and mind so man could evolve further and reach the highest. On the other hand, the same man leads a life rife on wanton sexuality, cheating, debauchery and misconduct, whilst merely paying regular visits to the temple and performing religious rites. Such a life is the contradiction and falsity of the highest order. It is of no use in terms of the net result.

So for the man who is leading a life of purity & virtue, kindness, non-violence, truthfulness, Brahmacharya, constantly endeavoring to correct upon his mistakes as regards himself and others through applied action and God-contemplation, it does not matter whether he visits a temple or doesn't. The common man may spend most of his time thinking of himself and thinks of God when he visits a temple. Where is such a need for one who has surrendered to God through love and devotion? To one who has construed this body to be the temple and the soul to be God? To one who is ever grateful to the Almighty for this human birth and who has aligned its purpose with the purpose intended by God? To one who is striving for self-realization? Such a man is constantly in God-remembrance and God-thought through each and every action. It doesn't matter whether he contemplates on the Supreme within the precincts of his house, his workplace or the temple. The only thing of importance to him is being in God-thought with intensity, love and devotion. The physical building that he occupies may be his house, a temple or the middle of the road. It is really not of much concern.

So one should always fondly remember God as everything with love, surrender and devotion. It is enough if this is felt with strength and intensity. As an when one finds time during the course of the day, one should sit and meditate on the formless Supreme requesting the Lord to bestow Vidyâ (knowledge of the Supreme). If this is done with devotion and sincerity, it doesn't matter whether one visits the temple or doesn't; for in essence, the objective of visiting a temple is exactly the same -- God-contemplation. This is what God intended the human birth for, so man would make self-realization the chief objective and one cannot please God more than through sincere, honest contemplation via devotion, love and

surrender. Such an attitude that God is everything and the ego nothing will automatically negate Ahamkarâ (ego) in course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear respected Sir,

I am Vijith, I am practicing brahmacharya from 5 months ago and till this day? You cleared my previous doubts wonderfully, Now I wants your help about the subject of divotion.

1).All aspirants said that in Kaliyuga , Bhaktiyoga is important. How can I improve the divotion to the Lord? I want to cry for God, but at temple my eyes cant produce a little eyedrops for God? Is any relation with brahmacharya and divotion?

Loving u as a Guru, Hope u for a wonderful answer

Answer
One's efforts at God-contemplation and God-surrender should be continuous and seamless in the midst of everyday life and its activities. When this is coupled with the honest, consistent and unbroken practice of Brahmacharya, devotion to God will flower by itself. The nature of conserved Ojas is such that it makes the higher nature shine through, following which all improvements occur in course of time and the best of one's hidden talent starts to surface.

What is important from this point of time is not to get carried away with the power one derives through Brahmacharya. The lower self or ego will initially try to take credit for the new-found improvement and power. It will as usual try to raise its head and fill the aspirant with the feeling that he has performed a great achievement. This will cause pride and self-importance to mushroom. This is when downfall starts; for the real achievement has occurred from the powers of the Âtman (the Almighty himself) shining through Brahmacharya and not because of the ego. We, in sense of people are not the doers of any superlative action, the Almighty is. All credit goes to him. The ego is nothing. *We, as the ego are nothing. We, as the Âtman are everything* . But one cannot fully think of himself as the Âtman in reality till one has reached the state of self-realization. The lower ego has much scope till this time. So one should always remember God as the doer of all actions and snub the ego into oblivion, not letting it raise its head. This should be always remembered and one should stay humble and rooted to this reality.

One should always remind oneself - " This lower nature of mine denoted by Ahamkarâ (ego) is false and devoid of substance. It is unreal and the product of Mâya (illusion). It is this Ahamkarâ (ego) which makes me react with desire, lust, anger, passion and other base qualities. So I will not let this ego surface every now and then to ruin my inner state of goodness, peace, tranquility and serenity; for in reality I'm the Âtman who is beyond these lower tendencies. There is no need to feel depressed, angered or irate further to someone saying something against me. Neither is there any need to feel elated, excited and proud further to an achievement or accomplishment. There is no need for anger as the Âtman (pure soul) is pure and blemish-free like the fire and I'm only the Âtman. Just as the Sun is least affected by whether people praise him or ridicule him, by whether people label his rays as bright or dark, by whether people call him hot or cold, in the same way, I'm the Âtman who is unaffected by the doings or sayings of people. Hence rebukes and insults cannot

touch me. There is no need for elation, excitement and pride as positive qualities, abilities and achievements are again the result of Âtmic qualities bestowed by the Lord and are no way connected to the lower self or ego. So I will not let the lower ego take credit for such achievements and behave like a proud, intoxicated monkey in times of success but will always be humble and down to earth, remembering that the Almighty is the cause behind all success. I'm only a tool of the Almighty and will abide and accept by what he wishes."

Continuous practice of such an attitude will help displace the ego in course of time. As the ego starts reducing in extent, one's higher nature emanating from the real self namely the Âtman will increase in effect. This will automatically increase devotion, gratitude and awe at the workings of the Almighty. Man starts realizing himself in terms of the ego as a non-entity and the Almighty as the only entity of substance.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Sorry I have 1 doubts also

Is brahmacharya results in Prostate cancer?

Thanking u

Answer

The practice of Brahmacharya in thought, word and deed with adequate physical activity, intellectual work and God-meditation, if carried out rightly leads to the conservation and transmutation of semen into Ojas. This eventually weeds out all diseases of the body and mind, installing excellent health and strength.

The incidence of any disease is due to past negative karma. Brahmacharya negates past karma and takes man towards self-realization, not the reverse. It can never lead to any disease. Contrary to developing such a complication, the chances of prostate cancer get reduced in the Brahmachari as the prostate gland is rested and rejuvenated further to the transmutation of semen. The incidence of prostate cancer is unheard of in Brahmachari's who carry out Brahmacharya through correct Yogic methods.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello brother, Thanks to show me right path.I follow bhramcharya last few months yet i have heavy monthly period,that means i am not pure?? Due to this reason bhramcharya do no benefit me.And my mother also says me not to chant any mantra during monthly period(reason is monthly impurity),Is it right?? please solve my confusion. thank you.

Answer

Aren't a few months of Brahmacharya very small as compared to the millions of past births of 'Abrahmacharya' (non-continence)?

All good things come to one who waits and perseveres. Progress in Brahmacharya is no exception.

One's true nature itself is that of Godliness. One is only the 'Âtman' (soul), an extension of the Almighty and not this body, mind, intellect, consciousness or ego. Hence contemplation on God is everybody's birth-right and at all times. It is in fact one's foremost duty. The aim of a mantra is to induce the divine vibrations and positivism that come from taking the Almighty's name and thinking of his glory. Gender, age, health... these are conditions of the body and not of the soul. How then can it be wrong to think and contemplate on one's true and default state of Godliness at any point of time? This is what one is doing while contemplating, chanting or thinking of God with love and devotion, Is it not?

Does a mother get angry when her little child thinks of her, calls her and takes her name at the point of time it has soiled itself? Does she consider it wrong or insulting that the child took her name when it had dirtied itself? NO. Her love and affection for the child are immaterial of its state of cleanliness and unconditional. This is why she is called a mother, because her perspective as regards her child is something beyond the physical state of the child. She connects with it through a view that is independent of its physical cleanliness, its looks, color or intelligence. She attends to the child at once with fondness and dearness. The Âtman is akin to a child of God. The Almighty Lord can never be insulted or angered by the earnest, sincere and fond calls or thoughts of his devotees as regards him, regardless of their physical state. To him, all creatures are equally dear and important, being extensions of his very self. So one can take the Lord's name, think of him and contemplate on him at all times, as long as one's attitude is that of prayer, love, surrender and devotion.

If one's body is thought as being impure during the monthly period, then one might as well assume it to be impure at all times; for this physical body is always filled with urine, stool, phlegm, blood, flesh and bones. All of them falling under the category of impure substances in the gross sense and it should hence follow that a person should never chant a mantra, contemplate or meditate as long as he or she has this physical body but wait for death to lose the physical body!

The menstrual period of a woman is a natural phenomenon devised by nature to eject the unfertilized egg. This process occurs as long as eggs are being produced and are not fertilized. Just as an Urdhvaretha Yogi stops producing sperm after reaching that high stage, a woman who has reached such an advanced stage stops producing the egg. Till then, nature will take its usual course. One need not let this interfere with God-contemplation. It will however be necessary to avoid performing Âsana and Prânayâma by a lady during those days as these involve physical activity which could cause discomfort and fatigue, the energy being low at those times. Mental contemplation and chanting can be carried out by all means and pose no risk.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

Thank you so much for providing this service and inspiration for people seeking perfection in their quest toward Brahmacharya. It is a tremendous help. My question is about caffeine and how it effects the body and mind of a Brahmachari. In your opinion, would it be absolutely necessary to give up caffeine consumption in order to achieve lasting success in Brahmacharya? I'm aware of caffeine's effects and I suspect I know what your answer will be, so, I guess I'm just asking for some "tough love" motivation for breaking this habit. I have tried to quit caffeine several times without success. I both love coffee/caffeine and hate

it. Please
advise.

Sincerley,
Frank

Answer
The means to achieve concrete progress in Brahmacharya is to gradually start moving away from everything non-self and towards the self. What does this mean? It means one slowly but surely starts breaking one's link from dependence on everything external.

It is one's craving, attachment & dependence on objects external to oneself that has made the individual forget his default state of Âtmic bliss and has made him develop an external need of objects to keep himself happy and entertained. This itself is a vicious cycle. Sense pleasures, be they in any form cannot give lasting happiness. Sense pleasures are only sensations of nervous tingling and not anyway near true bliss. So the man who resorts to sense pleasures as a means for happiness, entertainment or relaxation fools himself with a method which has no end. A method which needs to be repeated over and over again and with increasing intensity over the course of time to give the same pleasure or 'kick ' derived earlier. This will ultimately leave man in a state bereft of happiness, peace of mind and well being, much worse than earlier.

What is meant by dependence on external objects or non-self? The non-self includes everything other than the self or Âtman (pure soul). The ancient Indian sages describe the non-self by the term 'Asath' (unreal), that which is false and the self or Âtman as 'Sath' (real). The Âtman, being the Almighty is the only 'Sath'. Desire for the sight of something beautiful, smell of something pleasurable, taste of something delicious, sound of something stimulating, touch of or by something enjoyable, memory and then fantasy of past associations with the above five senses. These constitute the enjoyment of the non-self. They are the thieves who rob man of his ability to perceive the bliss of the soul. The mind gets distracted by these thieves, gets involved in their sensations and forgets its default state of infinite bliss. Even one's body, mind, intellect, consciousness and ego are the non-self. Dependence on even these as sources of pleasure has to be severed. The Âtman alone is the self. He alone is real.

The whole aim of Yoga and Brahmacharya is to rid man of this state of dependence on the above five senses and help him revert to a state where he experiences true bliss of the Âtman (his true self) to a magnitude of infinity and for ever, finally merging into the Almighty. But for this, one has to first strive to raise above the five senses through determined and sustained effort; for unless man gives up his attachment for the five sense perceptions and thereby develops dispassion for their enjoyment, the doors of Âtmic bliss do not open. Unless one distances himself from these external enjoyments, and finally overcomes even the least craving as regards them, attaining to independence, the bliss of the Âtman cannot be perceived. This is the reason why the Yogi gives up contact and dependence with everything external beyond the limit of necessity and instead focuses his energies on God-contemplation. He is giving up the impermanent dimes and nickels in his quest for the priceless treasure of the Âtman. The pleasures from the five senses reduce in intensity over the course of time, need more and more indulgence and finally rob man of his health and well being. Whereas the bliss of the Âtman is permanent, eternal, timeless and is one's default state. This is why the human birth has been awarded by the Almighty, so man can realize himself as the Âtman and reclaim his lost kingdom of knowledge, existence and bliss. It is a cause well worth the effort.

If a person has an affinity for drinking coffee as a source of pleasure, entertainment or

relaxation, it is one of his associations with the non-self. The harm is not in the mere act of drinking a cup of coffee once a day, the trouble starts when this activity increases in its frequency, intensity and duration. Man first starts his tryst with the drink once every morning. He does this a few months and derives some satisfaction or pleasure. After some time in this state, he recollects the sensation of the taste and kick he derived through the drink at the middle of a day. He wants that sensation again. So he has another cup in the afternoon. Soon, he feels it better to have a third drink, late evening, for the cup of coffee gives him an unknown sense of happiness and satisfaction. Why not enjoy the sensation once more? After a few months @ three cups a day, his system develops tolerance for the strength of coffee he has been drinking and he feels the sensation reducing in intensity. What is the solution? Make it stronger and increase it to four cups a day. In this way does his dependence on the non-self called coffee increase. It finally reaches a state where he has become an addict. He needs some strongly brewed coffee every now and then, when he is tired, happy, sad, excited, depressed, stressed, anxious or bored.

Without his knowledge, a very strong affinity and craving has been nurtured towards the non-self called coffee as an inseparable part of his lifestyle. The consequences are anyone's guess. At the physical level, regular consumption of large quantities of caffeine and sugar cause him various health disorders in the long run. At the mental level, he has become a slave to this habit. He cannot think or function properly without coffee. And at the causal level, this has further strengthened the ignorance around his soul. The strong impressions produced in the mind through constant induction of the drink as a source of pleasure have created Vâsanâs (tendencies) that will always make him run towards his cup and not towards the Âtman, every time his mind needs to get away from the highs and lows of life. Much effort and energy will have to be spent to de-addict oneself from such a state. It is a state of dependence that is excruciating to the addict after a period of time. It is like being caught between the devil and the deep sea.

This is just an example of the results that arise through attachment to anything external and non-self. The above analogy can be equally applied to all other addictions to alcohol, tobacco, drugs, recreational sex, food, partying, sleeping, gambling, money making and many, many more. There are numerous other activities which appear harmless and innocent but are dangerous. Many people are addicted to boasting, talking and gossiping. They have to resort to these activities every now and then, or they feel empty. Some others are caught up with their looks, their clothes, cars and money. The slightest signs of ageing, lack of money, looking a little less pepped up or being unable to wear the dress they have in mind leaves them feeling anxious, irritated and empty. This is another addiction to something external. These external objects such as money, cars, clothes, perfumes, looks and more have become the central purpose and aim of life. They feel dead and lifeless if one of these things is unavailable to them.

Such a man will say " A life without money, fast cars and women is no life at all, I'd rather be dead or would rather sit at home than go out without these". The man has forgotten who he is. He has forgotten that these are things which are to be used in life incidentally and within the limits of their rightful purpose and nothing more. Through addiction to these things of the non-self, he has made them the purpose of his life. He now lives for them, with them and through them. Without these, his life is a big zero. Such a man goes into a serious state of depression, unhappiness and agitation, if by some stroke of destiny, these things are snatched away from him. His aim of life is to eat, drink, sleep, party, talk all sorts of non-sense and develop physical contact with as many women as possible. To him, these are the central activities for which God gave him the human birth. This is living and everything else is no life at all. To successfully carry out such a life, he needs an inexhaustible supply of money. So his next objective becomes acquiring money. Lawfully or unlawfully, it matters little. He is prepared to cheat, lie, injure, use and even take the lives of other people to sate this central purpose. This is how criminals are born. The deviation from his true self, his real

purpose of birth, his default state of bliss and divinity are all lost, thanks to his addiction with the non-self. It is a deplorable and tragic state of affairs. It is like an innocent, beautiful and extremely well mannered child having fallen into wrong company and having become a criminal of the lowest order. This is what it is in reality. The Âtman or soul being a child of God has forgotten its greatness and has reduced itself to scum. It suffers incessantly and to endlessness not knowing what to do, caught in the ocean of senses and having to revert to its addiction at all times.

I have gone into the elaboration of this topic to point out the effects which come from making anything non-self as the chief source of one's happiness. The association with anything non-self on a sustained basis, as a source of pleasure, and beyond its rightful limit or purview is always a slippery slope that slowly draws man into its vicious jaws, reaching which it is very hard to escape. So a man wishing happiness and progress in life and the culmination of his existence into something fruitful should gradually distance himself from everything non-self and instead apply his mind to God-thought and God-meditation through continence. *One does not require anything external for happiness. The greatest bliss is right within oneself in the soul.* This need that one feels for something external is an acquired trait and false. One only needs to ensure that he does not follow the non-self but sticks to the self through a life of Brahmacharya and God-contemplation. This is very important. It is mandatory that the mind which has been freed or is being freed from the non-self has to be applied to the Âtman or self through God-contemplation and Brahmacharya, else it will revert to the non-self again. This mind is like a monkey which should always be tied to the post called God and made immobile in his contemplation. Let loose, it starts its journey towards the non-self and takes man into the jaws of pain and suffering.

As to the effects of caffeine, large intake has an effect similar to nicotine, tannin and alcohol. All these intoxicants burn away 'Ojas' and lead to drying up of the final tissue element of digestion namely semen. Vitality reduces. Caffeine addiction causes symptoms such as insomnia, nervousness, headache, increased heart rate, anxiety, upset stomach, irregular heartbeat, irritability, GI irritation, increased blood pressure, agitation, heartburn, high cholesterol, diahorrea and nutritional deficiencies. One wishing progress in unbroken Brahmacharya should completely and fully give up coffee, tea, alcohol, aerated drinks, meat, eggs, tobacco and any other stimulant or intoxicant including drugs. Food should be wholesome, light, fresh and limited. Overeating always unsettles Prâna and an unsettled Prâna will lead to loss of semen. One should talk less and strictly avoid gossiping, getting angry, tale carrying, back biting and in general all activities that deviate oneself from the self leading to the non-self. Silence through God-contemplation is the best means. This is how Brahmacharya becomes rock solid. The peace, strength and ability that come from such a life leads to true Brahmacharya. Such an aspirant will make fast progress in Brahmacharya.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Dhananjay,
I'm on my 7th day of Brahmacharya & I'm feeling a lot better
about myself:). During the beginning on the 4th day when things started getting better & started getting supercharged with energy & prana again & less lethargic. Then as the days went by on the 7th day which is today, I started feeling lazy even though I slept good.

So my question is, am I just going through withdrawals or what??

I'm really observing this practice every single day. The last time I did this practice was when I went out to Seattle for work and abstained from ALL lust for 18 days & my spirits were lifted higher than ever. waking up at 3am everyday to work was no sweat & all fear was lost.

I felt lighter(my body was light while running or jumping around, it felt effortless) & more spirited.

Is it really possible to experience these symptoms as early as that?!

& I've never felt this before but I'm trying to keep this going permanently.

So the ultimate question to sum this up is, would it take about 18 to 30 days to feel no laziness and more energetic & more spirited?
I just want to hear it from a professional to confirm my experiences.

Answer
The first few months unto a year of unbroken Brahmacharya is the time when the body, mind and psyche are getting adjusted to an entirely new lifestyle considering that a life of conservation and transmutation was not applied before. Various changes occur in the physical and mental planes during this time resulting in the corresponding changes in one's attitude, perspective, energy, strength and mental focus. Continued and unbroken Brahmacharya beyond three months generally results in the embedded disease causing toxins slowly surfacing whilst being vacated. The illness represented by that particular toxin might then briefly manifest and go away.

The high you describe is the result of the body charged with energy further to lack of seminal loss. These initial states vary in nature from person to person and cannot be generalized in terms of results, experiences & magnitude. Energy conserved must be channelized and expended through physical activity, intellectual work and God-meditation on a daily basis. Failure to apply the conserved energy into productivity can result in inertia or laziness which finally results in a wet dream. One should remember that seminal energy conserved and transmuted is of mammoth power and needs a worthy channel to be safely and constructively utilized. Failure to do this makes the energy find a less worthy outlet!

To sum up, correct Brahmacharya carried out in thought, word and deed without a break results in overall improvement at all fronts in the course of time. The right approach is not to think too much regarding the effects on a day to day basis but instead focus on leading a life of Brahmacharya sincerely and committedly, following which, this mode of life starts becoming more effortless and natural. The benefits and accomplishments that happen will occur on their own accord at the right time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay
thank you for sensible & detailed responses.I have a few more questions.
1.what are the dangers of suppression & repression of lustful thoughts and preventing semen coming out of penis(for example before or during orgasm)?although I think avoiding of lustful thoughts is better than of falling in the trap of it leading to masturbation or wet dream but we must try to keep on brahmachrya more natural & effortless . sometimes displacing of this thoughts with positives ones is difficult & along with inner pressure felt physically in heart,stomach & sometimes in head.
2.if we fallow brahmacharya in thought,word & deed even without wet dream but experience

negative emotions such as worry & regret
&etc we made a break in brahmacharya?if yes how much &how quality of vital force we lose?
3.you said we all are a puppet on the hand of almighty lord.if all
actions,thoughts & emotions of ours are due to will of almighty lord
so what is our role in our life?how could we resolve this paradox
with ourselves?
4.you emphasis on god meditation & remember him in all circumstances &repeat his name.but actually I don't have faith
in almighty lord with whole heart.how can I develop my faith
& see him in all circumstances & conditions?

thank you again & forgive me for these all questions.
Ali

Answer
1. Suppression of sexual thoughts will lead to irritation, stress, anger, ill-health and finally a wet dream. It is not possible to prevent the expulsion of semen further to an orgasm. If semen is conserved, it has to be sublimated and transmuted. Else, it has to be ejaculated. It is not possible to indulge in lustful thought or activity and yet conserve semen. Hence the correct method is to avoid the incidence of letting lustful thoughts grow and keep the mind occupied on constructive physical, intellectual and spiritual pursuits.

2. Yes, letting oneself be overcome with base emotions such as anger, attachment, greed, arrogance and jealousy along with getting stressed and agitated results in the loss of Prâna or vital energy. Since semen is the gross most representation of Prâna, loss of Prâna destabilizes the harmonious flow of energy within the body resulting in weakness and eventually the loss of semen. The quantity of energy lost depends on the intensity and duration of the negative emotion.

3. Yes, everything in this world and beyond is under the final will and direction of the Almighty. This is because everything in this world is the result of the creation of the Almighty and is within the Almighty. There is nothing in the entire universe including space that is beyond the Almighty or which is not a product of his creation. The scriptures point to the fact of the Almighty being the most primal force which has always existed and will always exist. Being beyond birth, death, physical form and imitations, the Almighty may be conceived to be that infinite and eternal force form which is responsible for all creation. He is described in the Upanishads as 'Sath-Chith-Ananda' which comes close to Knowledge-Existence-Bliss. This means he is the source of all knowledge, the state of eternal existence and infinite bliss. One cannot get the complete concept of what the Almighty is as long as one is not self-realized.

The natural doubt that arises in the mind of a person then is, if the Almighty is everything, the only reality who supersedes all other things and is the cause behind all actions, then what is this world? Who are we, and what are we? It must then follow that this world is false, all objects are false and we ourselves are false and do not exist since the Almighty is alone the reality and the Supreme truth!

Yes, the Almighty alone is reality. The world is false, objects are false and we ourselves in terms of our body, mind, intellect, individual consciousness and ego are false in gross terms. *It is our true self, the Âtman (pure soul) which is true and hence the Âtman is no different from the Almighty itself, it being the only true entity.* Note the word 'gross terms'. By 'gross terms', we mean all those things that are the product of two or more things. All those things that are divisible and all those things which cannot exist independently by themselves. Let us take the example of the human body to get clear with the concept of

falsity of matter and the reality we call the Almighty.

Now the human body is the product of various things. It is compound in nature, being the combination of things such as blood, flesh, bones, nerves, skin etc.. If we go a little further and analyze these things in particular, say the bone, we will find that the bone is again a combination of various materials such as calcium, fiber, protein and collagen. If we go much further and analyze a protein cell in the bone, it is seen to consist of various amino acids. Further analysis will make us learn that the amino acid is itself made of molecules of a particular group. Split these molecules and we get elements such as carbon, hydrogen, oxygen and nitrogen. On analysis of the individual hydrogen atom, we learn that it is basically an electrically neutral atom consisting of a single proton and a single electron bound to the nucleus. Suppose we were to go further and try to find out what a proton or a neutron or the electron within an atom is made up of, we would arrive at the final conclusion *that these individual constituents of an atom are really forms of energy and not matter* . It is the final and indivisible state. The magnitude, nature and application of this energy differently results in the formation of atoms with different number of protons. The quantity of protons in an atom is what we call the atomic number of the resultant element. No two elements have the same atomic number or in other words the same number of protons. So the presence of different numbers of protons in an atom gives rise to different elements and finally different substances or different kinds of matter such as a stone, a piece of wood, a piece of glass etc... It is this final energy called atomic energy that is used in a nuclear reactor through *nuclear fusion,* where two smaller nuclei are fused into a larger nucleus releasing energy as a by product. A similar but reverse process occurs in a *nuclear fission reaction,* where a single, heavy, atomic nucleus splits into free protons and photons with the release of a very large amount of energy. It is a well known fact in science that these free protons and photons are really nothing but forms of light and light again is nothing but a form of energy.

So on scientific analysis of any form of matter that we see all around us, be it the human body, the earth, air, water etc.. we come to the final conclusion that all matter is a form of energy. That the physical things called a stone or glass are not really physical in nature at the innate level but are forms of energy in their own frequency of vibration. The dense conjugation of energy results in what *we call matter, which in reality is only energy in a frequency of vibration* . So all physical objects are forms of energy and nothing more. This entire world with its objects is hence energy and not matter, speaking in terms of reality. *We can thus infer that the world of objects we see all around us including our body are not real but only concentrated forms of energy in a state of vibration.* Similarly, our mind and its wants and desires are also energy forms through the medium of thought.

What is that source or origin of this energy? There must be a source from which this energy has coalesced into matter. Some source which is intelligent enough to create such an energy and bind the protons and electrons within an atom to form matter. The protons and neutrons are after all lifeless and do not possess a mind or intelligence to behave in the way required to form the nucleus of an atom! Yet they are held together by some mysterious force through the means called atomic energy. Some source which has the high degree of intelligence to design the beautiful mechanism of function of the stars, planets, human body and everything in creation based on this principle of the Atom. This one, single, universal force which is indivisible and the master creator and controller of all forms of energy is what one might call as the Almighty. It now follows naturally that all forms of energy and hence matter, originate from this Almighty. That these forms of energy are juggled in different ways by the intelligence of that superior being resulting in the different objects of creation. Hence it should be, that this superior being or Supreme is independent of all forces and unaffected by their presence. It is a being that is beyond destruction and hence the only reality; for it is the cause behind everything and not the effect. The objects of its creation are only forms of energy that are held together by its will. A contrary-will from this controlling

entity can hence dissolve these forms of matter into their constituent energies and finally even this energy can be withdrawn into that Supreme, following which the Supreme alone remains as the one final reality and every other effect in terms of matter or otherwise dissolves into nothingness. This is what is meant by saying "The world is an illusion and false".

Here we come to the exact concept of the Almighty as -"The one who is the supreme cause of all causes, while He Himself has no cause." Thus one can rightly conclude that the Supreme being controlling these forces of nature, matter and non-matter is beyond decay, death and limitation. That it is an entity within whom everything is contained and not something superseded by any force, matter or non-matter; for there cannot be anything beyond it in terms of the cause behind existence, knowledge and creation. It is this *indivisible nature that makes it the only reality of permanence and continuum, beyond the fetters of change* .

This principle is demonstrated very clearly when we see that anything and everything which is a compound is subject to change and finally destruction. In other words, everything which is the sum total of two or more substances is impermanent, prone to destruction and only an illusion. *It is an illusion both in terms of our perception and most importantly in terms of the absolute reality* . A stone, a piece of glass or wood, the human body, the planets and stars and even the air around us are all compounds and hence always subject to change, alteration and finally destruction when the form of energy holding these things together changes in magnitude or withdraws. These things then revert to their true form namely energy and even this energy being an effect of that Supreme entity which has created it merges back into the source - Almighty. Then, this formless, shapeless and featureless source of all energy called the Supreme alone remains, as was before creation; This is beautifully described in the Bhagavad-Gita -

"Aham sarvasya prabhavo mattah sarvam pravartate
iti matva bhajante mam budha bhava-samanvitah" - Chapter 10/Verse 8.

Meaning -"I am the source of both the spiritual and material worlds. Everything arises from me. The wise who know this engage in realizing me and worship me with all their hearts".

This Supreme alone is the final, indivisible, unalterable state of existence which is above, beyond and in full control of all effects, being the cause of all effects. This is what the scriptures mean when they say -"O man, this world is unreal, it is falsity, it is the cosmic dream of the Supreme being, devised to evolve the Jivâtma (embodied soul) and make it realize itself as nothing but Almighty itself; for in reality, if there is but one absolute reality called the Almighty, then the Âtman (pure soul) can be no different than that. Just as drops of water in the ocean are the ocean themselves and are perceived as drops when separated, the concept of individuality in man is born out of the ignorance surrounding the Jivâtma (embodied soul) which makes him think himself as separate from God and results in suffering. Upon losing this ignorance through self-realization, the drop of water called the individual soul merges into the ocean of water called the Almighty to realize itself as nothing but the Almighty. So waste not your time and energy by attending to the senses and their unending needs. Devote your heart and soul to the attainment of the absolute, following which all suffering comes to an end and one gets established in permanent knowledge, existence and bliss which is the nature of the Almighty".

We can now know the reason behind calling ourselves as puppets under the Almighty. The ignorance surrounding man makes him think of himself as separate and distinct from the Supreme. God's purpose behind evolution is to reduce and finally erase these layers of ignorance around man or animal. This whole process called evolution is a part of God's cosmic dream where the embodied soul suffers on thinking itself to be separate and reclaims

its lost kingdom of Godliness upon realizing itself to be indistinct. Hence the statement "God is the final doer of all actions, not man". This means that all circumstances, situations and results that one encounters in one's life are staged by the Almighty in this cosmic drama called life so that the embodied soul improves, corrects, raises above its mistakes and gets closer and closer to its default state of Godliness, finally merging into that Godliness.

As long as one considers oneself separate from the Almighty, one's actions will be either good or bad and one thus incurs the karma of these actions which are again good or bad. One has to suffer for his misdeeds and enjoy for his good deeds. He has to suffer or enjoy because he was conscious of himself as "I am the doer" while performing the misdeed or good deed. What karma or result can accrue to one who has given up his ego, his individuality and his distinctness as regards the Almighty? Such a person is neutral and fully aligned to the workings of God as regards this dream world and its happenings. He performs his duty as assigned by God with honesty and sincerity and does not worry about the results of his actions, *knowing fully well that the Almighty is working through him to elevate him to his default state of Godliness and he is only a medium. Knowing fully well that this world is an illusion and false and God alone is real* . Then, all actions of such a man become the actions of God in terms of absoluteness. Such a man can do no wrong as long as he is hinged to this truth. It is only as long as the individual ego, desires and wants exist that man considers himself separate/distinct thereby accruing karma, and performs wrong actions. This individual ego cannot fully dissolve as long as self-realization is not attained.

So our role in life as individuals is to take the path shown by the Almighty and bravely endure the ups and downs of life, knowing them to be measures taken by the Almighty to help us correct and improve in terms of absolute reality through this dream drama called life. *These are only lessons to the embodied soul, thought in the classroom called life.* Our role is to lead a life of purity, virtue and divinity and strive to realize ourselves; for then, our efforts become concurrent and in line with what is proposed by the Almighty and not against. *A life devoted to sense pleasures as the life aim takes man away from this concept and instead strengthens the concept of individuality, while the correct objective is of universality.*

What is the benefit of such an approach? The benefit is that we would be sparing our mind and body of the unnecessary suffering and pains that come from the wrong concept of ourselves being the doers and thus having expectations for the results of our actions. A man who follows this correct approach with the firm conviction - "God alone is the doer, I'm only the medium. Hence I will keep my mind and body neutral and align my mind and body to receive and act on God's commands without desires, wants and expectations. I will sincerely carry out and co-operate with that which he intends for this birth of mine without attachment or expectations for the fruits of my actions and with full surrender. My present suffering or pain is the result of past karma which is being worked out. Let it work itself out. I will not indulge in more negative action but make myself neutral and fully poised to act upon the way shown by God through destiny. My life objective will be the attainment of self-realization, for that is also the Lord's aim in giving me this human birth. All other activities such as my occupation, leisure, sleep and other things will be incidental to my life and not the central purpose or aim of my life."

This is our role in life. It is only this much and not more. Our role is to stay riveted to the ideals of virtue, purity and divinity to the best of our ability and that too without expectations, whilst being sincere and honest to duty through the path shown by God. Let him make us a doctor, engineer, fisherman, film-actor, fire fighter or a businessman or something else. None of these things matter; for all these are akin to one's role in a drama and unreal. Just as an actor in a drama does not really suffer or enjoy by being ridiculed or praised in the drama, one's materialistic achievements or non-achievements don't really count in terms of the absolute reality, considering this world is an illusion. Our duty as actors

in this world drama is to give our best at performing honestly and convincingly in whatever occupation or career that destiny provides, *without being attached to the career itself* . It is one's spiritual state and advancement that count, for it is through spirituality that man comes out of this dream called life and establishes himself in his default state of reality - Godliness. *Our role is to strive to the best of our ability to indulge in all efforts that will take us towards self-realization and not indulge in any effort that will take us away from Godliness, virtue and purity.* This is the highest and best religion, call it by what name you want. The tenets of all true religions of the world finally advocate this attitude and nothing more. The means and approach may be different, but the end is the same.

4. This entire dream drama called life has been scripted by God so man realizes himself to be not different from God. These 'apparent' physical objects made of atoms are held together by the energy we discussed for this very purpose, giving a sense of reality to this world, but whose actual nature is falsity. What is self-realization? Realizing one's true self, the indivisible Âtman as the Almighty and things such as the body, mind, ego and the manifest world to be falsity comprises this enlightenment. So whether one wants it or doesn't, one will eventually gravitate towards Godliness and spirituality in course of time. It is a very natural process. The Supreme Lord has devised this drama called life with this very objective and each and every embodied soul, from the smallest insect to the most staunch non-believer of God will realize himself as not being separate from God in course of time, immaterial of whether one wants it or doesn't. *The question is not whether one believes in God or whether one wants self-realization, but how soon one wants self-realization* . The aim of a life of Yoga with Brahmacharya is only to help one reach this state earlier and faster and thereby prevent oneself of the troubles and suffering which come from an opposite kind of lifestyle. Finally, even this decision on whether or not to adopt a life of Yoga and Brahmacharya is taken by the Almighty; for it is through his grace and directions alone that a person gets the mind to follow such a life and attain success.

"Why not strive in the direction of God's wishes rather than taking a contrary path based on one's whims and fancies? This will soon help one turn into a believer. Especially, when the fact remains that one can never go against what he has decided for us..." -- Is the question a person doubtful about all that has been written should ask himself. For those who still don't believe in God, there is always the drama called life scripted by the 'Master Director' called God which has its own methods and techniques of turning the strongest non-believers of God into believers.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello brother,thank you for your last reply.I want to only know what things break woman bhramcharya ??

Answer

The same rules that apply to men, apply on an equal footing as regards women when it comes to Brahmacharya. This means that indulgence in any form of sexual thought, word and deed carried out intentionally is technically a break; for Prâna (vital energy) is lost at each and every incidence of desire, lust and passion and one's vital fluid is no different from Prâna. Further to many such instances of lust and desire, a man loses his vital fluid through a wet dream and a woman loses much energy in the form of heavy menstrual periods. The aim should be conservation and transmutation of sexual energy and not suppression or

repression.

While Brahmacharya is commonly interpreted as abandonment of all forms of sexual enjoyment at the mental and physical levels, it is equally important that one should strive to raise above base emotions such as anger, attachment, greed, arrogance and jealousy for the full effects of Brahmacharya to blossom and shine through. All such indulgences lead to a break as the birth of base emotions leads to loss of Prâna. But this cannot be achieved through suppressing such emotions. The correct method is to work at reaching a stage where one does not react with base emotions as regards worldly situations or circumstances but stays calm and composed, keeping in mind the reality that such emotions are of no benefit in solving an issue but only agitate and disturb the mind, leading to loss of energy and composure. *One should prevent the birth of such emotions right from the start through the application of Buddhi shakthi (power of intellect) and Vichara shakthi (power of inquiry), for it is of little use suppressing them after they have been let to grow.* Coupled with this, one should work at raising above strong tendencies such as the desire to eat excessively, sleep excessively and talk excessively. All these lead to wastage of the Prânic force within. The energy conserved through Brahmacharya should be focused on God-thought, God-contemplation and God-meditation. When one leads such a disciplined and virtuous life of purity for a long period of time, 'true Brahmacharya' will get set in motion.

What is this 'true Brahmacharya'? The word Brahmacharya is a compound Sanskrit word which can be split as "Brahmani Charyathey ithi" - Meaning -"One whose actions have become the actions of the Almighty through complete devotion and surrender to the Supreme". This means that the person has reached a stage where his individual ego, desires and wants have been fully negated and that he is a neutral entity who has surrendered himself to the will & wishes of the Almighty Lord. He has accepted and realized himself to be a tool or medium in the hands of the Almighty and performs as directed by the Almighty in both the materialistic and spiritual domains. This state is somewhat similar to a painting brush which paints the canvas under the will of the painter, in the hands of the painter and fully under the control of the painter, without any set idea of its own. The brush by itself has no plans, aims or tendencies to produce this kind or that kind of a painting. If the painter decides to paint the canvas blue, then so be it, the brush co-operates in painting it blue. If the painter decides on the color green, that is fine, the brush paints it green. In other words, just as the painting brush co-operates and applies the ideas of the painter on to the canvas, the Brahmachari who has reached this state, carries out each and every action based on God's will and as offered by destiny with a sense of devotion and surrender to the Almighty.

His only wish is to always be engaged in the contemplation and experience of the Almighty. He has no other worldly or materialistic wish. As regards the materialistic world and duties, he honestly and sincerely performs his duties in whatever field or line of work offered to him by destiny, accepting it as the will of God. To him, it is God thought and contemplation that matters and not his job, career or other activities aimed at providing sense stimulation to his body and mind. This does not mean he neglects his occupation or career, for that would then amount to going against the wishes of God, since it is ultimately the Almighty who has directed him to that particular line of work. He performs in his occupation honestly and sincerely, but without the attachments, desires and wants which most people do with regards to the fruits of their actions. He views these things as incidental in his life to support and sustain this body with food, clothing and shelter and not as the central purpose of life or as life itself. Such a person is said to be established in 'true Brahmacharya'. The component of sexual continence in Brahmacharya then becomes a by-product or an after-effect of such a lifestyle. Brahmacharya then becomes effortless and natural. Anyone who practices Brahmacharya in thought, word and deed with honesty and sincerity and with God-meditation will eventually reach this stage in course of time. This fills one's life with peace, tranquility, serenity and happiness. It is the stage where one has finally realized that the aim of life is to attain self-realization and hence works in tandem with the Almighty to reclaim his

lost kingdom of bliss and knowledge.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranaam Dhananjay,
Please accept my obeisance for all the good work you are doing in educating all of us aspiring Brahmacharis.
I went through quite a few of your past posts and have come to realization (thanks to you) that it IS possible to control the sexual urge. I have been trying on this path but fall out after sometimes a month or so of control by giving in to the sexual urge.
My question: Is 35 too late to late to start on this path to be able to experience all the benefits of Brahmacharya? Are there some limitations in the benefits that we need to be aware and set realistic expectations? The foremost I am wanting to know is that is the progress slower if I start now? Thank you in advance.

Answer
It is never too late to commence on the path of Brahmacharya, considering that one is moving towards one's default state of the 'Âtman' (pure soul) through this practice. That pure, divine state of knowledge, eternal existence and matchless bliss is in fact one's original, real state of nativity and not the commonly seen state rife with base emotions, sorrow and pain. So anyone who is striving for a life governed by Brahmacharya is slowly gravitating towards this original, default state of bliss, reaching which, one becomes content in the self by the self without the least need of anything external to maintain his state of well being. That state, reaching which, one see's everything within one's own self as the 'Âtman' (pure soul) and is fully absorbed in the infinite knowledge, bliss and existence that shine forth.

So immaterial of whether a person is at his budding youth or in the evening years of his life, it makes much sense to lead a life governed by the tenets of Brahmacharya and make headway in the path leading to one's true and original state. *Just as it is very natural and very normal for one to feel the need and the urge to get back to one's own home after journeying across the entire world, the Jivâtma (embodied soul) feels a similar need to revert, return and reclaim its lost state of infinity and bliss.* It was lead astray and away from this divine, natural state through its wrongful assumption that sense pleasures were the pathway to happiness. This made it wander across the land of senses, thinking them to be the heavens of pleasure; while they turned out to be nothing more than deserts of pain and suffering. It has suffered much at the hands of these senses and their unending appetites, so much, that it finds itself surrounded by the vicious daggers of the senses, stabbing and hurting it beyond redemption. It is marooned from well being and its true state of bliss. It has had enough and wants to free itself from these shackles, but does not know how. Then, at this stage, the all merciful Lord, out of sheer compassion and a well wishing attitude, gently picks it up and rests it on the raft of 'Brahmacharya' so that it may attain to attain to Yoga (the final union of self-realization). So by no means is it ever late to start on a lifestyle of Brahmacharya, *for who can deny the Jivâtma (embodied soul) of its eternal birthright to reclaim its original and default state of bliss, beyond slavery to the senses?*

The 'full effects' of Brahmacharya are said to be very much within the reach of a person who starts this unbroken and sincere practice within the age of 32-34. This is the age, beyond which the ability of the physical medium called the body starts to gradually decrease in terms of producing energy of the finest kind. This is represented by the lowering of the

quality of semen and sperm produced. Till this age, the energy graph representing the production of the best 'Prâna' (vital energy) and hence the best semen is more or less constant and at its peak. The graph line representing the ability of the body to produce this finest energy starts descending after this age.

By the term 'full effects', we mean that he or she has a very high chance of attaining to Yoga (final union or beatitude) in this very birth, if the practice of honest & unbroken Brahmacharya with God meditation and contemplation is begun within this stipulated age of 34. It means that through such a mode of life, he can work out all his past karmas and *secure release now, in this very existence.*

Why is this so? It is so because a mammoth and Herculean amount of 'Prâna' (vital energy) is required to take man to the stage of 'Nirbîja Samâdhi' (the state of super-consciousness beyond duality) and make him experience union with the Supreme. At the physical and mental levels, a very high influx of energy of the most refined and pure kind is necessary for this effect. Besides, one cannot attain to final beatitude or Yoga unless all karmas in the 'Kârana Sharira' (causal body) have been worked out or burnt, and one needs much 'Prâna' or vital energy to indulge in and bear the effects of such cleansing within the scope of a single birth. One needs much energy and effort to reach the state where the desires of the mind lessen and finally taper away, on realizing that everything is within oneself, the 'Âtman' (pure soul). Sustained efforts and perseverance are required to reach this state of dispassion as regards anything external or 'Asath' (That which is not the 'Âtman'). And so, the Yogi perseveres to conserve and transmute the most supreme of all fluids within his body, the only fluid which is capable of producing another life, the fluid which is no different from his very own self in terms of its representation at the physical plane, the fluid called 'Rethas' or 'Veerya' (semen). Conservation and transmutation of this fluid help him sublimate it into 'Ojas' which is the transformed state of physical semen into astral energy or a kind of electricity. This 'Ojas' is seen in the form of luster, personal electricity and superior mental abilities in a Yogi. Hence it follows that the earlier one starts with this practice, the better are the results.

This does not mean that those who start the practice of Brahmacharya beyond the age of 34 will not attain the final state of beatitude. The age of 34 is a general pointer as regards the upper limit for receiving the complete effects. It is like saying a man should retire from active service around the age of 57, as beyond this age, most people may no longer be fully efficient and capable of handling the responsibilities of a demanding job. This does not mean that all those above 57 are inept and incapable of these responsibilities. There are many people beyond this age who are extremely active, alert and efficient as regards their performance at work. It is only a general rule or a yardstick meant to apply to the masses in the form of a common factor. There have been many instances of people who have taken to a life of Yoga well beyond the age of 34 and have yet attained a very high state. It is the intensity, honesty and sustained determination that one exhibits at realizing oneself through devotion to the Almighty that really matters.

Young Brahmacharis who start such practice right from their teens derive even better results as reservoir of 'Prâna' (vital energy) is virtually inexhaustible at the onset of puberty in the teens and early twenties. The body, having been subject to a natural state of Brahmacharya for 12-14 years from birth is full of strength and power. It is for this reason that boys and girls who are in their teens should by all means follow a life of Brahmacharya and enjoy the immense benefits. By the practice of unbroken Brahmacharya, such people become shining stars in whatever field of work they choose, have an excellent and stable marriage, enjoy vibrant health, a cheerful mind and finally become very eligible to tread the path of self-realization through limiting the purpose of the sexual act to progeny with one's spouse and never beyond. This is the absolute truth and is beyond doubt.

So be unfazed by things such as one's age and the falls/setbacks due to breaks in the initial stages of Brahmacharya, but be rest assured that the highest of states are well within one's reach, further to honest and sincere practice. What is important is that one should analyze one's mistakes that lead to the fall and never repeat them again. With such an attitude and effort, Brahmacharya becomes longer and longer and finally life-long. It becomes effortless and natural by one's sustained efforts and through the grace of God, who always helps those who strive to their maximum. Let us give our best and leave the rest to God, the most impartial, kind and well wishing friend we have ever had.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Greetings,
I found a few of your answers to queries posed here as very helpful in understanding the concept of brahmacharya.
My question is does sexual libido play a part in speedening up the process of Kundalini awakening?
To be more clear does it make an asexual attain self-realisation faster than a man with high sexual libido who would naturally have a hard time focusing his thoughts in the right direction.If so what are the pro's and con's of having low or high sexual drive in trudging along the path of Self-Realisation.
Thank you in anticipation.

Answer

As long as one's Prâna (vital energy) is not fully harnessed and focused towards raising the Kundalini to the Sahasrâra chakra at the crown of the head, one cannot go into Nirbija Samâdhi (super-consciousness of the final order). This is the basis behind the need for continuous and unbroken Brahmacharya lasting a minimum of 12 years, for even the smallest drain of seminal fluid reduces Prâna (vital energy) within the system and a body deficit in Prâna cannot achieve the highest levels of meditative states.

The need one feels for any form of sexual expression is a Vikâra (distortion from one's pure nature) stemming from Agnyâna (ignorance around the soul). It is the presence of this Vikâra that has degraded the Âtman (pure soul) into the Jivâtma (embodied-degenerated soul) and has encased the soul into the three bodies - physical, astral and causal. So the presence of the smallest amount of sexual urge or libido will act as an impediment and obstacle in reaching high spiritual states. This thing called as the libido is false and an illusion arising from the ego which is itself false and unreal. What people called as a high libido or sex drive is a distortion of Prâna (vital energy) in the realm of Mâya (illusion). It is only the Âtman (pure soul) who is real and he is no different from the Almighty, being an extension. Hence no Kundalini awakening will be complete or progress beyond a limit as long as one's ego and its siblings such as the libido are not fully annihilated.

Immaterial of whether a person is sexual or asexual, it is one's ability to dissolve one's ego and realize oneself not to be the doer that matters. This is the reason, the Yogi constantly reminds himself of the fact that God is the doer and not he himself, through complete surrender and devotion. The concept of individuality and ego are the strongest impediments to spiritual success. Both these things are false, being illusions. The reality is that there is one single entity called the Almighty, and everything else is a product of his creation in this dream-drama called life. Hence all forms of creation are themselves false, just as the moving images on a cinema screen in the theater are not real people but only forms of light thrown by the projector.

An asexual person may not have a high sex drive or may not be sexually inclined and yet

have a high-strung ego. This will make it equally tough to achieve spiritual progress, though he is less troubled by the absence of the libido. So the most important qualification or eligibility as regards achieving high states of spirituality is to work towards overcoming all forms of ignorance and finally realize oneself as nothing but the Âtman (pure soul). Whether one is sexual or asexual has little bearing, for unless all forms of unreality surrounding the soul are negated, the one and only one reality called the Almighty cannot be perceived.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello again,
Considering the biological factors of procreation a man is made to sow his seed for the purpose of continuing his genes.
Where as a woman is a vessel or a carrier of his seed since time immemorial.Hence many women are no longer interested in sex once they have children.Their desire dwindles.
But men are programmed to spread it far and wide and hence their desire is much higher.
So the state of brahmacharya was only for a man thing because of his seminal fluid having the seed of life.
But in the present age that seems to be a cause of concern as women are also being promoted or initiated into a Sate of Brahmacharini?So it seems to be a supposedly new trend. How on earth can that be justified?
How can a woman attain and maintain the same state of kundalini awakening in contrast to a man without the body producing the seed of life?

Answer

1. Brahmacharya has always been advocated as the natural and default state of lifestyle for both man and woman from times immemorial. Women derive equal benefits from the practice of Brahmacharya on par with men and can reach the highest states of Kundalini awakening. If a man and his wife limit the purpose of the sexual act only to progeny of a child or two with each other and remain strict Brahmacharis for the rest of the time, doesn't it follow that both man and wife are in a natural state of Brahmacharya and on an equal footing? Such a man is a Brahmachari and his wife a Brahmacharini. This is the correct mode of life that helps man reach the purpose of the human existence - Self-realization.

2. The tendency of a man to spread his sperm far and wide is a carry over of male tendencies from past animal births. In animals, the male cohabits with various females to produce maximum number of offspring. This is required, as the chances of survival of offspring is very bleak in animals. Out of a litter of 10-12 lion cubs, less than 2 or three will reach adulthood. Some will die of disease, some are eaten by rival males and some are born with some deformity or the other and incapable of reaching adulthood. This is not so in the case of man. Human babies are not eaten by their neighbors! The survival rate of the average human child into adulthood is more than 85%.

A man wishing spiritual progress is required to marry one woman, have one or two offspring from this very woman and then divert his vital energies towards the attainment of self-realization. A man who behaves like an animal and reverts to spreading his sperm far and wide among many women beyond the holy precincts of matrimony is not a man but worse than a beast. He is not yet fit to tread the path of Brahmacharya and self-realization. He will have to spend many human births working out his animal Vâsanâs (tendencies), suffer the consequences and finally reach a birth where he becomes fit for the practice of Brahmacharya after undoing his beastly tendencies.

3. The state of Brahmacharya applies equally to both man and woman. What is man? What is woman? There is no man and there is no woman. Everyone is only the Âtman (pure soul) in terms of reality and the Âtman has no gender. There is nothing called a male Âtman or a female Âtman. The Âtman is beyond these petty limitations and is infinite, formless, shapeless, colorless and universal. So all the tenets of Brahmacharya that apply to men apply equally to women. In man, the vital seed is in the fluid called veerya (semen). In women, their vital seed or the egg is in a fluid called Raja-veerya. Women suffer an equal drain of energy through recreational sexuality and on the opposite, attain to equally high spiritual states further to true Brahmacharya. A man cannot create life merely with his sperm or seed. An equal contribution occurs from the Raja-veerya or the vital fluid of woman. So this concept of man and woman is only the means for ensuring creation and propagation of the specie and nothing more. A soul with the body of a man in this birth may be born as a woman in the next birth. Be it a man or woman, Brahmacharya applies on an equal note to both and acts as the means for liberation. See past answers: 'Celibacy and women Dt: 11th January 2011.

4. The seed of life in a man through his semen or in a woman through her egg is only the carrier of Prâna (vital energy) and nothing more. The seed or egg by themselves in the physical form are of no value. It is the tremendous surcharge of Prâna (vital energy) into the seed and the egg, that make them capable of acting as a medium for the transference of a soul into the womb and then develop it into an embryo and finally the child. Kundalini awakening occurs and finally reaches the highest state when the net sum of all Prâna within the body is directed up to the Sahasrâra chakra in the brain. It reaches this seventh chakra by passing through the Sushumna Nâdi within the spine. This has nothing to do with the gender of a person. Immaterial of whether it is a man or a woman, both have all seven chakras, the Sushumna Nâdi within the spine and vital energy in the form of Prâna. It is not the vital seed of man or the egg of woman that is responsible for Kundalini awakening but the Prâna with which these are surcharged and which rises up the spine through their conservation and transmutation following a life of Brahmacharya that matters. So both man and woman can attain to the highest states of Kundalini awakening and are equally eligible to attain the final state of self-realization, for both in reality are neither man nor woman but only the Âtman.

The first thing that a person wishing spiritual progress must do is develop the attitude of seeing all living beings with an equal perspective as souls and not as bodies. One has to raise above the petty limitations of gender and false perspectives of ignorance such as "I am a man and you are ony a woman". What is a man? It is a soul with the body of a man. What is a woman? It is again a soul with the body of a woman. Neither is superior or inferior to the other in terms of equality. The difference is to the body and not to the soul within. Upon death, both bodies will decompose and vanish. So they were both unreal. There was never man and never woman, both were an illusion. The Âtman alone is real. Everything else is false. Unless this train of thought of seeing and respecting all living creatures from a little worm to man or woman as the great Âtman is not developed, spiritual progress will not proceed even by a hairs breadth. Such a person is not yet ready for the path of Brahmacharya or spirituality. So let's raise above the limitation of the physical body surrounding the soul and work towards seeing all living beings as the manifestations of the Almighty Lord.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
QUESTION: I'm very grateful that I have found this site and that you are doing such thorough and selfless work (karma yoga)... Thank you.
I have been trying to practice Brahmacharya since about 6 years ago. Sometimes, I go for a year, or 9 months, or 6 months without discharging any of my semen. But still, my mind isn't free of lust and so I don't feel I have really been authentic in my practice.
I have had some deep health karma this lifetime to deal with. I have a nervous disorder called 'Tourette Syndrome'(it is a neurological disorder that causes involuntary physical and vocal tics). I also have spondylotheiss in my cervical spine. Basically, my spine is degenerated and compressed and so 2 of the discs are bulged, and also my joint (C-2) is deformed and chipped, and so this causes me muscle tightness and discomfort almost constantly.
This neck discomfort provokes my neck tic, which then makes my neck more tight and uncomfortable. So the 2 aliments(tourette's and my cervical problem) perpetuate each other (I can get stuck in this destructive loop indefinitely).
I just want to make it clear that there are no doctors or medicine that can do anything for these 2 problems. They are considered incurable. I am 36 years old and have been dealing with this my whole life and have been to countless doctors and specialists-- (allopathic and natural and ayurveda). Of course I can take pharmaceutical drugs and dull my mind so I don't feel anything, but that's not an option for me.
I will say that a healthy yogic lifestyle (vegetarian diet, exercise, no caffeine or drugs or alcohol or tobacco, reduction in stress, being in nature, and trying to preserve the vital force) has helped me more than anything else. But I am still below average in physical wellness and want very much to become more centered and relaxed and free of physical discomfort and mental torture (tourette syndrome). Also, yogic asanas and pranayama and other bandhas and mudras help sometimes, but other times activate my nervous disorder and/or cause pressure in my cervical spine, so I have to use intuition when I am doing them.
My questions are:
1. can the practice of "real Brahmacharya" (in thought, word and deed) rebalance my nervous system (help me free of tics) and also somehow restore comfort in my cervical spine?
2.How could it help my spine if it is degenerated?
3. How long do you think before I can begin to notice its 'effects'-- 6 months or a year... or?

I thank you so much for your time and response..
Namaste,
Yash

ANSWER: 1. The practice of Brahmacharya in thought, word and deed and with God-meditation and contemplation will help you come to terms with these two problems and gradually taper them down. Since the past karma behind the cause of these problems was strong, much pain and suffering had to be undergone. Brahmacharya in the real and true sense will work wonders as regards both the spine and brain. Maladies of the spine and the brain are generally an indication of negative karma accrued from some harm done to a fellow being as regards his/her life energy or mind/brain.

I will request you to try and slowly perform and master 'Shirsasana' (head stand pose) a few times early in the morning before Sunrise and in the evening before Sunset. But this effort should be very gradual and not be tried in a hurry. At the slightest signs of pain or discomfort, go slow and do not hasten the effort. Eventually, with constant effort and God-meditation you will be able to master this Âsana and derive immense benefits. Upon succeeding in the performance of the Âsana, gradually increase the duration in units of 5 seconds day by day. Go slow at the slightest signs of discomfort. Eventually, you will be able to maintain the pose for a longer period of time. Include this Âsana in your Yogic practice consisting of Yama-Niyama, Thribandha, Prânayâma and meditation. Make it a point to rise

at least by 5.00 A.M, immediately have a bath and sit for the practice of Thribandha, Prânayâma and God-meditation. The same should be repeated before Sunset in the evening.

2. Rethas (semen) is largely made of cerebro-spinal fluid. In other words, much of the same material that goes into making the brain and the spine go into semen. Hence it follows that those who loose much semen debilitate their spine, bones and finally the brain and suffer from all sorts of related maladies. On the other hand, a life of Brahmacharya with adequate physical exercise, leads to a very supple, lithe and healthy spine and superior cerebral health and mental faculties. Brahmacharya is the best panacea while trying to cure each and every malady in the body, for Brahmacharya gradually cleanses most of the karma stored in the Kârana Sharira (causal body) accrued from one's deeds in past births. It is this past karma that is the cause behind present suffering. So the chances of coming to terms with the condition become very bright through Brahmacharya.

3. Within a year to a year and half of such practice, coupled with a life of sincere and unbroken Brahmacharya, notable improvement will be seen. But this Brahmacharya should be of the true kind and accompanied by much God-meditation and contemplation. Certain minor illnesses and bouts of ill-health may manifest in the course of this practice when embedded karma surfaces and vacates itself. The aspirant should be unflinching to such developments and stick to his efforts with complete God-devotion and God-surrender.

May the Almighty bless you with health, strength and well being.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you for your very knowledgeable reply, as well as some instructions for me to follow.
You mentioned that I should do the headstand. I used to incorporate the headstand and shoulderstand into my yoga routine, but it really made my neck and lower back (I have a deformed lumbar also) a lot worse. The truth is that most yoga postures aren't auspicious for me, even though I love to do them and feel my life energy get stimulated by them. Even simple asanas like 'cobra' and 'yoga mudra' cause me to feel uncomfortable. And when I sit up too long (to meditate or do pranayama), my spine also starts to hurt, and then I tic (rapidly start twisting my neck around). I have been experimenting and modifying my yoga program around for 6 years and unfortunately, the only things that I can 'sometimes' do while feeling semi-comfortable and relaxed is lie in shavasana and sometimes I can also do pranayama in shavasana. Hopefully that will change in time. Trust me, between these nervous tics that I have and my spinal discomfort, it becomes next to impossible for me to be centered and 'still' for even a few moments.
1. do you think that after observing brahmacharya that this will restore my health to the point where I can start practicing a more complete yoga program? Or will the fact that I can't practice a lot of the helpful yoga techniques now, actually hinder my ability to get well (like a CATCH-22)?

Thanks for your time.

Answer
Sometimes, the magnitude of past karma is so strong that destiny prevents the aspirant from even involving himself in the mode of activity required to cleanse himself of this karma. *One is not punished for one's sins but is punished by one's sins.* But for the one who is devoted to God with love and surrender, who is prepared to atone, realize and rectify his mistakes, who is leading a strict life of Yoga through adherence to the Yama-Niyamas, past karma will eventually pass and his life lights up through the grace of God.

After waking up before 5.00 A.M and immediately having a bath, meditate much on the Almighty, requesting him to ward away past karma and give you knowledge of the Âtman. Request him to help you succeed in performing these postures and the other Yogic techniques. The mind should be made one pointed and focused like a needle on the Almighty during meditation with no other thought. After meditating for around 15 minutes, give your heart and soul into trying the practice of Prânayâma, Padmâsana and Shirsâsana. This is the reverse of the normal practice where Âsana and Prânayâma precede meditation. Here Âsana and Prânayâma will succeed meditation since there is a bodily hindrance to their successful performance. You will first meditate very intensely and then try for Prânayâma and then Âsana. This reverse process is to be carried out as long as the body does not become hale and healthy.

The nervous tics causing involuntary movements are effected by the movement of Prânic currents in a random and haphazard manner. Hence it will be very necessary to perform Prânayama on a sustained and regular basis to get Prâna (vital energy) under your control, *after the aforesaid meditation* . Once this is achieved, the ability to successfully perform physical postures will dawn by itself. To begin with, first meditate as described, perform Prânayama after Thribandha in the pose or Âsana most comfortable to you. This may be difficult and taxing, but one should have the attitude - " O Lord, Make me perform these Yogic practices successfully. I will lead a strict life of Yoga, being true to the tenets of Ahimsa (non-violence), sathya (truth), Âstheya (non-stealing or acquiring), Brahmacharya (continence), Aparigrha (non-possessiveness). Kindly redeem me of all my past karma and give me the strength to successfully carry out the practice of a life of Yoga. May I get established in health and well being."

In the beginning, you may not be able to maintain the pose for more than a minute. But effort has been applied. You are trying your level best to overcome the debility. You are giving your very heart and soul into achieving the pose. It is this unflinching effort that matters. You have meditated on the Lord, asking him to give you the strength to succeed and so shall you succeed in course of time, if your devotion and surrender are true and genuine. Our's is only to try our level best. It is HE alone who gives the result and makes us succeed. Give up on your ego. Think - " There is nothing called as the individual 'ME'. Everything is Brahman (Almighty). I'm only a tool in his hands, like the painting brush in the hands of an artist. Let him elevate me into knowledge and redeem me of the suffering".

This practice should be regularly and consistently carried out before Sunrise and just before Sunset. The initial period may be painful and taxing, but there is no need to fear or worry, even the least injury will not occur; for you have meditated on HIM and have commenced the practice in COMMUNION with HIM, thinking "HE is performing the practice, not me". Always remember -"HE is with me, HE alone is working through me. There is nothing called me. This thing called me has dissolved. It is all HIM and HIM alone".

Completely forget of your inability to perform these practices in the past. Wake up in the morning with the thought " HE will work through me and everything will be accomplished". At times when the mind slips out of this thought of HIM performing the practice, the mind is to be immediately pulled back and re-merged into HIM. Lose consciousness of your presence and be conscious only of HIS presence. Keep the mind blank on every other thought except

HIM. This is the technique. You carry out all these efforts with the thought " HE alone is working and performing these actions, not me. This body will work as per his directions and get well. I'm not involved, for the thing called ME has dissolved and no longer exists".

This technique is employed with complete surrender and devotion to the Almighty and it will bear fruit. This is the truth and is beyond doubt

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Good evening Dhananjay,

From your previous answers I have learned that Karma is cancelled out through the austerities and disconnection from senses. My issue is that ever since I have began Brahmacharya my personal relationships have taken a turn for the worse.

Friends have become enemies. People are harshly critical of me. I am ignored more often and it seems like the world is simply treating me differently now. Is this because I am going through a spiritual detoxification process and my karmic impurities are surfacing? I am trying to focus on God contemplation but it is difficult when I can hear everyone else being critical or simply ignoring me now.

Thank you for any answer you can apply..

ANSWER: Karma once accrued cannot be cancelled. It has to be worked out. Karma is not cancelled by Brahmacharya but is worked out faster and more effectively, thereby delivering the Jivâtma (embodied soul) out of the entanglement of slavery to the senses faster. Brahmacharya with God-devotion and contemplation gives man the strength, energy and ability to face this cleansing process head-on and with lesser trouble. He will be in a position to take this karmic cleansing and its after effects with greater poise, awareness and stability.

The karmic cleansing which occurs through Brahmacharya should have no bearing on one's relationship with friends if they are 'TRUE FRIENDS'.

Who is a true friend? He is one who accepts the other for what he or she is. He is one who respects the other inspite of his defects or shortcomings as a human being. He is one who has a well wishing and well meaning attitude towards the other, immaterial of whether there is gain or pain from such an attitude. Such a person can alone be called a true friend. The true friend is not bothered about weather you are good looking, smart, popular, moneyed, have a fast car or hundred other external factors. He accepts you for what you are and this acceptance does not change with the external or internal factors that change in your life. He is a person who connects to you as an individual at a humane and personal level and not at the superficial level. One could consider himself lucky if he were to come by even a single such true friend in one's entire lifetime. The rest are all a pass!

1. Brahmacharya is a personal decision and lifestyle-choice one makes as regards himself. It is a mode of life that is not to be advertised or spoken of with people out in the public, for the simple reason that the majority of people cannot understand its true purpose and are not yet ready to come to terms with such a concept, independent of a life of senses. To the majority, enjoyment of sense pleasures is the aim of life and the purpose behind life. One should not try to profess or influence others directly as regards Brahmacharya as it is not

everyone's cup of tea. Only those Jivâtmas (embodied souls) who are evolved and fit for a life of Brahmacharya will find it appealing and will be allowed by God to hear of it and pursue it successfully. It is not by any means a general tablet for the masses. Hence a successful Brahmachari always carries out his practice in secret and makes no sound about his practice at the outset.

2. This inner practice and resolution will not however affect one's friendship with others if the friendship is of a true and genuine kind from both sides. If the practice of Brahmacharya is making your friends distance themselves from you, it is anybody's guess as to how true they are in accepting you for what you are or what you want to be. Isn't it better that such 'false friends' in the 'guise' of true friends get rid of themselves? This will always happen as one progresses in Brahmacharya. All those things that are false and comprise of the Asath (untruth) both from within and outside slowly vacate and move away. One even loses his ego and desires as these themselves are false and unreal and the Âtman (self) alone remains, leading to intrinsic bliss. This is what leads to self-realization. Let people who claim friendship prove it by accepting us for what we are or what we want to be, *rather than what they want us to be!*

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: I just wanted to post a follow up and say thanks. It is indeed a lonely path to self realization however I see how solitude provides the only true path to the Atman and supreme bliss.

I will be studying the Yoga Sutras of Patanjali more in the coming days.

नमस्ते

ANSWER: Since distancing oneself from everything Asath (unreal) is very necessary to know that which is the Sath (real) namely the Âtman, the true Brahmachari will eventually have to withdraw from the world of objects, senses, people and external perception, for all these are unreal. Indulgence in any of these causes the 'Chitta Vritthis' (modifications of the mind) to rise, thereby drawing man away from his true nature of the Âtman. The means of Yoga is 'Chitta Vritthi Nirodhaha' or cessation of the modifications of the mind, as laid down by the great Sage Pathanjali. Hence the yogi needs to limit his interactions with people to the basic minimum and out of necessity, not more.

ॐ तत् सत्
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---------- FOLLOW-UP ----------

QUESTION: Yes this all correlates with everything I'm reading and realizing on the path which I like to phrase as "Returning to Zero" which is sort of my own way of viewing the process.

One last question before I continue my introspection, would you say or agree that Self Realization comes much faster for the Brahmacharin with the speeding up of past Karma reaching the shores of the aspirant?

From what you described it seems to make sense from the 12 years perspective of Brahmacharya that as one becomes stronger and more capable of absorbing the waves of discordant Karma, this in turn removes the necessity for returning to future incarnations to achieve liberation.

Am I on the right track with that perspective?

Answer

The state of self-realization becomes closer to the Yogi further to his efforts for the Union. In terms of relativity, one might thus say it happens faster in case of the Yogi. It is an already inherent state that is invisible or masked due to the presence of Avidya (ignorance) around the Shuddhâtma (pure soul) making it the Jivâtma (individual embodied soul).

It is like a sparkling diamond covered by a few layers of mud and grime. The diamond does not change in the least manner in terms of its intrinsic nature just because it is covered by mud. With mud or without mud, its actual, inner nature is still one of splendor. Its real weight is the same. Its real shape is the same. Its molecular composition is the same. But the layers of mud *make it appear different.* And now if we were to install a mind into this muddied diamond and give it a sense of perception, it would say "I am ball of mud, not a diamond". But within the layers of mud, deep inside, *it was, is and always will be a diamond* . It is only that the diamond which has forgotten its original state does not know it. Those who see it with the mud covering do not know it.

If efforts were applied to remove these layers of grime and mud and cleanse the diamond, it would again shine in all splendor. That is all is required. One need not do anything else. *Because the very nature of the diamond in the first place is brightness, shine and luster* . The diamond in the muddied state is an Agnyâni (ignorant man) and the diamond in the cleaned and true state is the gnyâni (Self-realized man).

So in terms of the time taken to attain self-realization, it would take as much time as is required to cleanse the ignorance surrounding the Âtman. Since this varies from person to person, the quantum of time would also vary and would depend on:

1. The amount of ignorance due for removal
2. The efficiency of methods employed
3. The consistence and persistence of the cleansing act

The twelve year rule is more of a general pointer and a bare minimum, if all conditions were ideally perfect and right. It might take more or less depending on the variations from ideality as in the case of people who have already put in much time during previous births. So in their case, *what they do now is a continuation of previous efforts and not the fresh start.* Such a person may show signs of inherent knowledge and pre-disposition towards self-realization right from his birth or younger years. An example is the great Saint Bhagawan Ramana Maharishi who attained to realization within a twinkling of a moment in his early years of youth itself. The rigors and discipline of Yoga had already been completed in previous births. The whole purpose behind a life of Yoga with Brahmacharya is to help man work efficiently and purposefully towards this evolutionary cleansing of the layers of ignorance surrounding the Jivâtma and lead it into the state of the pure Âtman. What could take a few hundred births in the natural course of evolution through trial, error by the common man is achieved by the Yogi in one single birth, if the Almighty Lord wills. This speedy disposal of karma thus reduces the necessity for numerous future incarnations.

Finally and most importantly, all these factors are super-controlled by the Almighty, for the whole drama called life is his divine dream. It is his will and wish alone that puts man into the path of Yoga and makes him succeed in Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Your Highness,

Your very awsome and wonderful teacher in spiritual matters, God must bless you, I have a doubt that If brahmacharya have any connection with Karma, Example In Cinema field there is Actor and Actress are acting together (Now a days Cinema field is an open trend for showing sexual seductional act with nude dress), another example is that the Doctor have to look the opposite gender in connection with their duty, But I heard that some of the Actress and Doctors are Yoga Masters, My doubt is that if they get any Progress in Brahmacharya?

Please attach your Photo with the site, Thanking You

Answer
One's very existence in this world is a result of karma. There is nothing beyond karma as regards to this finite world. It is because of the presence of karma that we are all born. Those who are beyond karma, having exhausted all their karma (self-realized souls) do not come back to this world. They merge into the Supreme. This is the aim of Yoga and Brahmacharya; to work out past karma without making new troublesome karma and never return to this world of pain and suffering.

If an actor/actress limit their involvement in a scene to professionalism and do not actually get involved at the individual, personal levels, with each other during and after enacting the scene, then they are doing their Dharma (one's duty based on the profession shown by God). Anything beyond this limit will lead to karma.

The same applies to the doctor. If the doctor examines the body of a patient with the professional attitude of curing the patient, it is Dharma or duty. Examining the patient with any other intention leads to karma of the negative kind.

One who is striving for self-realization through the practice of the necessary methods and disciplines is a Yogi and these methods and disciplines may be called as Yoga. Nothing more.

The performance of mere physical postures or Âsanas cannot be called as Yoga as Âsana is only one component of Yoga and not Yoga itself. If actors and actresses only perform such Âsanas (physical postures) and nothing more (not the other components of Yoga) then they may be called 'Âsana performers' and not 'Yoga masters'. The term Yoga has been wrongly assumed to be Âsana and nothing more in public perception. This is incorrect.

Unless all the eight Angâs (components) of Yoga are practiced thoroughly, the activity is not Yoga and one cannot derive progress on a complete scale.

As to whether actors/actresses derive benefit from Âsana in spite of their professions, the degree of benefit would depend on their ability to stay unaffected, unfettered and personally non-involved with each other or with others further to their actions on screen.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I have recently taken up rugby having played a decade ago in my mid teens. I am also a meditator and strive for enlightenment. I am interested in your view on how an aggressive sport such as rugby affects progress in brahmacharya? A part of me enjoys the game and being muscular and athletic my team wants me to continue with them but I worry it will make me more gross, hindering sublimation and contact with the Divine for how can one play such a game without dualistic identification?

Looking forward to your response,

Namaste, Ronan

Answer
While it is always a good idea to keep in touch with a sport or some form of exercise on a regular basis, the achievement of advanced states of meditation, so necessary to reach the state of enlightenment requires the following:

1. A decrease in physical awareness and consciousness pertaining to ones body, achieved through transfer of consciousness from the physical to the mental, causal levels and finally the Âtmic levels.
2. A reduction and finally the annihilation of one's ego and Consciousness of the lower self. (the opposite of this occurs further to partaking in aggressive sports/muscle building and other gross forms of physical culture)

As one progresses in the path of spirituality and thereby begins to achieve deeper and more tranquil states of meditation, there is a natural urge to stay longer in these states and detach oneself from anything physical which then appears crude and gross. Prâna within the body focuses more on the spine and brain and less on the muscles. There is a natural tendency to be calm and non-aggressive. One naturally becomes serene, peaceful and more content with oneself; for one starts getting closer to the true self - Âtman both during and after meditation. It becomes difficult to become angry, dominant or aggressive even in the most trying of situations. And if one does forcibly turn to aggression, there is a deep sense of unhappiness and discomfort as an aftermath. Rugby, being a forceful and aggressive game, a true meditator might not find it very relishing and enjoyable. Especially from the aggressive and forceful nature of the game.

Keeping all these facts in mind, it would be a good idea to strike a via media between the two. One could probably keep in touch with the sport once or twice a week for the benefits to the body at the physical level. It would be a good idea to limit the sport as a means of physical culture and rejuvenation and not pursue it at a competition/professional level. As you may well know, the energy within a person in the normal state is limited. It cannot be harnessed to the zenith at both the physical and spiritual levels simultaneously. One has to choose any one over the other. While physical activity is no doubt good, it is not the end. It cannot be made into the aim of life and nor can it supply benefits beyond the body and lower mind levels. Physical exercise/sport is however necessary to keep this physical medium called the body fit and free from disease, so one can make use of the body to achieve

unhindered meditation. So setting aside an hour or two for the sport once or twice a week and focusing on meditation the rest of the time would probably amount to getting the best of both worlds.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir

I would like to know can japa(using mala) also help me to keep up my Brahmacharya? Swami Sivananda in his "Twenty Spiritual Instructions" says, "Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily."
Is it not necessary for a person to first get diksha(initiation) from a suitable guru before getting a mantra for japa? Is it possible that a mantra not obtained by a guru might not be potent enough to help my Brahmacharya?

Thanks in advance.

Answer
There is no 'diksha' (benediction) higher than sincere, honest and longing devotion to the Almighty. Everything falls in place and proceeds in the right direction further to 'Bhakthi' (pure devotion to the Almighty). What is Bhakthi? It is complete surrender to the Almighty through the means of trust and devotion. One should have the attitude " This thing called 'ME' (ego) is false and does not exist. Everything is filled with 'Brahman' (Almighty) and everything is HE alone, being conceived by HIM alone. My only job is to make myself fully receptive to the path shown by him and attain to the highest. I will follow a life governed by the eight tenets of Yoga to the best of my efforts and strive with devotion and love for the Lord"

Such an attitude will help one develop the ability to carve out the right path for himself in spiritual life. Since every person in reality is only the Âtman (pure soul no different from God), the greatest knowledge is obtainable right from within oneself. There is actually no need to look externally, for the Âtman himself is knowledge manifest. But to obtain this knowledge for correct progress, one should develop pure 'Bhakthi' or devotion to the Almighty. There is no need to visit a temple, hold japa malas, perform religious rites, apply holy marks on the forehead or indulge in other external signs of religion. These are only external signs and have little connection with one's inner state.

*** To the one engaged in constant mental contemplation of the Lord with devotion and surrender, the human body is itself the temple, the mind itself an endless Japa mala, every object of creation is the divine mark of the Lord ***

One's ego (lower self) will disappear by itself in the presence of Bhakthi (pure devotion). How can one think of himself or consider himself the doer of an action when the mind is filled with devotion to the Almighty and when one is shedding tears of devotion thinking of the Almighty? The ego will take to its heals as long as one is in contemplation of the Almighty with devotion and surrender. What is most important is a strong yearning for the Almighty. A strong desire and craving to constantly think, contemplate and meditate on HIM. To constantly remind oneself of the greatness and infinite nature of that Supreme being and

that everything has sprung from HIM alone and will go back into HIM alone, following which HE alone remains as the eternal and final truth.

A life filled with such a train of thought will help one develop customized techniques to ward away Avidyâ (ignorance) wound round the soul. The greatest Guru is within oneself, in the Âtman. Out job is to surrender to the Lord and get in touch with him through the Âtman. This yearning for knowing him is the best 'Diksha' or benediction.

A japa mala (rosary of beads) is only an external device used to keep count of the number of repetitions of a mantra. In one constantly thinking and contemplating of the Lord, in one who strives to see God in all living beings from an insect to fellow beings without differentiation, where is the need to keep count? Why limit contemplation through a few hundreds or thousands of repetitions? Isn't it natural that when that Lord is infinite, our devotion and contemplation on him should also move towards infinity? This can be achieved by constantly seeing HIM in everything, every object and every act. By offering everything we do as actions carried out to please HIM. Then all our actions will always be right; for how can a man devoted to the Lord perform a wrong action and yet give it as an offering to the Lord? One will not get the mind to perform wrong actions. One will not get the mind to look lustfully. Even if one is overtaken by past habit and the mind & eyes start moving with a lustful intent, the thought of offering everything we do as a token of gratitude to the Almighty will prevent one from proceeding with such wrong thought and action. One will want to revert to the contemplative state at the earliest and so will displace such negative thoughts.

Mentally repeat the name of the Almighty, based on your inclination towards the God-form of your choice. It is even better if one can contemplate on the formless nature of God occupying all space and time and even beyond. The repetition must not simply be mechanical but should help one remind oneself of the purity, divinity and infinity of the concept called God. And then, one should think of himself to be no different from this concept of purity, divinity and infinity. One should constantly be in God thought to the best extent possible even in the course of one's day to day actions and duties. This is what leads to real spiritual progress. This is the meaning behind the Vedas saying "Sarvam Khalvidam Brahman" (Everything is verily the Brahman). And since everything is HIM, we dissolve our ego, the barrier between him and us and feel him continuously. *We, as the ego are nothing, We as the Âtman are everything* . The aim is to inundate the body and mind with the positive and divine vibrations that come from such a thought and thereby dispel Avidyâ (ignorance).

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Hello Dhananjay,

1.In the answer with the title of break-brahmacharya you said "one should prevent the birth of negative emotions right from the start through the application of Buddhi shakti (power of intellect) and Vichara shakti (power of inquiry),for it is of little use suppressing them after they have been let to grow".could you clarify more it and could we really prevent them in this way while we know they rise from subconscious & unconscious mind further to bad Samskaras?

2.Suppose we have not sublimated enough semen through physical ,intellectual & spiritual activity or have not followed food regime in some cases (or any other reason) and we encounter huge inner tension & not able to displace lustful & negative thoughts anymore & also not able to harness this gross energy .isn't it better to allow JUST SO LITTLE of lustful

thought get presented in the mind in order to decrease the tension & stop it after that?does this unharnessed & not refined energy hurt the body or brain?
3.Do brain & nerve cells get hurt doe to high-low of energy level because of doing yoga practices along with brahmacharya for a while & then break the brahmacharya esp by masturbation? if yes could this hurt get undone or not?
Thank you for your answers.your answers have had an important role in keeping on my celibacy (near brahmacharya).
Ali,

ANSWER: 1. Both positive and negative thoughts/actions are the result of one's past Samskâras (impressions) stored within. Effort towards or against these impressions in the present, amplify or minimize their effects to a certain degree. The result of any action is not within one's reach, for one is not the doer in reality but only an instrument of the Almighty. These actions are being worked out *through the individual, by the Almighty* to evolve the Jivâtma (individual soul) towards betterment. Thus does the Almighty make the individual soul realize its ignorance and help it attain to knowledge. Through each and every happening occurring in one's life, the individual soul is slowly being made to unwind itself of the ignorance surrounding it and is getting one small step closer to its true state of knowledge and bliss. The aim of Yoga and Brahmacharya is to make this progress faster and more direct, nothing more. Hence the result of all actions lie with the Almighty and never with the doer.

What then is the importance of one's individual effort if the Almighty is both the doer of the action and the giver of result? What is our role? Our role is to work in tandem and in concurrence with the workings of the Almighty and strive towards correct performance of one's Dharma as a human being. Our role is to strive to follow the path of virtue, Godliness, purity and truth through the path shown to us by the Almighty without caring for the results of actions. Such an attitude and effort will instill a sense of deep happiness, peace of mind and satisfaction from within.

It is like a painting brush being handled by an ace painter. What would happen if the brush were to exert its own individual will and decide to paint the canvas green, while the artist decided to paint it blue? The result would be that the brush would not succeed, for it is not the painter but only the medium or instrument. The will and wish of the artist alone matters. The brush would only end up incurring much stress, strain and discomfort if it were to develop an individual desire and try moving in its own accord. It would achieve nothing but pain and disappointment. On the other hand, if the brush were to adopt a neutral and flexible attitude thinking - "I am not the painter. I am only the medium through which he paints. Let me make myself free from all desire. I will fully work as per the painter's wishes and color the canvas with whatever color he chooses. This is my role and nothing more". The brush would now be free from all stress or strain and be at peace with itself by acceding to the wishes of the painter. It is not bothered about what the artist decides to paint. It has realized that its role is to *work with and not against the wishes of the artist.*

Man is like the painting brush and the Almighty is the painting artist. As long as man fails to realize this and instead thinks he is the painter (doer of actions), he suffers. The minute he surrenders to the will of the Almighty and treads the path of Dharma and virtue, he is no longer concerned with the results. His only thought is to comply with the wishes of the Almighty, for he knows that the Almighty is working through him to make him evolve and better himself. He has to suffer for the remnant past negative actions that have been already performed in his earlier thought mode but is absolved of any karma from then on. For, how can karma occur when all actions are the actions of God but not of one's ego? This is why one is advised to shun and nip negative emotions as soon as they start to arise. Let one not get depressed or worried that a lustful thought or emotion has risen. But, let one immediately work at nipping the thought at the bud by reminding oneself that such thoughts

or emotions are the result of ones ignorance which one is striving to annihilate. Let the mind be diverted towards constructive thoughts or activities and away from the negative thought train by making use of Buddhi shakti (power of intellect) and Vichara shakti (power of inquiry). With constant effort and practice, this slowly becomes more and more successful and a good level of mind control gets established. One has now done his duty or Dharma by working with the Almighty in trying to get rid of ignorance. His efforts have been with and not against the wishes of the Almighty. The brush has co-operated with the wishes of the painter and not against. This is as much as one is supposed to do. One's role is this much and not more. Let us not worry about the result. That will be decided by the Almighty. The brush has given itself to the will of the painter. The quality of the painting is not its concern. That will be taken care of by the artist (Almighty). Constant thought and action on these lines will eventually work out and nullify past Samskâras in course of time.

2. The minute one resorts to letting lustful thoughts or actions blossom willingly even to the smallest extent, one starts working against the wishes of the Almighty. It is no longer the work of the Almighty but the work of the lower self or 'Ahamkarâ' (ego). One now starts to incur karma. The brush is no longer in a state of complete surrender to the painter but has started to behave as per the wishes of its inner ego driven by Avidyâ (ignorance). Suffering and pain again start due to induction of karma. It has gone back to the same old wrong path, asserting its foolish desire to paint the canvas all by itself, based on its whims and fancies. This is impossible and will only lead to pain and suffering. One's duty is to try one's level best never to give in and never to give up. So let us do our duty till our last breath. The rest will be decided by God. The results are not our concern. If one has been unable to indulge in adequate physical, mental and spiritual activity on some day or for a few days due to an unavoidable circumstance, then let him at least maintain his state of God devotion and surrender with the attitude - " I was not able to follow the regular measures and efforts that I normally perform. But I will stay devoted to the Almighty and try my level best to keep my mind clean and pure. I will pray to HIM to give me the strength and ability to stay true to Brahmacharya. There will not be the slightest slackening of efforts from my side." Such devotion and commitment is what matters. Let us never be at fault. If we willingly let a lustful thought grow, it is then our fault. Let this not happen. Let our efforts be to the maximum. The negative thought will slowly dissolve and vanish. It cannot hurt the body or mind *as long as there is honest effort to dissolve it and a desire to stay connected to the Almighty* .

3. Not the slightest amount of harm is inflicted to the body, mind or brain through Yoga and Brahmacharya. On the other hand, these slowly get separated from the toxins and impurities lodged within and shine in health and luster. The breaks during the initial periods of Brahmacharya through masturbation are the result of strong past Vâsanâs (tendencies) surfacing. They violently shoot up at the most unexpected of times and try to re-assert their position, for they have resided in the individual for long and have become his second nature. If the aspirant is however determined and unmindful of these tendencies through the practice of Yoga with a life of Brahmacharya through God surrender, these past impressions gradually weaken and diminish in the course of being worked out faster through Brahmacharya. One becomes stronger and more adept at handling them deftly when they show their heads and eventually destroys them through the grace of God. What is most important is to put our heart and soul into the practice and never *willingly* give up or give in to lustful thoughts. This is as much as we need to do. The rest will be taken care by HIM!

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you so much for your nice answers,but actually you didn't answer the third question frankly.that was my personal experience before starting the brahmacharya ten month ago.unfortunately my source of studies (books of BSY) didn't explain clearly brahmacharya with details and this ignorance weakens my memory & leave me more sensitive & obsessed (or at least i think like this along with irregular & even stop the consumption of my medicine Fluoxetine for a while).could i hope to regain my earlier state in course of time ?can damaged brain & nerve cells be mended ? forgive me if the question is not in your expertise.

Answer
One fact that needs to be clearly remembered by anyone practicing Brahmacharya is that correct practice of such a mode of life cannot be the cause behind symptoms such as those mentioned by you. The cause behind such altered mental states is something else. The practice of Brahmacharya might have worked at stirring the actual cause, en route to displacing it, resulting in the symptoms mentioned. The high degree of energy released through Brahmacharya is something that develops over a matter of years and decades through unbroken Brahmacharya and not over a few months. This energy then works at displacing the major toxins and impurities lodged within. The purification which occurs during the initial stages is of a more superficial nature.

One can be rest assured that continued practice in the correct manner will eventually displace the actual causes and deliver the individual back into the normal state. How long this will take is a question that cannot be answered on a general footing as each person and his past karma vary in nature and intensity.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi there! First off I just want to say what a help your insight has been in regards to understanding Brahmacharya! I have been "getting established" in brahmacharya for about a year now but am not quite there yet. I hope and yearn to learn from my failures and feel that maybe experience is the best teacher. Basically my question is how does Brahmacharya (or lack thereof) affect one's nervous system? Within my "trial and error" period of getting established in Brahmacharya it seems that when I fail I pay a heaver price nowadays than back when I wasn't striving for celibacy at all. Is it that I'm just now becoming more aware of the damage and downfall leading a life of wanton lust creates or is there something else involved? Also, something quite concerning to me is recently every now and then my toes in one or both feet get numb for awhile but then it goes away. Could this possibly be caused by transitioning back and forth between being celibate and failing to do so? Your insight and knowledge in regards to this aspect of Brahmacharya is greatly appreciated!

Answer
The best Guru (teacher) is within one's own self in the Âtman. Upon leading a life governed by virtue, purity, Brahmacharya and the tenets of Yoga, the correct means and methods to be adopted for progress will dawn by themselves from one's inner self namely the Âtman (pure soul). Each and every person is fully capable of reaching the greatest heights of enlightenment, for all are a part of the Universal Almighty and nothing else in reality. Hence one should lead a life governed by the tenets of Yoga and tap into the inner advice always available from the Âtman through deep meditation.

The effects of a life of true and Unbroken Brahmacharya are summed up by Lord Krishna as follows:-

"Ayus, tejo, balam, veeryam, pragnya, shreescha, yashas tathaa. Punyam cha sath priyamatvam cha, vardhathey Brahmacharyayaa.."

"By the practice of Brahmacharya, a man is assured of longevity, luster, strength, bravery, valor, right thinking, wealth, undying fame, immense merit (at the karmic level) and devotion to truth/Supreme. All these notable traits come and cling to the true Brahmachari in course of time".

On the contrary, all the aforesaid benefits gradually desert one who leads a life high on wastage of the vital power. There are innumerable examples of notable public figures before our own eyes who have lost on all of their achievements and talents further to a life of adultery and promiscuity. Today, people remember them more for their scandals that lead to disrepute and less for their notable achievements in their respective fields.

Brahmacharya has a very profound and deep impact on the entire body and particularly on the nervous system. Semen, which is largely made of cerebro-spinal fluid is very similar to the material that goes into making the spine and the brain. The spine is the representation of advanced human consciousness and the brain is the central processor which controls, regulates and governs all functions of the body. The practice of unbroken Brahmacharya with conservation and transmutation of semen in the correct way leads to improved memory, focus, concentration, intelligence and a strong power of will and determination. A true Brahmachari hardly ever gets fatigued even further to hours of mental focus and thinking, while the layman will find himself unable to concentrate on a topic for more than a few minutes or an hour. Ojas which is formed further to sublimation of semen gives man the power to be efficient and capable in the field he perseveres with seamless ease and smoothness.

The immense amount of Prâna (vital energy) that is conserved through Brahmacharya helps the aspirant become radiant, confident and very sure of himself. All these are the effects of revitalization of the brain. One feels an unexplained sense of freedom and liberty through the practice. The true Brahmachari, after becoming an 'Urdhvaretha' gets filled with bliss and self-contentment. It is hard for anyone not to notice the radiance and virtue shining from such a spotless aspirant. The world starts to treat him differently and with reverence and respect in spite of not knowing anything about his Brahmacharya or life of austerity. This is due to the power of Ojas derived through transmutation. Further to the practice of 12 years of honest and unbroken Brahmacharya without the loss of a single drop of vital fluid, 'Medha naadi' or the astral channel for superior mental faculty is created. Through this, one becomes capable of extraordinary mental feats. The Brahmachari becomes an 'Ekachandhagrahi' (one who can memorize and repeat anything that he has heard or read but once) The scriptures say - " Urdhvaretho bhavedyasya, sa devo na tu maanushaha" -- " One who has become a complete Urdhvaretha is no longer a human being but a living God". Such is the greatness and power of Brahmacharya. Words fail to describe its true merits.

As one proceeds in Brahmacharya, the rate of improvement, revitalization and refurbishment of the physical and mental system within goes on increasing. Karmic cleansing through the working out of past karmas also starts to accelerate. Various changes start to appear externally and internally. Some people fall ill or experience skin eruptions when the embedded toxins of past karma surface and vacate. Some others become moody or introvert and less sociable. There are many other effects that appear at the initial stages of Brahmacharya when the body and mind are getting used to the new lifestyle and the new-found increase in Prâna. But all these irregularities or changes are temporary and part of a

passing phase. One need not worry the least. This initial stage will gradually pass and lead to the next stage where things become more stable and steady. Breaks if any, that occur during this stage will make the aspirant repent and bemoan for the seminal loss. One feels immense remorse and a sense of losing a part of his very own self if there is a break after many months of Brahmacharya. Hence the Brahmachari should be very careful in ensuring the lack of any factors or triggers that may disrupt his practice. Prâna which is gradually increasing within his system and is working at throwing out toxins suddenly gets drained and expended further to a break. This will cause disorientation and depression. It is to be avoided at all costs. The deeper one is proceeding into Brahmacharya, the greater becomes his responsibility in maintaining this state of treasure. Without adequate physical, mental and spiritual activity comprising of Prânayâma and God-meditation, without a life of strict mental regulation, a person cannot succeed in unbroken practice. This will explain your statement regarding paying a heavier price of late, further to a fall.

Once Brahmacharya has been established further to three or more months of unbroken practice without the wastage of a single drop of semen, the aspirant should take all measures to ensure that there is no break. He should completely and fully give up on his former sensual mode of life. His mind and energies must be directed on constructive activity, Prânayâma and God-meditation. This is not a trivial or casual matter. He is dealing with conserving, harnessing and sublimating the most potent form of energy; the energy of creation. This energy is growing day by day within him like a little child. The energy is continuously working at shunting out and vacating all impurities, toxins and negative energies lodged within his body and mind due to past karma. A mammoth and very important process of reversal from the normal course of debilitation and ageing has been set forth. The aspirant should never revert to his former methods of foolish sexual gratification or release. The very thoughts of sexuality and ego are to be displaced and are not to be indulged in. All energy conserved is to be properly transmuted and sublimed into Ojas, which is then made use in constructive activity and during advanced and deep meditative states to get the knowledge of enlightenment. Reverting to one's former sexual tendencies through a voluntary break may lead to unforeseen problems at the physical and mental levels. This should always be avoided. One should nurture and protect the Brahmic state with vigilant effort and devotion. It cannot be conclusively said if the numbness is due to the breaks you describe or due to some other reason; for the aftermaths of such breaks manifest themselves differently in different people. The best procedure is to stay true to Brahmacharya in totality and with unbroken continuity.

The following articles will be of interest and will make a good read to all aspiring Brahmacharis:

http://www.scribd.com/doc/11518696/not-in-sex
http://www.atmajyoti.org/br_value_of_continence_1.asp
http://www.atmajyoti.org/br_value_of_continence_2.asp

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Sir

Can you please tell me how should I proceed on the spiritual path? I feel a longing for realization and sometimes also experience vairagya. I am practicing Brahmacharya for the past 3 months.

There are so many versions of yoga given by so many Mahatma's that I am very confused about which path to follow and which not to follow.Sometimes I think of joining Iskcon or Ramakrishna Mission or sometimes I think of following Swami Sivananda's 20 instructions.I do all this to find a guru to guide me.
But since I am a college student in Delhi with duties to fulfill towards my parents, I have not been able to find proper guidance from anywhere.

Your answers show that you are a very intelligent person with many spiritual qualities.Your guidance can also be requested through the internet.I would be privileged if you can tell me how to get on with my quest for realization.Please give a detailed answer for which I am longing for so much time.Kindly do not leave any point un-discussed.

P.S : Your previous answers suggest that you believe in Nirguna Brahman. But I am a devotee of Lord Krishna and worship him as the Param-Pita. So please do tell me something on how to strengthen my Bhakti(it is said that Bhakti yoga is the best for this age).

Thank you very much.

ANSWER: The decision on which path to follow becomes evident to oneself further to the practice of true and unbroken Brahmacharya beyond a year. The inner voice of the Âtman will guide the aspirant in the right path. But for receiving guidance from the Almighty in this manner, there must be honest and sincere perseverance, devotion and surrender to the utmost degree. One should be strictly wedded to the practice of true Brahmacharya through thick and thin, disease and health, pain and pleasure and all obstacles.

It is very beneficial to oneself if there is regular practice of 'Ashtanga Raja-Yoga' as put forward by Maharshi Pathanjali. The practice of this Yoga with Yama-Niyama, Asana, Pranayama, Prathyahara and meditation will ensure that Vairagya (dispassion towards the world) will dawn by itself and become firm. This system is one of the most scientific and direct methods of attaining to Yoga, acknowledged by all self-realized masters and saints. All great souls without exception agree on the universal and effective nature of 'Ashtanga Raja-Yoga' propounded by the great Sage Pathanjali. The very same Yoga has been advised by Lord Krishna to Arjuna in the Bhagavad-Gita. It is one of the most comprehensive and all covering approach to attaining self-realization. Strictly following the essence of this approach to Yoga will help one start getting established in Brahmacharya and vairagya beyond doubt within a year.

There is no mode of action or lifestyle higher than one's Dharma. The Dharma of a student is to study well and fulfill his obligations to himself and his parents by being a good student and by devoting the rest of his time and energy to the practice of those deeds that will lead him towards the objective of this human birth namely self-realization. The Dharma of a householder is to provide for his family, be affectionate and loving towards his family and devote the rest of his time and energy for achieving the objective of this human birth namely self-realization. The Dharma of a Sannyasi (renounced monk) is to work for the betterment of the society and again devote the rest of his time and energy to the purpose of the human birth namely self-realization. So we see that the central purpose of the human birth in all cases of human beings is self-realization and nothing more. This is why God has given the soul with a human birth after millions of births in animal form.

This thing called Dharma is incidental and not central. Based on our past karma and the will of the Almighty, each soul will be awarded a Dharma unique to itself. The nature of one's Dharma has no bearing towards reaching or not reaching self-realization. But being true to the given Dharma has a very strong bearing on reaching self-realization. A student has to fulfill his academic requirements and a householder has to provide and protect his family.

These are their respective Dharma's as regards this illusory world. Self-realization becomes attainable when this Dharma is carried out dutifully and the rest of one's energy and time is devoted to God through Yoga. By the term Yoga, we mean that activity which leads to the union of the individual soul with the Almighty. Thus a householder who is striving for Yoga, limits the purpose of the sexual act to begetting a child or two and then completely gives up on the act and diverts his Prâna (vital energy) to attaining self-realization through unbroken Brahmacharya. He has limited the act rightfully to procreation and not recreation. He looks upon his wife as the 'Divine Mother' from then on and both lead a life of Brahmacharya with God-devotion and surrender. This is his Dharma and this will lead him to enlightenment beyond doubt. In the same way, a Brahmachari who is a student views all women as his sisters or mothers and focuses on his Dharma of being a good student and being a good Yogi. He too is assured of concrete progress.

It is said in the Vedas -" Tad Ekam Sath, Vipraha Bahudha Vadanthi" - "HE is only one, HE alone is real, the sages call him by various names." This is a very beautiful and complete statement. That Supreme creator is one and only one, call him by what name you may. All offerings of Bhakthi to the Supreme go to that one Supreme alone, immaterial of whether the worship is through Rama, Krishna, Vishnu, Shiva, Christ or Allah. It is the sincere longing, devotion, love and surrender through worship to the Almighty that matters. Honest and sincere prayer to HIM never goes answered, immaterial of whether the worshipper calls himself a Hindu, Christian or a Muslim. These religions and names concern man, not God. To HIM, all are Âtmans, a part of his infinite and formless self. In his true, original and default state, he occupies the entire universe and the multitude of galaxies, all these being within his own self. The scriptures describe this beautifully with the statement -" There is not such a place, here in this world or beyond, even as big as the point of a needle which HE does not occupy. This is the meaning of 'Nirguna Brahman'. It refers to that supreme Almighty who is formless, shapeless, attributeless and infinite, occupying all space, time and beyond. The cause of all causes while he himself has no cause! He incarnates in different forms such as Lord Krishna, Lord Rama etc...and then he becomes the 'Saguna Brahman' or the Almighty with a definite form, shape and feature. It does not matter which form or formless is worshipped by the devotee yogi. The devotion/intensity of worship and love for HIM are that which matter.

By following a strict life of Brahmacharya governed by the tenets of Yoga, Bhakthi (devotion) will dawn by itself in course of time. Even to develop Bhakthi, one needs HIS grace and blessings. This feeling of devotion is not given to all and sundry. It is reserved for those who consistently adhere to a virtuous and pious mode of life, wishing good to everyone. There is no better method of availing of his grace than by the practice of true Ahimsa (non-violence), Sathya (truth) and Brahmacharya carried out with an intention of realizing HIM, aided by God-meditation and devotion. For this, the Yogi indulges in and shuns various activities, all with the pupose of attaining to Yoga. When one's efforts and intentions are true, deep and strong, there appears a helping hand from the Almighty which guides the aspirant in the right path without doubt. This is the absolute truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: A doubt which I have is:

Do we don't need a guru to practice Ashtanga Raja-Yoga? Can you please suggest some Raja-Yoga techniques for which we do not require guidance of a teacher?
Secondly, do you agree to the statement that Bhakti Yoga is recommended in the present Kali Yuga; where peaople do not live long enough for attaining perfection through other

modes of yoga?

Thank you very much.

Answer
Who is a Guru? He is the medium who dispels one's ignorance and shows the right path. All ignorance around the soul is ultimately dispelled by the Almighty alone. So a Guru in the human form is nothing but the Almighty working through the person who is a Guru. This is why it is said:

|| "Guru Brahma, Guru Vishnu, Guru Devo, Maheshwaraha. Guru Saakshaath Parabrahma, Tasmai Shri Gurave namaha" ||

|| "Guru is the manifestation of Brahma, Vishnu, Maheshwara. Guru is the actual Almighty - Brahman, I bow to that Guru, the personification of perfection ||

So a person whom one considers a Guru is really nothing but a medium of transference of guidance from the Almighty. The Guru is the tool through whom the Almighty works. If one's efforts and actions at attaining to Yoga are genuine, sincere and honest, if one perseveres with determination and genuine will, the aspirant will find the right Guru at the right time by the grace of the Almighty. It is not necessary that the Guru be alive in flesh and blood. Practicing Yoga with honest and sincere devotion to any great self-realized saint such as Shri. Ramakrishna Paramahansa, Bhagawan Ramana Maharishi, Shri. Yukteshwar, Shri. Lahari Mahashaya, Lord Jesus etc...by considering them one's Guru will yield excellent results. These great Mahatmas are not in their physical form but exist as energies in the cosmos, having merged into the Brahman. One's sincere effort and practice through devotion to any one of them as the Guru will make them guide the aspirant astrally. Only sincere and honest efforts will induce them to guide an aspirant. A lackadaisical and casual approach that is not serious will be of no use. One can mentally consider any one of such masters to be one's Guru, install a photograph of such a realized saint, pay obeisance to them before the practice of Yoga and request sincerely for their guidance and blessings. If the intention and efforts at self-realization are genuine, they will help the aspirant.

Only a self-realized soul can be a Guru. Not anyone else. All the above mentioned Mahatma's were self-realized souls. A true guru knows the problem of the student even before he comes to the Guru. The true Guru never charges money or accpets anything material for the service he renders to the deserving pupil. He is looking for quality and not quantity. He is content even if one single student of this calibre comes to him in his entire lifetime. If a man conducts expensive workshops on spirituality, uses the lure of Yoga as a means of making money, name or fame, one can be rest assured he is not a real Guru or a real Yogi. The true Yogi Guru does not charge money for his service at all. Money and Brahma-Vidya (knowledge of the Supreme) do not go together. Where one resides, the other vacates. The current breed of so called 'Yoga gurus' who have built palatial ashrams, who merely wear saffron or white colored robes, who 'sell' yoga or yogic products as a business and who maintain a vast business empire by marketing yoga are not Guru's or Yogis. They are shrewd businessmen disguised as Yogis. They are of no use to the honest apirant thirsting for self-realization.

Only a self-realized soul will be capable of being a Guru to an aspirant in the correct path, unique to each person in the attainment of self-realization. Much effort, sincerity and honesty in practice are required to find such a Guru. If one's efforts are that very genuine, the Almighty will send such a Guru to the pupil at the right time. Or, the Almighty himself guides the aspirant through 'flashes' or thoughts of intuition that appear during meditation, dreams or sometimes even in the wakeful state. The best approach is sincere effort, devotion and honest practice. This will yeild the desired results in course of time, either through a

Guru or directly by the Almighty.

Bhakthi (devotion to the Supreme) is of paramount importance to an aspirant aiming for self realization, immaterial of whether it is Kali Yuga or some other Yuga. Hence it forms one of the important Niyamas of Pathanjali's Ashtanga Yoga. People in Kali Yuga have less time, energy and perseverance to practice the discipline of learning complex scriptures or treatises. Hence Bhakthi has been stated as a preferable approach. This does not mean that a person can break the Yama-Niyamas and merely claim to follow Bhakthi. No result wil accrue in such a case. If a person is not rooted to Ahimsa, Sathya, Astheya, Brahmacharya and Aparigraha, if a person lies, steals, covets others property, is bound to the lower emotions, is lustful and merely claims to have Bhakthi, he will not proceed even by a hair's breadth as regards self-realization.

True Bhakthi means complete devotion, love and surrender to God. A man who has true Bhakthi will resign to the will of the Almighty completely. He accepts whatever happens in his course of life as destined by the Almighty. His devotion and state of trust to the Almighty are unflinching and unwavering, even in times of great danger or pain. He has given his entire life to the dictates of the Almighty by negating his ego. The true Bhaktha unconsciously follows the tenets of Yoga without his own knowledge. He never harms others, tells lies or exhibits other base qualities, for indulgence in any of these is being untrue to the Almighty. So it amounts to the same as following the tenets of Yoga consciously. Either path is equally tough and equally testing. The highest truths come to one after great tests. There is only one Yoga finally. All Yoga's, be it Bhakthi Yoga, Kundalini Yoga or Ashtanga Yoga are one and the same in their final effect. All of them require man to attain the highest degrees of purity and virtue. Without these, a man is no Yogi. So immaterial of what name one calls the path he is following, it is ultimately one Yoga which demands God devotion, surrender, love and honest effort at being true to the tenets of Yoga on a universal basis.

Refer to books written on Raja Yoga by Swami Sivananda or any of the other noted saints. This will give a clear method on how to proceed. The science of Pranayama has also been described by Swami Sivananda. All these and many more are available as free downloads from the site : http://dlshq.org/download/download.htm

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

what are the changes in body that take place once we take the path of celibacy...do we start looking more attractive to opposite sex..Will eyes radiate energy and we look more confident and positive..What is the purpose of god in keeping us in this tuff test of celibacy ?

Answer

The entire body, mind and psyche start to improve and better themselves, leading to their overall rejuvenation through Brahmacharya. This is noticed externally in the form of radiant health represented by luster, strength and a positively charged aura. The person becomes more confident and capable of handling himself and others responsibly.

The purpose behind the layers of ignorance that have wound themselves around the soul due to past karma is to make man realize and unravel his omnipresence, omnipotence and infinite nature which are already within himself and finally reach the state of perfection through self-realization. All this is the 'Leela' or play of the Almighty in this dream called life.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Good evening Dhananjay. My question for this session is:

"What realms await for those who purposely choose Adharma in the afterlife?"

Some would say that being reborn into this painful existence could be considered a hellish realm, but are there worse realms after dying for one who chooses a life of inflicting pain on others for example?

Or, are they simply reborn and come face to face with their negative karma until it is overcome? Some also say that those souls can also devolve back to the animal kingdom.

Thank You,
नमस्ते

Answer

All circumstances mentioned by you are said to be possible as regards afterlife concerning the individual soul, based on the karma accrued. Swami Sivananda has dealt with this topic extensively in his book 'What becomes of the soul after death'.

Given below is the link: http://dlshq.org/download/download.htm

Go to the above link and scroll down to **Book no. 46** , following which you can download the free PDF format.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello,
I have made it now for 1 month with almost unbroken Brahmacharya (except for a few times, for only a second or so when sexual thoughts caused my energy to go down and activate my genital region). This is the 1st time I have observed such strict 'mental' Brahmacharya. Before I would only practice not discharging my semen physically (which I have done for over 1 year before), but I would still have sex on my mind almost constantly. My questions are:

1. I find that now almost exactly at the 30 day mark that my energy is becoming more concentrated and building up in the genital region. It is very easy for me to become erect (especially in the morning). Why is that? Will this dissipate as I gain more abstinence?

2. Those few times when sexual thoughts succeded in making my energy go down in the last month, and aroused my genitals, what is the consequence of that? Do you think it caused me harm somehow?

3. I hear some people say that one must have "perfect" Brahmacharya for 10 years with not even 1 slip, not even 1 sexual thought, in order to become "Self realized".. But intuitively, I can't really go along with that. It seems a bit extreme; almost like some of the Roman

catholics who say you will burn in hell for eternity if you don't accept Jesus as your lord and savior... I'd like your opinion in that matter...
Thanks so much for your selfless service

Answer
Very happy to hear of your progress and success in unbroken Brahmacharya. Continuing with such a tempo will help release and vacate past karma very effectively by the grace of God. Keep up with the practice, determination and zeal. Coming to the answers:

1. Morning erections are generally physiological and not connected to sexual thoughts. Erections occur in cycles all through sound sleep and are a part of REM (Rapid Eye Movemement) sleep. They are a sign of good health and vigor. This is perfectly healthy and normal and not the cause of worry.

Increased Prana within the system further to Brahmacharya is the cause behind the tendency to get easy erections. As one progresses in Brahmacharya and gets established in thorough transmutation through long hours of meditation, Prana gets the tendency to move up to the brain and not in the opposite direction towards the genitals. Till then, the tendency for downward flow manifests in the form of such erections. As long as sexual thoughts/deeds are refrained from, such erections subside and do not cause trouble

2. Sexual thoughts, when they do arise should be immediately displaced by diverting the mind to some other domain. Indulgence will lead to an increase in their intensity and semen will start getting ready for discharge. The consequences of whether such thoughts cause harm depends on their intensity and duration and needs to be judged by the very person who experienced them. The basic thumb rule is that as long as desires or urges are not allowed to flower into passion and lust, harm is not caused. It is willful indulgence that leads to a downfall.

3. The body of a woman is a flesh bag containing refuse and prone to the debilitating effects of ageing. Even the most beautiful woman will age with time and acquire a body that becomes wrinkled, old, dry and bereft of luster. A body that starts to decay and emanate disagreeable smell as time progresses. The apparent beauty in the woman which shined at one point of time was created by none other than the Almighty to ensure that this woman succeeded in attracting a mate and forming a family. Nothing more. This was the purpose of that illusory beauty which the body was adorned with. As soon as she formed a family and bore a child, this apparent beauty reduced in intensity. This is the reason a young woman who has borne a child lacks the power of attraction which a woman who has not yet conceived possesses. Further to bearing two children, the beauty will reduce even more drastically.

Why is this? This is because the purpose behind this illusive beauty has been served. It has been met. The woman was adorned with beauty by the Almighty to attract a mate and produce offspring. As soon as this is achieved, nature has done its job. There is no further purpose or meaning in keeping this beauty alive. So the Almighty withdraws it. It was all 'Maya' or an illusion designed by nature. A woman, further to bearing a child or two starts withering like a flower that has been plucked. She slowly starts losing the charm, luster and magic which she once possessed before becoming a mother. Her body, which earlier appeared alluring and attractive takes a tired and lackluster stance. Isn't this enough proof that there really was never any beauty in the real sense? That it was all an illusion like the work of a magician in a magic show? For some time, this illusion is in place, in all splendor. Even then, it was only an illusion and not real. *It appeared real, nothing else.* It was intended to attract a mate and ensure progeny for continuation of the race. Nothing more at all. This is all there is to the 'APPARENT' beauty of a woman. Even at her prime, a woman is nothing more than a well disguised bag of flesh, bones, blood, excreta, pus, phlegm and urine. This is always the truth. This reality is kept well hidden and well disguised by nature

before child birth and becomes well seen later. If a man does not realize this truth and instead constantly runs after woman as a source of pleasure, it is his fault and foolishness, not that of the woman.

The wise man always reminds himself of this fact and keeps away from recreation through a woman in thought or in deed. He knows that he will get burnt like a firefly if he proceeds towards this 'flame of apparent beauty' with an intention of entertainment. The married Brahmachari limits his physical contact with his wife to progeny and never more. After begetting a child or two, he stops such contact and reverts to his state of unbroken Brahmacharya and quest for self-realization. This is the correct mode of life for anyone who wants to call himself man and not an animal. For anyone blessed with sense, sensibility and wisdom. For everyone wishing a healthy, happy and meaningful life.

Hence an aspirant is required to persevere to the best of his ability towards Brahmacharya, by displacing negative thoughts and replacing them with this reality that the female body is not something worth desiring. One need not worry regarding the innate urge or tendency towards sexuality. This is a result of past Vasanas (tendencies) stored in the Kârana Sharira (causal body). These tendencies are the result of millions of past births in the animal form, rife on sexuality. They stir up and show their heads every now and then and sometimes try to flower when there is a suitable opportunity for their unfolding. These past impressions and tendencies gradually reduce in intensity as they work out and burn away through Yoga and Brahmacharya in the course of time. Let one not worry regarding them. It is not the arising of such thoughts that is considered as a break in Brahmacharya, it is *willful indulgence and encouragement to such thoughts when they arise* that qualifies as a break. As long as one does not willingly or voluntarily indulge or encourage such tendencies, there is no break. As long as one diverts the mind and moves away from such thoughts, there is no break. A good Brahmachari immediately displaces them and diverts the mind. He does not willingly proceed. Then there is no break, for he has striven against their growth.

These thoughts concerning sexuality gradually reduce if the practice of Brahmacharya is honest and sincere. Their source, namely past Vasanas (tendencies) stored in the causal body slowly starts expending and diluting through Yoga and Brahmacharya. This is something that develops naturally and in the course of time when Brahmacharya is carried out willingly and with conscious effort to the best possible extent through the grace of God. Further to self-realization, the seeds of all such thoughts are permanently burnt and killed. Till then, one has to persevere with utmost caution and vigilance. With such an attitude and perspective, it becomes possible to maintain a high degree of Brahmacharya and derive lofty benefits further to twelve years of practice.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: hi Dhananjay, I have read your answers and I am very happy there are some who "show the way" on celibacy.

I have tried for many months to achieve this feat but after 5-7 days, I just give in. I live in Australia and I have a very random schedule. Is there anything I can do to help myself?

ANSWER: Gradually increase this period to 10 days, then to 12 days and so on in small increments. This will help reach longer periods of success.

Pray to God with devotion and surrender for success in Brahmacharya. Success in Brahmacharya cannot be attained without his will, grace and blessings. Our's is only to try, there's nothing more within our reach. Failure or success are dependent on his will alone.

Kindly go through all the past answers to get a better idea on how to proceed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Is it really necessary to surrender to theism? Because I have lived as an athiest for a long time.

Thanks in advance for the motivation and the guidance..

Answer
Considering Brahmacharya is the journey back to one's default state of divinity, there can be no Brahmacharya without God devotion. Without the foundation of theism, there cannot be the success in this mode of life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
I have read that:

The transformation of food into tissues starts when you eat food and it gets transformed into the nutrient fluid, known as rasa dhatu. From rasa to rakta (blood), to mamsa (muscle), to meda (fat), to asthi (bone), to bone majja (bone marrow) and into the reproductive tissue, shukra dhatu. But the finest product of this chain of transformations or digestive processes is ojas, created from the shukra dhatu.

Only so long as the shukra dhatu remains in the dhatu transformational chain, and is not used to create semen or ovum, does it have the ability to become ojas.

So, my questions are
1. Are there any methods described by Ancient Saints, as to how Convert Semen into Ojas.
2. At the same time, how to take care that enough amount of Semen is also produced along with Ojas (as any young adult has to marry and sustain a family too at a later age.)

Answer
1. Semen naturally gets transformed into Ojas further to a life of purity and virtue based on abstention from a life high on senses. This process is made efficient and complete through the tenets of Yoga and God-meditation on a regular basis. Methods such as Asana and Pranayama play a very crucial role in attaining to the state of transmutation. Kindly go through all the past answers for detailed descriptions regarding the same.

2. Semen is nothing but the product of condensation of subtle Prana (vital energy) into gross liquid matter. This occurs naturally and immediately when the mind contemplates on sexuality. No extra effort or measure is required to revert Prana into semen. Much effort is required to convert semen into Prana and not the reverse. So the need for semen to procreate in case of a Brahmachari who enters matrimony is something that is taken care of effortlessly and within the twinkling of an eye. The most advanced Brahmachari who has become an Urdhvareta (non-semen producing Yogi) after many years or decades of Brahmacharya can instantly produce semen for procreation through mere will towards

accomplishment of the sexual act with his wife for begetting offspring. Unlike normal men who need to try many days or months to ensure conception in the wife, the Brahmachari is fully capable of ensuring conception with one single act of reproduction carried out at the right time (wife's fertile period) provided God wills for the couple to have a child. Such is the virility, strength, potency and power of his veerya (semen).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namskar Guruji, i knew that one must control and save semen. This make us very very powerful in years. but one thing that i came to know is "when semen goes out of limit in your body, it automatically comes out." Is it true? If it is...then how to save this??? Dhanyawad.

ANSWER: Firstly, I will request all not to address me as Guru, considering I'm nothing more than an aspirant in the path of Brahmacharya.

The production of semen in a true Brahmachari who transmutes his vital fluid through adequate physical exercise, mental work, Pranayama and God-meditation is regulated and 'just enough' to meet the demands of his body, mind and psyche. Such a Brahmachari consumes moderate and limited food and never more. So the question of 'excess' semen does not arise. The body produces just enough to sustain itself for robust health. The rest is transmuted into Ojas. Presence of excess semen that spills out is an indication that transmutation is not being carried out properly. It generally takes a year of unbroken Brahmacharya to reach this state where semen is continuously converted into Ojas without the question of excess.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: ...if someone calls you sir, then you don't have any problem. Right, then why problem if i use Sanskrut/Hindi for that word? I don't want to use sir. Anyways, you mean that COnverting of semen in Ojas is not automatic process? Then what to do for that. so that my semen can be converted into Ojas?

Answer
In the path of Yoga, the Sanskruth term 'Guru' befits one who has reached the state of self-realization and has thus attained to perfection and mastery. There is no English term which is an equivalent for the word Guru. Words such as master, teacher, mentor etc.. do not cover even a small percentage of meaning that the word Guru conveys. The range and depth of the word Guru is vast and immense. In the path of Yoga and Brahmavidya (knowledge of self-realization) the term Guru should not be used lightly or casually towards everyone or anyone just because they offer some information or guidance. A perfected soul who has attained to God-realization is alone fit to be a Guru and no one else. Others can only share with fellow aspirants what little they know on a well wishing basis but cannot become Gurus.

Hence I do not deserve to get addressed as Guru.

Conversion of semen into Ojas is an automatic process further to one's efforts at transmutation and not without. With the onset of puberty, the channel for the downward flow of Prana is opened up. After the first ejaculation of semen upon attaining to puberty, the body whose downward channel was closed is thrown open forever. Thereupon is always a tendency for Prana and hence semen to flow down and out. The trigger for downward flow is sexual thought. This acts as a switch that releases semen downward. Since there are strong sexual Vasanas (tendencies) in the causal body carried over from previous births, sexual thoughts flower and blossom every now and then. One has to lead a strict and disciplined life of Yoga and abhor from the senses along with regular God-thought and God-meditation coupled with mental and physical activity to reverse this downward flow in the upward direction, following which it becomes Ojas. After considerable time of such a lifestyle beyond a year and half to two years of Unbroken Brahmacharya, the tendency for downward flow reduces greatly along with a drastic reduction in the production of physical semen. A larger percentage of Prana then directly starts getting converted into Ojas without getting fully converted into physical semen. In other words, the production of physical semen formed through digestion for the purpose of reproduction reduces in volume. Only the percentage required to sustain the physical body gets generated in the testes.

Till self-realization, this effort at transmutation needs to be constant, regular and continuous, though the effort one has to put to achieve complete transmutation will gradually reduce with spiritual advancement towards the state of an Urdhvareta (non-semen producing Yogi). The effort at the initial year to a year and half of unbroken Brahmacharya needs to be much intense as compared to the later stages. Even in an Urdhvareta, a small volume of semen is produced to nourish and sustain the physical body. But this volume is very negligible in comparison with the excessive volume of semen that is being produced and expended downward by the non-brahmachari.

The best way to convert semen into Ojas is through regular physical, mental and spiritual activity comprising of God-meditation and through strict avoidance of letting sexual thoughts flower into larger proportions. The practice of Pranayama carried out before sunrise and at sunset is very beneficial. Food should be light and not heavy. Meat and highly spicy, salted and seasoned foods are a strict avoid. Such a regular and disciplined mode of unbroken Brahmacharya, if carried out beyond a year or year and half without a single voluntary loss will help one reach the state where transmutation and sublimation becomes more natural and with very less tendency for the downward flow. Production of physical semen greatly reduces and Prana is instead directly converted into Ojas. But the tendency for downward flow reactivates if one is not vigilant and cautious in preventing the growth of sexual thoughts into lust and passion. Hence one's efforts and daily 'Sadhana' should be regularly done without fail and the mind kept pure and clean.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Sir

I like to continue Brahmacharya life, Now I am single, but I am in afraid of Married life, After married life if partner wants to sexual life what I can do? can I change their interest to brahmacharya life? parents pushing me to have a married life what can I do sir?

ANSWER: Unless a man wishes to become a Sannyasi (renunciate monk) and serve the needs of the society, it is part of one's duty to enter matrimony and produce offspring, thereby contributing to continuation of the human race as desired by God. Hence it is perfectly normal, valid and rational to get married and evolve through the institution called marriage.

A married householder contributes to the society equally and justly just as a Sannyasi if he leads a life based on spirituality, virtue, discipline and Brahmacharya even after marriage. By accepting the vows of marriage, he agrees to stay by and be of moral and emotional support to his partner through the highs and lows of life. He expresses his love for humanity by being loyal and supportive to his wife who is after all another 'soul' - An extension of the Almighty. He accords social and familial security to a woman - two important factors, which every woman needs for happiness and emotional well being. Most importantly, he provides companionship to his wife at the individual level and gives himself companionship so both can work towards realizing the meaning of life through efforts at self-realization. So marriage is a holy institution of sanctity which helps man to evolve spiritually if handled properly.

Further to marriage, the man and wife should try immediately for begetting an offspring; for the arrival of an offspring is a key factor in ensuring that the equation and relationship between man and wife does not get limited to sexuality but moves towards spirituality. When the man has led a life of virtue and Brahmacharya, he would be well versed with the reasons behind the need for Brahmacharya as regards both men and women. He should educate his wife regarding the need for the same and inculcate in her a spiritual tendency aimed at God-devotion and surrender. Further, he should strongly work towards reverting to his state of Brahmacharya after his wife conceives by taking her into confidence as regards this mode of life. If this is not possible all of a sudden, he should gradually work at acomplishing the same in a sustained manner with perseverance. If the intentions and efforts at Brahmacharya and self-realization are strong and genuine, if devotion to God and the accomplishment of the highest is the top priority, the man gets blessed with a wife who is also spiritually minded with love and devotion for God. Even if the woman does not have a strong tendency for spirituality, she will eventually convert her attitude to one supportive of spirituality. Such a wife supports the man in his life of Brahmacharya. She aids the man in his quest for spiritual growth and will not be an impediment.

But for this, the man should by himself have a strong desire and longing to achieve spotless Brahmacharya. He should strive at limiting sexual contact for progeny and nothing more. His mind should be mostly centered on God and not the senses. Then this becomes possible. Then such a marriage based on Brahmacharya can be maintained without much effort. The wife will also eventually see sense and meaning behind the benefits of Brahmacharya and the demerits that come further to a life of sexuality for recreation. The man should make the wife understand right from the start that the purpose of sexuality is procreation and not recreation. Women are very adaptable and adjusting as long as the man is clear about what is needed and sure of himself and his objective. It is only when the man becomes a slave to passion that women follow suit.

A Brahmachari should invest the majority of his energy towards God-realization and a small percentage of energy towards being kind to himself, his wife and the world around him. This will automatically make the wife understand that the man's priority is based on the higher things of life and its purpose and not on base passions and desires. This will eventually make the wife look up to the man with appreciation and admiration, leading to support. She will prove to be a faithful and loyal wife.

Further to the birth of a child or two, the man and wife should work at achieving spotless Brahmacharya and completely give up on physical contact based on sexuality. Any form of contact carried out with sexual intentions must be stopped in totality. Their energies should be focused on attaining to the highest through a life high on purity, virtue and devotion to God. This will lead to a very strong and loving relationship based on true love, understanding and trust between each other as 'souls' and not as bodies. Such a marriage based on Brahmacharya is rock solid and true to the finest extent. It is true wedlock where each person strives to see the other as a divine soul - the manifestation of God and not as the body. This is the truth and is based on my own personal experience, further to the life of Brahmacharya which myself and my wife practice. Such a marriage is blessed by the Gods from above and is unbreakable. The couple are truly soul mates. There is no limiting expectation or selfish desire towards each other in terms of the body or the mind. It becomes a pure and divine marriage based on attaining to the purpose of the human existence - Self-realization through absolute surrender and devotion to the Almighty.

Contrary to general perception, such a marriage based on Brahmacharya will last strong and firm as long as the man and woman live. It is marriages based on sexuality that have a high chance of breakup or divorce; for desire can never be sated and each person always wants more and gets disillusioned if the other is not matching up to expectations. This is the reason why there is a high divorce rate accross the globe. Most marriages today thrive on lust, passion, financial expectations and sexuality and this always leads to fouling up the relationship; for the true marriage has nothing to do with financial status and the divine act of reproduction is being misused for recreation and entertainment. Such a relationship does not last beyond a certain limit and even if it does leads to very unhappy conditions in the marriage. Anger and animosity between husband and wife vanish when both become Brahmacharis. True love is beyond the body, lust and desire. It does not require the use of the body or mind for fulfillment. True love is nothing but the Atman and is God himself in expression.

So by all means should you enter matrimony as expected by your parents. In the natural course of things, birth of a child should be high priority after marriage and this should not be delayed or postponed. One may be tested with tough times by God himself to check if our resolve and intentions are honest and sincere. But if our efforts at attaining to Brahmacharya are strong and genuine, God paves the way for everything to move smoothly and auspiciously. Providing an understanding and supportive partner is something which is taken care of by the Almighty within the twinkling of an eye.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Sir , Please clear my one doubts also, When I ask about my interest of brahmacharya to people , they told me that "in this yuga Brahmacharya is not possible, if u want such life do not marry a girl, If u marry it is a cruelty to your partner and there is a chance of her escape with another guy",. Is it true, thank for your valuable information

God bless u

Answer
The transition to a life of Brahmacharya within marriage or without marriage is always gradual and by stages. No person, single or married can shift to an unbroken state of life long Brahmacharya all of a sudden. It is first carried out for a few days, then weeks, months and years. This holds good even in case of married couples who aim for Brahmacharya further to the birth of a child. Both man and wife work at getting into this mode of life voluntarily and in a gradual manner without external force or compulsion further to knowing the benefits of such a lifestyle. If the intentions and efforts at attaining to such a life are genuine and honest, the Almighty makes conditions favorable for such activity without doubt.

One's destiny is already fixed and written by the Almighty as soon as one is born in this world. What one does later is only in conformity with this pre-programmed destiny. When such is the case, it forms a part of commonsense and righteousness that one tries for the right mode of life that leads to evolution in the real sense. Brahmacharya is the correct mode of life, immaterial of one's marital status for health, longevity, happiness and spiritual growth. It is the correct mode of life to attain the purpose of the human birth through self-realization. If a man is destined to loose his wife to another man, it will happen despite his best efforts to hold his marriage together even if there is no practice of Brahmacharya. It happens due to his past karma which makes it necessary for him to suffer the pangs of separation and not due to any other reason. On the other hand, a man who is destined to get a faithful and loyal wife will accomplish living happily with such a partner in spite of all odds and obstacles.

Keeping these facts in mind, a sensible and spiritual man who knows everything to be the play of the Almighty sticks to the path of righteousness with the attitude - " That which is bound to happen will happen, however hard I may try to stop it. Similarly, that which is not bound to happen as per my destiny will not happen, try how hard I may to achieve it. When such is the case, why resort to an inferior mode of life involving sexuality? I will surrender fully to God and bear the fruits of destiny, good or bad but will not compromise on the path of virtue, righteousness and divinity depicted by a life of Brahmacharya".

It is cowardly and pessimistic for a person to think on the lines of negativity, for everything in the world has a negative side and dimension. We drive a vehicle on busy roads everyday and in every minute of the drive, we are prone to meet with an accident and loose a hand, leg or our life. Does this mean we stop driving? Does this mean we sit at home fearing the worst? A man journeying in a train or plane is very prone to a tragedy through a derailment or a plane crash. Does this stop us from accomplishing our work through these modes of transport? Or do all people who travel by rail or fly loose their lives? NO. Only those destined to meet with such an end depart this way and none else. We do not know if we are one among the lot or excluded from such a tragedy. Yet we think not of these dangers but continue with our duty everyday, driving, flying and moving about. Why? Because it makes little sense to worry about the negative when there is the call of duty and necessity.

Brahmacharya in marriage is very similar. It is one's duty to revert to a life of Brahmacharya further to getting done with producing offspring. All scriptures cutting across religions profess man to limit sexual activity and finally get beyond it so he can reach the purpose of the human existence. It is very noble and righteous for man to shift to a life of Brahmacharya and not the opposite. So we should choose the path of righteousness. We should stand bold and dare destiny to do what it wants, for we are in the right and not in the wrong. Why then fear? It is for the wrong doer to fear, not the righteous man. A righteous

man has absolutely no fear, for he is established in the truth and there is no God higher than truth. Fear is the trait of those who are untrue to themselves and others. Fear cannot exist in a Brahmachari who has stuck to righteous living. He will dare destiny to do what it wants but will not bend like a coward and cheat himself and God for the fear of failure.

If one's purpose, intentions and objectives of practicing Brahmacharya are genuine and true backed by the aim of attaining to self-realization through devotion, surrender and love for the Almighty, all things fall into place and married life goes on very smoothly without anything untoward. One may be tested with trying times and difficult phases, but complete commitment and honesty will ensure that all problems are ironed out and vanquished by the grace of God.

This is the truth and also my personal opinion. Whether this path is to be followed or rejected is a choice every person has to make for himself in his personal capacity.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I have a question but also wanted to perhaps be an inspiration to those who harbor doubts about the power of Brahmacharya beyond the young adult years as there is this constant undercurrent in many of the questions as to the effectiveness of such a practice when their already 30 plus years old.

I am 54 years old and now for the second time in 9 years embarking on the road of Brahmacharya. The first time was for almost 3 months and this time so far again for almost three months. Between the two periods it seemed an impossible feat to sustain such control for any substantial period. What catalyzed me to the practice both times were not only the challenging events in my life, but in particular, this time, my witnessing a near tragedy of a loved one which altered immediately the way I perceive my personal existence with the realization that life can be a place of profound and utter suffering and should not be a place to indulge whims and careless pursuits. Brahmacharya is my offering to God and simultaneously his gift to me as the prime mover for my uphill battle for growth on all planes of my existence. It is obvious that He had used a thorn to lance out a bigger thorn. There will be no turning back to my old ways this time.

Just on the physical and mental plane alone I am noticing an increasingly vibrant sense of mental and physical vigor. My regular bouts of nervous bowels have vanished. Having always been involved with fitness there has been a steady disappearance of aches and pains that have plagued me for months. This coupled with some other quality of vitality has enabled my fitness routine to bear fruit and tweak my body to be as fit, lean and strong as It was many years ago, with no extra effort. I have been an SRF student for over 10 years and have been at a seeming standstill for most of that time, but I now have noticed more mental endurance during meditation enabling the ajna center to stand out more. Breathing, heart rate and blood pressure are also lower at all times than ever before but spiritually speaking, I have a growing sense that God has taken notice.

My question though is with regard to dreams. For about twenty years I have been plagued

with frightening and ominous dream imagery. But now there is not the slightest uncomfortable aspect to any dreams despite the fact that I have been out of work for over a year and worry all the time about what happens to my wife and me (kids all grown) after all the money runs out. But what I don't understand is why my dreams, for example, of being stuck in mud or lost in a big city are now dreams of tracking easily, and even cheerfully, through the mud and navigating easily and confidently through the big city when outwardly nothing has yet improved. Is it a case of my reality being improved from the deep psychic layers to eventually the gross material reality? How truly amazing is the power of this vital fluid, and what a gift it is that its retention will bear immediate fruit even at 54 years of age when we have spent years and even lifetimes indulging in harmful habits. Whenever I have weak moments of temptation I just remember what is at stake.

Warm regards

Nick

Answer

Very happy to see an aspirant enjoy the beneficial results that accrue from a life of Brahmacharya. Words fail to describe the immense merit and bliss one achieves further to a life of Brahmacharya. It is something that should be experienced and felt rather than discussed. It is truly a lifestyle meant for people who want to raise above the mundane limits of human existence and reach the realms of Godliness, bliss and peace at the physical, mental and spiritual domains. But for man to succeed in this path, one requires the will and blessings of the Almighty. Mere human effort will not suffice. HIS grace is what matters. So one should develop pure love, devotion and admiration for the Supreme. When we surrender to HIM, Brahmacharya becomes effortless and easy. As long as our individual ego is kept on high mast, Brahmacharya becomes an uphill task and eventually fails.

Dreams are essentially surface manifestations of past Vasanas (tendencies) stored in the Karana Sharira (causal body) accrued through past karma in this life or previous lifetimes. These tendencies manifest themselves in dreams while asleep when the scope and reach of the intellect is limited and the scope of the sub-conscious mind vast. Dreams could also be a result of one's present desires, aversions, fears and worries etc.. Sometimes, they are a combination of both these. We, in reality are the 'Shudhatma' (pure soul) and nothing else. It is the superimposition of the mind, intellect, consciousness and ego atop this pure soul along with past karma that results in our present mental state. So one should first get clear that all fears, worries, anxieties and all other deviations from the state of absolute peace and well being are the result of our karma and not really our default state. All of them are unfounded, for the pure soul is beyond the reach of occurance or non-occurance in the material planes or beyond. It is one's body, mind, intellect, consciousness and ego which are susceptible to the duality of human existence and not the soul.

All fear and faith in the negative which man experiences while being awake or in dreams is the result of Avidya (Ignorance) that has wound itself around the pure soul through the workings of the ego. This ignorance gets stronger and denser as man moves further away from his true self and reduces in intensity when man starts getting closer to the Atman. Brahmacharya is the boat through which man starts crossing the ocean of Samsara (finite, dual world) and starts getting closer to his default state of the Atman. So a man who is making progress in Brahmacharya will gradually find himself more at peace with himself and

the world around him. He becomes much more capable of coming to terms with his life and the direction it is taking, for he slowly starts to realize that man is not the doer, God is. Brahmacharya results in increase of Prana (vital energy) within the body and increased Prana first bestows health and well being and next starts working out the hidden and embedded karma deposited within from time immemorial. As this happens, the person concerned slowly and very gradually starts getting closer to his true self, the Atman (soul). The Atman is the pinnacle of knowledge, existence and bliss and is infinite and all powerful, being the source of all things. This will explain your newfound state where there is lesser worry and anxiety and a greater sense of peace and confidence. It is an indication that the slow march towards realization of the absolute truth has slowly begun. The wheels have started moving.

Dreams which depicted you as being stuck in mud or lost in a big city are symbolic expressions of your Jivatma (embodied soul) which was caught in the mud of Avidya (ignorance). Mud here denotes the ignorance, inertia and slumber which comes further to being engulfed in Maya (cosmic illusion). The individual was caught and helpless and this lead to fear. The big city where you found yourself lost again represents the seemingly infinite and myraid world that is illusory, dangerous and full of peril to the man who is caught in his senses and has become a slave. The current dreams which show you as being able to pave your way out of the mud or the world shows that an ability to free oneself of this entanglement and slavery is slowly developing at the innate level through reduction in Avidya (ignorance). This is represented at the level of consciousness in the form of ease and cheer while dealing with the task on hand.

This entire existence of the finite world is God's cosmic dream drama where man is only an actor but not the doer. This body and the world are the Lords instruments to work out his 'Leela' (divine play) and hence there is really no scope for the individual ego to assert itself. Completely getting over the concept of one's individuality (ego) and realizing everything to be nothing more than the Almighty is what self-realization is all about. The self-realized man realizes that this world and the concept of himself at the individual level does not exist. He merges into the Supreme and realizes that the drop of water has merged into the infinite ocean of consciousness. He realizes that this entire world and the apparent reality was only a dream, just as a man who has dreamt while asleep realizes that all happenings in the dream were false and unreal as soon as he wakes up.

There is not the slightest need to worry, fret or ponder on one's future as long as one is true to one's Dharma (duty). One's Dharma (duty) is the attainment of self-realization. This is why the human birth has been given to the Jivatma (embodied soul). Enough of indulgence in sense pleasures. Many millions of animal births have been spent in that pursuit. One is supposed to give his best at this duty which the Lord has bestowed by constantly being devoted to HIM and indulging in those actions which will lead to self-realization. These actions are what we call YOGA. This is the meaning of Yoga - "Those actions that lead to union of the individual soul with the universal soul or the Supreme."

The Almighty Lord imposes another temporary Dharma to each and every creature which is seen in the form of things such as one's occupation and marital status among many other things. The Dharma of a young student comprises of studying well, amassing knowledge concerning the subjects of study and performing to his best in the examination. He is also required to maintain health and help his body grow towards development. This is as much as he is supposed to do. If he carries these things out to the best of his efforts and ability, he has done his Dharma. The results of his actions need not concern him. It is one's efforts that matter, not the results. The results are showered by the Almighty or what one calls destiny

based on one's present efforts, past actions and divine will. Just as an actor in a drama show performs at his best, the student is required to give his best. Whether the audience like the show or don't, whether the show is a commercial success or not is not the actors concern. His job is to give his heart and soul at acting and then watch silently as to what happens. This is all man is supposed to do. Lord Krishna has beautifully described this in the Bhagavad-Gita to Arjuna as follows:-

"Thy right is to the action alone never to its fruit. Let the fruits of action never be thy motive, nor thy affinity be to inaction"

What does this mean? It means one must try his level best to carry out the Dharma or path shown by the Almighty and then watch silently without any expectations to the fruits. One should work in his job or study as a student not with the intention of earning money or standing first for the university but with the feeling -" This is the path shown to me by the Lord. By honestly and sincerely striving in this path, I'm working out the Lord's Leela (divine play). I am offering these actions of mine as a token of devotion and gratitude to the Lord through the path he has shown. I will not worry myself over the fruits or results. That will be decided by HIM. But my efforts will always be sincere and honest." Such an attitude has the potential of giving the best outcome.

With this attitude, the student does his best at studying well and performing well in the exam and then watches silently, accepting whatever result comes forth. The Dharma of a married man is to provide for his wife and children (until they are old enough to earn by themselves) by striving to the best of his ability as regards making a living and devoting the rest of his time and energy towards God-thought and contemplation. He is to try to his level best to find some form of livlihood. Let his efforts in this direction be honest and sincere. Then, let him watch silently and accept whatever result comes forth. As long as there is an effort from his side to earn a living or try for some form of work, he has done his duty. He may or may not get a job immediately. These things are not in his domain or within his control, *for in reality we are not the doers. We are only the mediums through whom the Lord works* . At what point of time the man should get employment, what should be the nature of the job etc.. are controlled by the Almighty. Our purview ends at always trying sincerely and honestly to make ends meet through the avenues open before us. If we lift up our hands and say -" I will not try for anything, I will not work, the Almighty will make that which has to happen, happen", then we are making a mistake. We are no longer true to our Dharma because our efforts have vanished. We will have to suffer the consequences. This is why the Lord says -" Let thy affinity not be to inaction". So we should always try and never give in or give up, whatever be the task at hand. The results, we need not worry about. It might take a year or two years to get a job. Or, we might get a good job within a single day itself. These things are not of our concern and need not be the least cause of worry as long as our efforts have been genuine. Let us accept what he offers, for in reality, we were never the doers, we were only the mediums and so we have no right over the fruits. The Almighty always feeds and takes care of his children as long as their efforts are sincere and honest. Every creature including man is assured of some food and shelter by the Great creator. None go hungry. Our's is to strive and put in our efforts and nothing more. Based on our past actions, present efforts and his own divine will which is called destiny, the Lord decides the amount of fruit our actions deserve and sends them forth. Let us not worry regarding the fruits but constantly remind ourselves of the fact that this world and this thing called life is a drama by the divine in which we are actors. It is only an illusion, just as a drama is a stage performance and not reality. Let us constantly be devoted to HIM and think of HIM, offering all our actions to HIM alone without worrying about the results, but always applying our

efforts at both self-realization and the temporary Dharma through occupation and responsibility. This is the correct mode of thinking and living. This is the greatest religion, call it by what name you may.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hello

I have read most of your earlier posts and I thank you for throwing so much light on the subject at hand. I had some doubts which I wanted to clear with you.

In one of your earlier posts you had said that a brahmachari should not eat salt and spices. I wanted to know the reason for this and also wanted to ask you whether inlcuding turmeric only in the diet (no salt & no other spice) is ok? I am asking because turmecic has many medicinal properties which helps the body to a great extent and it also does not have the effects which other spices have on the body with regards to maintaining brahamacharya.

In one of your earlier posts you had said that onions and garlic should not be cooked along with food but can be taken raw for medicinal purposes. I wanted to know the reason why and also wanted to know how to take onion and garlic raw and in what frequency.

What exactly is transmutation and sublimation. I have read these terms time and time again in your earlier posts. Can you please clarify to me what these terms mean and also techniques to achieve the same.

What is mulbandh, udiyan bandh and jalandhar bandh useful for? Can you suggest any good books to learn these bandhs?

Thanks for your advise in advance

Thanks, Manish

Answer
1. It is helpful in the practice of Brahmacharya if one reduces the intake of salt and spices to the bare minimum. Completely giving up salt or spices is not necessary and often proves to be impractical in day to day life where it will not be possible to cook food for ourselves separately in the midst of a busy routine. About 1.5 grams of salt/day is required for the normal functioning of the body and for aiding normal muscle contraction and expansion. Excessive salt has the tendency of unsettling the nervous system and making one prone to oscillating emotions. Highly spicy food fires up the emotions and makes one prone to irritation and agitation. Brahmacharya cannot be practiced by an irritated or agitated mind. Hence cutting down on these helps one attain to a calmer mental and emotional state. This will make Brahmacharya easier and more within one's reach. In addition to this, consumption of more salt and spice than what is necessary for the body results in drying up of veerya (semen) as salt is highly anhydrous in nature and eats into the synovial fluid. This is one of the major causes behind people developing bone and joint problems in their later years.

The average man eating a spicy and highly salted diet consumes 6-7grams of salt a day which is very much on the higher side. This overloads the kidneys while eliminating the excess salt and leads to overall reduction of vitality and health of the entire system and especially the heart in the long run. Excessive consumption of salt leads to various cardiac problems, kidney stones, rheumatic and arthritic joint issues, loss of calcium leading to osteoporosis etc.. Excessive spices also dry up veerya and make semen watery and thin.

Turmeric (Haldi) is an excellent antiseptic and antibacterial agent. It can be sparingly used in food for its medicinal properties. Turmeric added to food in small quantities has a purifying effect on food and in killing germs. It can safely be consumed by the Brahmachari in small quantities.

2. It is preferable to avoid cooking onion and garlic with food and better to eat them raw in small medicinal doses. There are two main reasons behind this rule:

* Cooking onion and garlic causes certain changes in the molecular structure of these vegetables that results in faster fermentation and putrification of the cooked matter when it comes into contact with saliva and the digestive juices within the human body. It takes an average of 24-48 hours for food to be comletely processed and assimilated within the human body. Cooked onion and garlic which are prone to faster fermentation under the action of heat cause the release of by-products of this fermentation process into the blood stream. These by-products have a strong tendency to fire up stupor, anger, lust and inertia which are all Tamasic qualities. It becomes impossible to focus and concentrate on meditation. Wet dreams become frequent in people who consume large quantities of onion and garlic on a regular basis and reduce in intensity when the process is reversed. Hence consumption of cooked onion and garlic is best avoided.

* Cooking of onion and garlic destroys the purifying properties that these vegetables have on blood in the raw form. Both onion and garlic are excellent blood purifying tubers. Both these vegetables have the ability of killing harmful bacteria in the gut, intestines and especially in the blood stream. They are very effective in de-toxifying the system when taken raw in small amounts. Garlic is an excellent natural antibiotic. Onion is a very good diuretic and good for the kidneys. If eaten raw, once a week in small doeses, one can reap health benefits that lead to raidant health. The advisable quantity is one raw onion, once a week, eaten in the raw form with food and 4-5 cloves (pods) of garlic, eaten once a week in raw form while having food. Such a quantity when eaten, proves beneficial to health and will not in any way become an impediment to Brahmacharya.

3. Conversion of physical semen into Ojas (divine astral energy) is the process meant by sublimation and transmutation. It is the conversion of one form of Prana into another. Kindly go through all the past answers to get a detailed overview of the process.

4. The Bandhas which form a percusor to Pranayama are very important and useful in ensuring that 'Amrit' (nectar) that is formed in the brain by the transmutation of semen into Ojas does not flow down to get burnt by the Jatharaagni (gastric fire) in the stomach. For complete details on Pranayama and the methods of performing the Bandhas, kindly go through the book 'The Science of Pranayama' - by Swami Sivananda. The free, downloadable, online version is at: http://www.dlshq.org/download/pranayama.htm

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello sir

Is sudden breaking of brahmacharya after a long period is danger to health? what is its reaction to body?

God bless u,

Answer
An aspirant should ensure to the best of his efforts that there is no voluntary break of Brahmacharya. This especially holds good after one has achieved periods of unbroken Brahmacharya beyond many months. Such periods of Brahmacharya are the result of the grace and blessings of the Almighty and a voluntary break amounts to failing the Lord despite his blessings. Those who have attained to more than one year of unbroken Brahmacharya without even a single voluntary discharge of semen through artificial means or sexual activity must never ever revert to their former mode of life involving recreational sexuality. They should lead a life based on the Yama-Niyama of Yoga, eat moderate amounts of sathwic food, perform adequate physical and mental activity for transmutation and regularly indulge in Pranayama and meditation.

Reverting to one's former lifestyle of recreational sexuality after such long periods of Brahmacharya may cause unforeseen problems at the physical, mental and karmic levels. The state of unbroken Brahmacharya lasting beyond many months or a year is not something which one has achieved through his effort but only through God's grace and blessings. Very few people are allowed by the Almighty to succeed in unbroken practice beyond a year. Only those hand picked souls who are destined for spiritual advancement towards liberation will find it possible to succeed. When such is the case, a voluntary break and more importantly reverting to the earlier lifestyle by abandoning Brahmacharya by such a chosen aspirant amounts to a sheer reversal of that destined by divine will. While this is rare, those who revert to their former mode of recreational sexuality put themselves in much peril through the karmic sin they accrue. It is not possible to say what may be the repercussions of such a reversal in lifestyle, for the results could be multidimensional in their dangers. But it is a state of affairs to be avoided at all costs. One who has been blessed by the Lord to succeed in long periods of Brahmacharya should immediately continue with his practice without a second thought, if at all there is an unfortunate break. But he should never, ever revert to his earlier mode of sexual life and desert Brahmacharya.

Any voluntary break in Brahmacharya will cause immense depression, disorientation and a sense of losing one's very self. The magnitude of pain depends on how long unbroken Brahmacharya was practiced. The longer the duration, the greater the repercussions. If at all there is such a break, one should atone and analyze what caused the break and never repeat the mistake. Brahmacharya should be immediately continued without repeating the acts that lead to the break. Usually, all Brahmacharis do this and carry on with their practice. Breaks are caused so the aspirant corrects some mistakes he was indulging in. The Almighty generally makes one carry on further after long periods of Brahmacharya, for the very fact

that the person could succeed in say a year of unbroken Brahmacharya shows that this has not happened by accident but by the grace of the Lord.

The only exception to this rule is when a Brahmachari enters matrimony and plans to beget offspring. Then, he is allowed sexual contact with his lawful wife with the intention of progeny under the blessings of God. Further to fathering the child , he can then revert to the practice of unbroken Brahmacharya.

So one should never break Brahmacharya voluntarily. This applies more after achieving long periods of Brahmacharya. And if there is an unfortunate break, one should strive hard to immediately continue with the practice and never, ever revert to the former life of recreational sexuality. This is most important.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi

Thanks for the last reply that you gave me. I had another doubt which I believe you can clear.
Is black pepper (peppercorns) good to add to your diet especially keeping in mind the Brahamacharya aspect?
I have heard that yogis survive on black pepper alone since black pepper has all the 5 elements in a measure that it keeps reclycling the chemicals already present in one's body and hence the need for any additional food is obviated.
I am asking from the perspective of a brahamachari since black pepper has a certain amount of heat but not the same heat which other spices generate. I have read that black pepper is one of the most perfect foods that nature has to offer to humans second only to lemons (can lemons be included in the diet too? from the brahamacharya perspective).
Apologies for asking so many questions, I just want to be aware because awareness is the first step towards knowing understanding self.
I have read in books that a mixture of black peppercorns and honey is very good for the body.
I believe (and i strongly believe) that black pepper will not be an impediment in the progress of brahamacharya but wanted to confirm and take a second opinion.

Thanks for all your help in advance Dhananjay,

Regards, Manish

Answer
Lemon, honey and black pepper, eaten in moderate quantities are beneficial for good health and do not interfere with Brahmacharya. Black pepper is a good substitute to chilly as chilly is Rajasic in nature and agitates the mind.

It is best not to depend on any one food source but maintain a balanced diet covering the gamut of all available fruits, vegetables, grains, pulses and lentils. As a rough pointer, a diet

comprised of moderate amounts of milk, butter, curd or butter-milk, wheat or corn, fruits and veggies makes for an ideal food source. Dry fruits are very beneficial in maintaining health if taken regularly in small quantities.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
We live in a materialistic world,a world sunk in its foolish valuing systems, luxurious brands, brainwashing media, and hedonistic perception of life.This world is populated and controlled by pleasure seeking people,who each of them could be like a distraction or a resemblance of humans deep animalistic traits to a person practicing brahmacharya.
After several months of celibacy and trials of belief and disbelief within myself,moments of huge REALITY,.....,my problem is to keep that ultimate level of concentration on God and divinity,that high level of consciousness, and also meditation in crowded places,like class or bus or party or...., and i also feel some kind of negative energy,a radiation of ignorance around some people which truly distracts me.I really find it hard sometimes to have that spirit whilst doing a materialistic job(as a medical student) or reading or accompanying or even images of these distract me while i meditate at my niche.
Whats going on?what should be done?

Thanks

Answer
It is one's own ignorance embedded deep within one's Karana sharira (causal body), the repository of all impressions and tendencies accrued from past karma dating to millions of births in the human and animal form that results in our present state - physical, mental and spiritual. The actual soul in reality is always untouched by this ignorance surrounding it just as a piece of gold is unpolluted by the layers of muck surrounding it and turns out to possess the same luster and shine when cleansed of dirt. A life of Brahmacharya and Yoga are the means through which one endeavors to cleanse the layers of ignorance surrounding the soul, following which the Jivatma (embodied and degenerated soul) realizes itself to be a part of the Supreme Almighty through self-realization and attains to infinite knowledge, existence and bliss.

When a spiritual aspirant comes in contact with worldly minded people engrossed in the senses, the layers of ignorance present within his own system start to resonate and sync with the vibrations of ignorance emanating from such people. This tends his mind and ego to go ahead and participate in the sense based activity. But the spiritual knowledge and discipline that have been ingrained into his intellect through a righteous life fire up his Buddhi shakthi (power of intellect) and the intellect reminds the mind and ego of the filthy and unreal nature of the pleasure accrued from a life of senses. So this is akin to a tug of war. On one side, the mind and ego goad him towards the senses, fueled by their past impressions in such indulgence. On the other hand, his Buddhi shakthi (power of intellect) that has now gained knowledge of what is right and wrong through a life of spirituality reminds him constantly that all sense indulgence is impermanent, unreal and a waste of time leading to suffering. In a beginner Brahmachari, the tendencies of the mind and ego are stronger in comparison to the power of the intellect. So the mind and ego win the tug of war

and the aspirant succumbs to sense temptation leading to a break. As one progresses in Brahmacharya and thus spirituality in the real sense, the power of the intellect starts getting stronger and more firm leading to stronger will power, discrimination and determination. One starts acquiring the ability to stay clear of senses to a larger extent than before, for the mind and ego have been brought under the control of the intellect and not the reverse as before. This makes it more possible to hold the mind-ego under control.

So when we feel vulnerable and susceptible to negative, sensual vibrations emanating from a crowd at a gathering, it is our mind-ego combination that is starting to give way. It has started to resonate with the sensuality. This is making it weak and vulnerable.

At the next moment, when we start to feel loathing, disgust and repulsion towards such a scenario, it is our intellect reminding us of the danger and filth in such a situation, warning us to stay clear and move out.

The aim of the Brahmachari is to wash out all these past impressions and tendencies stored in his Karana Sharira (causal body) that are making him resonate to such a worldly situation and reach that supreme state where he is unaffected. Once he succeeds in reaching this state, he is constantly in the sea of reality and untouched, unaffected by the presence or absence of sensuality. He neither loves nor hates the sensual aspect of the world further to the realization that all of it is unreal and a dream. He raises above the duality of love-hate and pain-pleasure and rests in the one reality of the Supreme.

The contradictory feelings for and against worldliness that the aspirant experiences is what constitutes the battle of life. This is the Leela (divine play) constituted by God himself to make the Jivatma (embodied soul) realize the falsity of the world and gain knowledge of the Supreme. These are the tests and examinations the embodied soul has to face, fight and finally win if it has to reach that unalloyed state of knowledge and bliss accrued from self-realization.

The only way to pass these examinations is by constant perseverance and effort in staying fixed to the reality of one's default state of Godliness through reminding oneself of the unreality surrounding worldliness. One needs to constantly stay fixed to Brahmacharya in spirit and keep the mind occupied with spiritual pursuits supported by prayer and God-meditation in the background. As one progresses in reducing the ignorance surrounding one's own soul, the impact of such worldly situations reduces in magnitude and finally disappears upon self-realization.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: namaste dhananjay sir, i read ur answers and found them very practical. can you suggest daily routine and life style including diet ,asanas ,pranayamas and others to lead a restrained and spiritual life as my wife is religious and spiritual and so am i,if not exactly but nearly celibate,we want to cultivate life style promoting our mutual benefits,thanks a lot

ANSWER: LIFESTYLE & DIET:

1. Wake up at least by 5.00 A.M at 'Brahmimuhurtha' (earlier, the better), drink 2 glasses of water and have a bath immediately.
2. Drink a cup of milk and perform a few simple Asanas followed by Thribandha, Pranayama

and meditation. Pray to the Lord to bestow the knowledge of self-realization.
3. Eat breakfast at the earliest, before 8.00-8.30 A.M followed by a banana or two.
4. Eat lunch in the afternoon at least by 1.30 P.M. Ideal food is wheat rotis/chapathis eaten with steamed Dhal and pulses. Consume some buttermilk and eat a banana after food. An hour before lunch, during lunch and an hour from lunch, do not drink water. Drink water one and half hours after lunch.
5. Repeat the practice of a few simple Asanas followed by Thribandha, Pranayama and meditation in the evening at sunset around 6.00 P.M. Pray to the Lord to bestow the knowledge of self-realization. Try to eat a salad comprising of pieces of 4 different fruits and 4 different raw vegetables (such as cucumber, beet roots, beans, carrots, cabbage) before sunset with 1 dal-roti if necessary. This should be dinner. Do not eat or drink anything after sunset.
6. Inculcate the reading and absorption of scriptures such as the Bhagavad Gita, Bible, Guru Granth Sahib or Quraan based on your personal religion. All religions when practiced right lead to self-realization. There is only one God and all religions lead to him alone.
7. Go to bed at least by 9.30 P.M. Pray to the Almighty for a few minutes before retiring to bed. The last thought before falling asleep must be that of the Almighty and nothing else.

This is the lifestyle and diet that I have personally been following. It is very beneficial to the spiritual aspirant in the practice of Brahmacharya.

Avoid all meat, eggs, highly spicy/highly salty food, alcohol, tobacco and preferably coffee and tea.
Eat fresh fruits, raw veggies, wheat rotis/chapathis, milk, butter and dairy products in moderate amounts. Never load the stomach. Stop eating before the stomach gets full.

Gradually reduce the frequency of sexual activity. When this is achieved, increase the periods of Brahmacharya longer to months, many months and then life long. True spiritual progresses starts only after completely giving up recreational sex. As long as man enjoys sexual pleasure, the gates of spirituality do not open. Sex is for procreation and not recreation. Always bear this in mind.

Further to one year of unbroken Brahmacharya in thought, word and deed and a strictly spiritual life, meditation becomes longer and deeper and the bliss - 'Ananda' of the Almighty Lord starts to trickle down. This will help further advancement leading to real spiritual progress.

For details on Pranayama, asanas and the techniques please go through the book written by Swami Sivananda, available at : http://www.dlshq.org/download/pranayama.htm

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: namaste sir, many many thanks for answering to my previous question and i will do my best to follow.i m really impressed by the prompt attention given, may God bless you for helping more people.
i want your opinion as to in present day world , what should be the limit of use of computers/laptops and television,even though they are part of our life but still they have the drawbacks.
also if we are living a spiritual/near celibate life, how to enjoy the life and be away from monotonous life as not many people will be with you and you have to be more or less alone.
present day world has degraded and not much of the food and water is pure, so is there need of any natural or herbal supplements .what about green tea in moderate amount.
thank you in advance for giving your valuable time

ANSWER: Those spiritual aspirants who want to progress seriously in the path of Brahmacharya and self-realization would do well to limit use of the computer, T.V, internet,

newspaper and all other forms of media interaction to the basic minimum and under the strict limit of necessity. The mind is very vulnerable to the onslaught of senses during the initial stages of Brahmacharya and spending much time aimlessly on these mediums fires up unwanted thoughts and emotions and leads one astray. Hence exposure to these should be limited and under one's discretion. One should also reduce excessive talk and completely give up loose talk, gossiping, tale carrying and partying. Much energy and Ojas is lost through talk and this results in a mind that becomes prone to irritation further to the random thoughts that arise in the mind as a result of excessive talk. A successful Brahmachari maintains silence to the best possible extent and talks a few words where necessary and to the point.

Following such a routine will save much Pranic energy from getting lost and thereby helps in increasing Ojas. The mind becomes calm, serene, peaceful and eligible to enjoy the 'Ananda' (bliss) that accrues from meditation & Brahmacharya. Facial features become relaxed, knots in the forehead and eyebrows disappear and the composure of the Brahmachari becomes one of calmness and peace with a smiling and cheerful demeanor, decorated by the ornament called silence. This peace from within works as a cycle, making one more prone to frequent meditation and God-contemplation. It becomes easier to come to terms with the fact that this world and its events are unreal and only a part of the cosmic dream, while the only reality is the Almighty and we ourselves are an integral part of the Almighty.

The path of spirituality and Brahmacharya are lonely in terms of the world but full of joy and bliss in terms of the closeness one feels for God. As one progresses, the tendency and the need for contact with anything external such as people, situations, relationships, events and worldly happenings will gradually reduce. One feels a strong need to get back into Yogic activities such as God-contemplation, meditation, reading spiritual literature and discussing matters connected to spirituality as soon as one gets done with work in one's occupation. Married couples who have a common interest in the practice of a life based on spirituality & Brahmacharya will be able to offer excellent companionship to each other through being supportive and understanding. Discussions of experiences and matters related to such a life will be well received from both sides and make life meaningful and interesting.

It is not necessary to apply much intensity in such activities all of a sudden. These things happen gradually and very naturally when the body and mind whilst being purified by a life of Brahmacharya and Yoga automatically feel like associating themselves with virtue and dissociate themselves from things external and false. Man is ultimately the Atman (pure soul) and can get no happiness or joy higher than the bliss of the true self. All pleasures derived from contact of the senses with external objects through sight, sound, smell, taste and touch are temporary and impermanent. They have a beginning and an end and cannot bring lasting happiness. It is the bliss of the Atman alone that is beyond beginning or ending and the only source that can make man completely content and peaceful for eternity; and this bliss is tasted through efforts at self-realization through Yoga and Brahmacharya.

It is not necessary to cut off one's life all of a sudden from contact with the external world. Let that which has to happen take place naturally. If there is a tendency or urge to eat a particular kind of food, watch a movie or meet some people, let it be done judiciously and with alertness reminding oneself not to get carried over by the senses. For example, if a man has a craving for a particular dish, let him limit himself to eating it once a week. As Brahmacharya and spirituality progresses, these external urges and past tendencies *will give up the aspirant. Rather than one giving them up, these objects will give up the practitioner!* A man who is addicted to meat will realize upon progressing in true Brahmacharya that *meat will shortly give him up, if he does not give up meat* . The forces of purity, Godliness and cleansing which are working within him will not give him the mind to continue with meat eating beyond a certain limit and it will completely stop eventually. Similarly, a man addicted to watching movies starts feeling a sense of worthlessness and pain in doing the same upon progressing in Brahmacharya. While he earlier spent many hours a week watching movies, his mind now feels pain and revulsion at doing the same now and instead tells him not to bombard himself with all the sense stimulation that comes from such an indiscreet habit. He will automatically reduce upon the number of movies he watches and limits it to an occasional watch and that too if the content is clean and healthy.

One can indulge in playing sports and participate in hobbies, activities that are constructive and healthy to the body, mind and psyche. Anything constructive and not against the path of maintaining one's purity and equilibrium can be indulged in. As progress in spiritually

furthers, one will naturally get drawn into longer periods of meditation and God-thought. This is natural and in the course of things.

Conserved and transmuted semen is the best supplement and medicine that one can ever give the body. No external supplement or tonic can equal the life giving and revitalizing power of semen. So a Brahmachari does not require any external supplement as long as he is eating a healthy and balanced vegetarian diet. Dry fruits are very beneficial in imparting valuable nutrients to the Yogi. Small quantities of unsalted dry fruits such as dates, raisins, almonds, walnuts and cashew eaten on a daily basis impart good health and remove deficiencies.

A Yogi should gradually endeavor to become independent of dependence on any particular kind of food, beverage or activity. There should not be the least dependence or temptation for any particular kind of food or activity, for all these are the non-self (Unatma) and not the self (Atman). But this cannot be achieved all of a sudden. It should be kept in mind and worked at slowly and gradually. Consumption of any form of tea or coffee, including green tea on a regular and daily basis leads to dependence and addiction to these drinks in the long term. Hence it would be recommendable to gradually work at lessening the quantity and frequency of the drink and slowly get free of the need.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: namaste sir and many many thanks for your elaborate answer, i m trying to grasp what you means and i m finding it better. i now have the courage to have conversation with you i the form of questions and answers.
actually what should be the time given for meditation/yoga etc. in morning and evening, what form of meditation you recommend and what are the good sources/places of meditation and yogasanas etc. in india which you recommend naming few choices, which we can follow, after going through them .any good books and publication you recommend for a spiritual aspirant like me.i m 43, a open minded spiritual person and follow the good of all religion esp Sikh and Hindu, my wife is 40 , more devoted in Sikhism.what is the role of music in our life .i understand your ideals of solitude, but till we gradually reach such stage we do find some recreation in TV programmes like discovery channel and animal planet and some news and sports programme, otherwise its difficult to motivate self, we need some motivation in our life and presently either the seniors are too busy or an ideal senior/guru is difficult to be found.
thank you sir for your valuable time.

Answer
1. Both in the morning & evening, one should practice Asana, Bandha, Pranayama and then meditate for some time on the Almighty with pure love and devotion and without asking for anything in return. The time spent on meditation depends on how long one can meditate and this duration gradually increases with spiritual advancement. The best form of meditating on the Almighty is to sit in Padmasana and contemplate on the Nirguna Brahman (formless God). As indicated in the Gurbani, the Infinite Consciousness is beyond any mundane description and is formless, shapeless and infinite in all directions.

2. Yogic practices and meditation should preferably be carried out in a well ventilated room that is comfortable to occupy. One should sit on a Yoga mat or a carpet facing the north or the east and this mat should not be used for any other purpose. The following books will prove to be of interest for those looking at understanding Yoga:

http://swami-krishnananda.org/patanjali.html
http://www.dlshq.org/download/pranayama.htm

3. Music which is devotional or that which inspires one with noble spiritual feelings and

feelings of bhakthi (devotion) towards God can be listended to by those interested in music. Instrumental music which is of a spiritual nature such as that from the Veena, Flute, Ghatam, Mridangam, tabla, violin etc...is also beneficial. Musis which is jarring, sensuous, agitating or lust generating in nature should be avoided.

4. Watching a T.V programme which is not negatively stimulating to the senses does not cause problems as regards spirituality and one can spend some time watching such content when one feels like, taking care that any kind of an addictive pattern does not develop towards the program.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Is it true that material failure in life is directly related to loss of semen, while success in academic pursuits is related to semen conservation ? If it is so, then why do we see that people who are much accomplished in academics, like big professors in research universities abroad, often lead a life high on sensuality, like partying, intoxication (specially drinking coffee often), and eating meat. I suppose it is true that drinking coffee (even a little bit) disturbs celibacy? Then how are these people able to conserve their semen (if they are really able to do so) while getting intoxicated frequently and eating meat? Is there something else which is responsible for the maintenance of their academic prowess?

Thanks,
Amit

Answer
A physically strong and healthy man with robust health and well being might find that he has a lesser tendency to catch cold and fever despite lack of warm clothing. He gets away without contracting these illnesses even whilst wearing inadequately warm clothing. Does this mean he will never contract cold or fever if he purposely eats contaminated food and places himself in an unhealthy environment? Or, does it mean that everyone can get away without the least health issues if they purposely wear scant and inadequate clothing under cold conditions? No.

The man under consideration might be saved from cold and flu due to innumerable factors. He might basically be blessed with a tendency against contracting these diseases due to his current efforts at maintaining physical health and robustness or efforts from his past births in this direction that have made him immune to the problem. He might co-incidentally be at that stage in his life where everything is going right & well for him further to his good karma working out and has hence not seen adversity. This does not make it sensible or correct for others to follow suit and say -" Since he exposed himself to cold weather and didn't get a cold or fever, we shall also wear scant clothing, not take precautions and challenge the cold"!

It is commonsense and sensibility to protect ourselves against unfavorable weather by wearing warm clothing and taking the necessary precautions. This is how the wise and right thinking man will behave. This way, he has done his duty in taking precautions against the weather. He might still get a cold or fever if such a thing is in store of his karma. He does not know if he will truly succeed in preventing the illness. Since it forms a part of righteousness, sensibility and correct action to take care of one's body and protect it against the elements,

the wise man always performs his duty at being kind to this medium called the body.

The practice of Brahmacharya is very similar, but on a larger scale also covering the mind, psyche and one's karmic evolution. The practice of Brahmacharya will eventually lead to an improvement in all bodily functions, better health and better well being. It will lead to better functioning of the intellect, memory, concentration and all other abilities. If a man is leading a life of seminal wastage and is yet found to possess notable qualities, he will shine even better to the level of genius in his field of prowess if he were to adopt a life of Brahmacharya and transmute his semen. His abilities and talent would tweak themselves to even superior levels if backed by the power of Brahmacharya. His present state of mental or intellectual prowess could be a result of his efforts in this direction from many past births. A layman will not have the talents as he has not persevered in these fields earlier. This explains the presence of child geniuses in the fields of sports, academics and music who are born with superior talent and exhibit the same at ages as young as their 5th or 6th year. One part of their personality is at the zenith, giving them superior prowess in their field of play. This is a result of consistent efforts from past births. If such people practice Brahmacharya, their talent heightens to an even greater degree along with the unfolding of various other parts of their personality, which was not the case earlier, considering their prowess was limited to a particular field.

A person accomplished in academics such as a well known professor represents talent and knowledge of a particular subject in the study curriculum. This comes further to effort by the person in this direction. The concerned professor might have put in much effort to garner knowledge and teaching techniques to the level he has attained. It is this much and not more. Using his God given ability, he has persevered to the extent required to make himself successful. This does not make him immune to the negative effects of sexuality, excessive coffee drinking or alcoholism. If he does not take care to keep these things within limits, and instead gets to the point of addiction, he will soon find himself in a tight spot down the years where all his health, well being, intelligence and mental faculties find themselves on a shaky ground.

Mere success at the materialistic level lasting a few years is nothing. It is like a glimpse of light seen when the clouds clear and form a bright sky. Unless one strives to maintain one's health and clear thinking with a proper lifestyle independent of addictions, downfall is sure to come sooner or later. There are innumerable examples of noted public figures known for achievements in their respective fields who have lost all their health, wealth, reputation and well being thanks to their uncontrollable addictions to drugs, alcohol, womanizing and wanton sexuality. Their brief life in limelight which they had acquired further to much effort and work was all lost in a trice, thanks to addictions which overpowered and enslaved them.

Isn't it commonsense that healthy food, right living, correct thinking and right conduct are the pillars for a happy life? Will an athlete participating in the Olympics consume excessive coffee, eat all sorts of junk food, party all night long, cavort with many women and lead a life of indiscipline because the professors you described do so? No. The athlete leads a very special and disciplined life with restricted food, correct sleep and correct practice. Else, he is sure to loose the edge required for participating in such an international event. If the achievement of success in a physical sport such as athletics requires such effort and devotion, how much more devotion should be required to the attainment of the highest through self-realization which is beyond the body, mind and psyche?

A life of indiscipline, addiction and overindulgence is the formula for suffering of the worst

kind even for a materialist. When there is God given health and well being during the early years of life, the damage is not very apparent. It becomes clear and well seen as time progresses. By the time a man reaches mid-life, the effects of such wrong living become very clear and apparent. They manifest in the form of incurable diseases and problems and torment him to no end.

The effects of semen conservation take time to flower and bear fruit. One cannot follow a life of unbroken Brahmacharya for one month and foolishly complain -"My memory and intelligence are the same". Let it be practiced unbroken for a couple of years, and let the effects be seen for themselves. Ojas improves not merely material life but also spiritual growth. No spirituality can even start without Brahmacharya. It is the foundation for success in all endeavors.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,
I'm a 18 year old university student, studying in the UK. I know my duty as a student should be purely to attain both kinds of knowledge and maintain 8-fold Brahmacharya until my student life is over but even after my countless efforts I still am unable to quit masturbating and (sometimes) watching porn. This has been going on for years but has gradually been decreasing . But it still makes me very depressed as I'm a bit like "Dr Jekyll and Mr Hyde" I can't really call myself religious but I do puja/meditate in the morning, eat pure vegetarian food, don't drink alcohol, go to the temple, observe niyams, observe fasts, read religious texts etc. I don't even go to partying or listen to pop/club music, quit facebook etc. But when I see something that is arousing i.e a beautiful woman, may it even be a glance I have had during the day. My mind just looses it (later). It feels like my mind just completely forgets about who I am, forgets that I am religious and this is a very big sin. This leads me to do things I regret deeply afterwards. I become very depressed and resolve to quit masturbation and porn. But the next time I masturbate I get even more depressed and the cycle continues. The best strategy that worked for me was to think of all women as your sisters and mothers. This worked for a while and I was happy but soon my mind took over and chose not to remember this fact when I glanced at a woman. It just stop occurring to me. It just doesn't come to my mind anymore when I really need it. This way I've been losing hope constantly over the years and have even had a few breakdowns. This affected my studies greatly and as I did not get into the university I sought for. This shatters more of my hopes. Then my parents keep having fights and are never truly happy. This leads me to being more depressed and only way I seek a few seconds of happiness is by masturbation. My intelligence has also been depleting as expected. Which makes me more sad. I listen to sad music to feel normal and move on. Things like Dear Agony by Breaking Benjamin.
Before moving away from home for university I resolved to quit these lusty attributes once and forever after reading most of your answers in the summer. But when I got here, it was a completely different story. I wanted to focus on studying and God only and ignore all else. All the Ojas I have lost through my breaks in Brahmacharya/masturbation up until now won't come back. Also this adds to my bundle of depressing thoughts as I start losing my hope in studies and question my intelligence, would karma punish me deeply in this life? Will I achieve my academic goals? Become a better person? Will God forgive me? It is VERY difficult to observe Brahmacharya here at this university. The girls here dress half naked. And It just doesn't help. I've only been here 2 weeks and have masturbated twice. Also the

extra added privacy does not help either. I thought I would change permanently but the fact that I have not has caused me deep mental distress. I can't sleep right now knowing I'm a very sinful devotee and in the morning I will probably have a cold water shower and soon forget this happened.
Right know it feels like I've learned my lesson but soon after a week, maybe even a month, my Brahmacharya will inevitably end. But I want to stop it once and forever and thus am writing to you for help. I JUST CANNOT take this anymore, I can't even remember when I all this started. I do not want fall out of the path of liberation. I want to escape this cycle of births and deaths. But I'm surrounded by kusangis here and . I don't have anyone who I can call a "friend". I know God is your only true friend but I can't even look him in the eyes for a while after doing something like this. I want to stop being a hypocrite. As although I TRY VERY HARD to get close to God but I know I'm far from close after breaking my Brahmacharya. I'm in agony please advice on the following questions and any advice in general.

What should I do to stay focused on Brahmacharya? What atonements should I perform for all my past sins for my breaks in Brahmacharya?
Thank you Dhanajay, I truly appreciate what you are doing here. It is great seva (service).

Answer
Think of what lies below the surface of a woman's skin. Foul smelling flesh coupled with blood is the nature of everything under the so called gloss of the human skin. All Brahmacharis must smell their very own blood and raw flesh when they experience a bruise or a cut. It has the most disagreeable and repulsive smell. This is what the female body is all about. Under the skin lie flesh, fat, blood, excrement, urine, pus, phlegm and stool. This body is a well disguised bag of flesh, reinforced by bone, containing filth and refuse. There is nothing really attractive or appealing to the smallest extent.

This is why men & women go to great lengths investing on deodorants, body sprays and perfumes - To hide the smell of filth that eventually surfaces some time after having a bath.

This is why aromatic compounds are added into toothpastes, soaps and detergents; to help one temporarily hide the stench of bad breath, sweat and other bodily secretions that cling to one's clothes.

Where is the beauty in the bad breath emanating from the mouth of a beautiful woman when she wakes up in the morning? Where is the beauty in the young woman after she has borne a child or two? Where is the beauty in an old lady with a shrunken frame, scant hair, dried up skin, wrinkled flesh and a body emanating disagreeable smell? The complete reality of what lies behind the skin is revealed and there for all to see in such a body devoured by age and time. Only maggots, bacterium and vermin would look forward to feast on such a decaying body. This is what the so called intelligent, couth, highly refined, cultured, civilized and sophisticated man feeds on when he initiates the sexual act with a woman for the purpose of recreation. Can there be anything more demeaning and distasteful?

Is it worth fantasizing and drooling over such a bag of refuse?
Is it worth losing the most vital of all fluids produced after drawing from all essences that the body possesses on this bag of refuse or for this bag of refuse?
Is it worth squandering away on this bag of filth, that divine and nectar like fluid which is one's very Atman (self)? He who loses his semen loses a part of his very self in the process.

It is gone and burnt for ever. This is the absolute truth. Let all Brahmacharis remember this serious and factual statement whenever they are assailed by lust at the sight or thought of a woman. This reality should be remembered by all Brahmacharis, every time they see a woman. One should constantly remind and recollect these facts when the sight of a woman is found to be troublesome.

The national poet of India, Shri. Rabindranath Tagore has written a beautiful poem to this effect concerning an episode from the life of a Buddhist monk. Given below is the story which every Brahmachari should read and remind himself of on a daily basis:-

One of Buddha's bhikkhus is passing through a village. He is very handsome, and meditation has added a dignity, a grace to his beauty. Silence has crystallized within him and its rays are emanating from his eyes and his face. An aura of light and Ojas has graced him. One very famous prostitute sees him and is enamored of him.

That prostitute comes to him and requests the bhikkhu to rest for one night in her palace. The bhikkhu replies, "There is no rule about this so I will not refuse your invitation. I will come, but the time is not yet right. When the actual reality of your body is revealed to you, that's when I will come. Right now you are mistaken. The day you awake to the reality of it, I will come."

The prostitute could not understand this. The very meaning of a prostitute is one who does not understand any other language but the language of the body. So do not think that just because a woman is somebody's wife, she is not a prostitute. If she understands only the language of the body, she is a prostitute. As long as the language of the soul is not understood, nobody can rise above prostitution. And don't think that the word prostitute applies only to women; no, it applies to men too. Only the language of the body is understood; all transactions are carried out at the body level. The whole mind is focused only on the body, the body itself is the trade -- This is all that is meant by the word prostitute.

The bhikkhu said, "I will certainly come, but only when the reality of your body is revealed to you."

The prostitute said, "Are you mad? This is the time for you to come -- while I am young and at the peak of my beauty. My body will never be in any better condition."

The bhikkhu replied, "The concern is not for the better, the concern is for the real. When your body manifests its reality, then I will come."

The prostitute said, "I am unable to understand what you say. Please make it clear to me.

The bhikkhu said, "When nobody comes to you anymore then I will come, because at that time, your body will be showing its reality. Then the body will look the same from the outside as it really is inside. Right now it does not look the same on the outside as it really is inside. So when nobody comes to you, then I will come."

Many years passed, and the prostitute became old, leprosy had spread all over her body, every limb had started wasting and rotting away, and the people threw her outside the village. These were the same people who used to hover around her door! These were the same people who used to be dying for an entry into her palace, who used to consider themselves lucky and grateful even to get a distant glimpse of her. The same people. It was

a dark night with no moon. She was in agonizing pain and thirst lying on the outskirts of the village. There was nobody even to offer her a cup of water.

That night, the bhikkhu came; he laid his hand on her head and said, "I have come. Now your body is in its real condition, now nobody comes near you. Now the outside body has become the same as it is inside. Now the distance between the outside and the inside has disappeared. The illusion that the skin and flesh had is no longer there. Now the inner filth and pus are manifest outside also; now you are the same inside and outside. Now I have come. This is the day I had promised I would come when I said that when nobody else comes to you, I will come."

The bhikkhu further said, "As far as I was concerned, even at that first meeting I could see in you what has now manifested. Yes, then, you couldn't see it. I could have become your guest even on that day, there was no difficulty, but your illusion would have increased and you would think - "Now even bhikkhus have begun to be my guests." I had no difficulty; I could have come on that first day, because I could see your body as it is today. What the whole village can now see, I had seen that day."

But that prostitute, now lying on the outskirts of the village, was not looking at her body. With closed eyes, she was still remembering those days when she had a beautiful body, when she had dignity and lived with pride in the village. Even in old age, people reflect about their days of youth. When the body manifests itself in its true form, they continue to cover it up with their mind. When even the skin cannot hide their old age, they close their eyes and delight in brooding over the past without ever realizing that they are not the body and without thinking of who they really are - The 'Atman' -- End of story.

For a few years, when in her prime, to aid creation and continuation of the race, God bestows a small part of his very own beauty into the body of a woman. Else who would take the responsibility of mating with such a bag of refuse? So there be a very strong tendency among creatures to continue their species, the great Lord has bestowed a small part of his immense bliss into the sexual orgasm or climax. Else who would be prepared to face the depression, disorientation, loss of health, vigor and life energy that accrues from losing one's vital fluid? This is the 'Maya' or play of the Almighty to ensure continuation of the race. The purpose of the power of attraction of a woman and apparent pleasure of the sexual act is this much and not more. It is to attract the male, form a family and produce offspring. If these pleasures were not associated with the activity, not one single man on earth would go ahead and agree to take the responsibility of forming a family and fathering offspring. It is the power of cupid that drives man in this direction and nothing else. So creation should continue, God has made the sexual urge in all creatures mammoth and very powerful. The wise man realizes this truth and limits his sexual contact to aid the birth of a child or two with his wife and never more. The foolish man becomes a slave to this bag of filth and wastes his life away into untold agony and suffering.

Everywhere I have used the word 'woman' is in the sense of representing that which is female and a sexual distraction for man. This is not meant to show disrespect to womenkind or insult them. When women read these answers, they should substitue the word 'woman' with the word 'man' and 'man' with 'woman'. Then, the right meaning flows through. By referring to the human body as a body containing filth, it is intended that people looking at the body of a man or woman through the sexual perspective realize the fallacy of their approach and get fixed to reality. In reality, we are neither man nor woman but only the Atman (pure soul). Just as we wear different clothes at different times, the body of man or a

woman is the dress worn by the soul and not the soul itself. The Atman is neither male nor female, so we are neither male nor female. The Atman is much above these petty limitations of a female or a male body. It is the Almighty himself and omnipresent. So we are much above the limitations or need for sexuality. It is the result of ignorance around the soul that makes the pure Atman into the Jivatma (embodied soul) and makes it take a male or a female body. Wash all this ignorance along with the past karma away and the pure Atman is what remains. The whole aim of Yoga and Brahmacharya is to succeed in washing away this ignorance and delivering the Atman back into his default state of purity and bliss within the Almighty.

All impediments that one faces in the quest for Brahmacharya are the result of the ignorance around the soul and the delusion that follows. Based on one's past karma, the Jivatma (embodied soul) comes to the environment and surroundings that it finds itself in. Nothing happens by accident or by fluke. Every little occurance in each and every person's life is destined by the Almighty for working out this karma and rising one up on the ladder of evolution. The Jivatma learns an important lesson and progresses one little step through each and every earthly experience. Nothing goes to waste. So one should never give in or give up on the path of Brahmacharya carried out with the intent of self-realization even further to breaks; for there is always hope and success for even the most troubled soul.

I will request you to perform Thribandha and Pranayama followed by meditation everyday before 5.00 A.M in the morning after having a bath and at Sunset in the evening without fail. Note very carefully the Pranayama schedule and method that is to be followed:-

1. After waking up and having a bath, Pray to God asking him to redeem you of all impediments in the path of Brahmacharya for the attainment of self-realization. Then, perform a few simple Asanas such as Paschimothaanasana, Padahasthaasana, Halasana and Sarvangaasana a few times (google search the method of performing these Asanas)
2. Now start the practice of the Thribandha (methods of performing thribandha and Naadi shodhana is described in Swami Sivananda's book on Pranayama which can be downloaded at:http://www.dlshq.org/download/pranayama.htm)
3. Perform Naadi Shodhana
4. Now should be practiced Pranayama. The method to be followed has been dealt in past answers in the following link: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma

Start the practice with 16 second breath retentions. Since the problem on hand is severe, perform 6 Pranayamas in the morning and 6 in the evening. After 40 days of such regular practice in the morning and evening, increase the breath retention to 24 seconds. After 40 more days, increase the retention to 32 seconds. If forty days are insufficient for achieving increasing retentions, take more time. Finally, you should be able to achieve six 64 second breath retentions in the morning and six in the evening. Do not rush and do not hurry. Pranayama should be practiced very slowly, smoothly and gently.

After completing Pranayama, one should make the mind blank and meditate on the Almighty in Padmasana with no other thought for a few minutes. Longer durations of meditation will occur by themselves as the aspirant advances. The process is to be repeated at Sunset in the evening.

If the above mentioned routine morning and evening is followed with devotion and reverance to God, the tendency and urge to masturbate will leave the apirant within 6 months from the

start of practice. It could even happen earlier, if carried out honestly and by the grace of God. Further to one year of unbroken Brahmacharya with the aforesaid Pranayama that is finally taken to 64 seconds of six sets (64*6=384 seconds) in the morning and six sets (64*6=384 seconds) in the evening, there will not be the least trace towards masturbation and the aspirant will develop distaste and Vairagya (disapassion) at the very thought of ejaculating semen. It will greatly help in one's journey towards becoming an Urdhvareta. The mind becomes calm and under one's control. The aspirant develops the ability to withhold ejaculation even in a sexually oriented wet dream and can prevent the wet dream from reaching climax by the practice of 'Mula Bandha' even in sleep. The Yogic practices should then never be stopped but should be carried out on a daily basis except on a day when one is seriously ill. This will help you overcome the problem on hand without doubt and help negate the karma accrued from previous masturbation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Is brahmacharya of atleast six years can give benefits?And how much?

Answer
Brahmacharya is a mode of life that is always beneficial, immaterial of the duration. The benefits and positive results increase with longer duration and intensity when carried out rightly. Twelve years of unbroken Brahmacharya lead to benefits of a superior nature and bestow many siddhis to the practitioner along with proximity to self-realization. Refer past answers for further details on the subject.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I am also going through the same routine which you have mentioned in "Married life" subject however I feel very sleepy and drowsy after the lunch that I cannot concentrate in the afternoon till 4 PM...this especially is happening after skipping morning & evening tea? Can you tell me how it can be avoided? Also please advice it is ok to walk after lunch or sleep on your left elbow (to help digestion)...Which one is better?

Also not having full dinner in the night makes me very hungry in the night? Will it become normal automatically? or Whether I should satisfy my hunger that my body requires full meal 2 times?
or Is it false hunger? kindly advice.

Regards,

Answer
1. Replace tea and coffee with a natural wheat or ragi malt. This provides more nutrients that merely drinking a cup of milk in the morning and evening and will give good energy. The method of preparing this tasty and yet healthy malt is described below:

1. Put half to three fourths cup of water into a small vessel.
2. Put one and half to 2 spoons of finely ground wheat flour (atta in hindi) or ragi flour into the water and mix well until it is well homogenized.
3. Put the vessel on flame and heat whilst stirring the mixture slowly all the time for 2-3 minutes till the mixture becomes thick.
4. Now add some powdered jaggery ('gud' in hindi) into the mixture and mix well until dissolved.
5. Add half to three fourths cup of milk into the vessel in small amounts and mix the malt well. Heat for a minute more.

This produces one to one and half cups of ragi or wheat malt. It is very nutritive and filling and much better in effect than commercial additives available in the market. It can be had on waking up early in the morning and in the evening as a substitute to coffee and tea and is health giving.

2. The sleepiness in the afternoon which you describe occurs during the initial stages when the body is not used to waking up very early at 4.00 or 4.30 A.M and hence tries to make up for the lost sleep. In person who has been waking up late at 6.30 or 7.00 A.M, the body has become addicted to excessive sleep through Tamas (inertia) and craves for the same. The correct schedule for a yogi is to wake up by 4.00-4.30 A.M and sit for Yogic practice and meditation at least by 5.00 A.M. The correct time to go to sleep at night is between 9.00-9.30 P.M. Such a lifestyle will lead to excellent Brahmacharya and fine health of the body, mind and psyche. In cases where it becomes impossible to keep awake in the afternoon further to lunch, a yogi should ensure that he does not sleep beyond 15~30 mins in the afternoon. Any sleep beyond half an hour will lead to undesirable effects in terms of Brahmacharya, health and spiritual progress. If necessary, an alarm should be set for half an hour. This is very important. With progress in Brahmacharya and purification of the body, the tendency to sleep in the afternoon will slowly go away and one can meditate in the late afternoons if time permits.

3. The correct position in which to sleep after having food or while retiring to bed at night is to sleep on the left side, with the left elbow below or beside the body. This will activate the 'Surya Naadi' (Pingala naadi) and help digestion effectively.

Also, a yogi must ensure that he refrains from drinking any water an hour before lunch, during lunch and till an hour and half after eating lunch. Water should be drunk one and half hours after eating lunch and never before. If lunch is to be eaten at 1.30 P.M, one should not drink water after 12.30 P.M till 3.00 P.M. By avoiding water intake an hour before food, all digestive and gastric juices will be secreted in the required amount and will be ready to work on the eaten lunch effectively, being free from dilution with water. By not drinking water while eating lunch, these secreted juices work efficiently and strongly on the food which is being eaten without the undesirable effect of dilution from water. By not drinking water till one and half hours after eating lunch, the juices which have interacted with food in the stomach will work on the food properly through gastric action and help the food get ready for the next stage of digestion in the intestines. But water should be compulsorily drunk after

one and half hours. The same formula can be applied to breakfast but with a 45 minute duration. Water should be avoided 45 minutes before eating breakfast, during breakfast and till 45 minutes after eating breakfast. But water should be drunk on completion of 45 minutes.

For both breakfast and lunch, food should be chewed slowly and completely with thorough mastication before swallowing. This will ensure saliva flows freely and aid the oral part of digestion. One should never overload the stomach and must stop eating before the stomach gets heavy and full. Around 6-8 large glasses of water/day will generallyh prove sufficient for good health and well being and keep the body hydrated. All these methods when employed, lead to excellent digestion & health, imparting strength and well being. I have personally being following this schedule and have derived much benefits from the same.

4. DINNER:
The right time to get done with dinner is before Sunset. The main course should consist of a salad of four different fruits (any four fruits of one's choice) and four different vegetables, all in the raw form, cleaned and washed properly. Carrots and beets should be skinned before consumption. Cucumber should be eaten with skin and cabbages washed very thoroughly. Beans are beneficial. All these raw veggies should be taken in adequate amounts of 4-5 cut pieces of each. Along with these, some cooked food & milk will be sufficient. One will not feel hungry through the night.

All these should be eaten upon finishing the evening Yogic practice at Sunset before it gets fully dark. No solid or liquid should be consumed after Sunset. This is one of the secrets the ancient and wise Yogis have followed for success in conservation and transmutation leading to excellent health. With the advent of Sunset in the evening followed by Moonrise, the water element gets dominant on earth and anything eaten when the water element flowers is bound to suffer from lack of proper digestion, for the heat of the Sun is absent at night. When food suffers from lack of proper digestion, the mind becomes unsteady and one cannot get sound and deep night sleep. He will be prone to dreams, restlessness and irritation in sleep. When the mind becomes imbalanced, Veerya (semen) gets unsteady and makes one prone to discharge through a wet dream. Such a man becomes unhealthy further to lack of sound sleep and cannot wake up early. Dark circles form under the eyes and the person becomes easily fatigued and stressed. So the wise Yogis eat food before Sunset and do not consume anything after the action of Moon has started to workout.

A Yogi should always avoid excessively spicy and excessively salty food during the initial years and ensure that the evening food is high on raw fruits and vegetables. The reason is that food eaten as dinner in the evening will be left unhindered for more than 12-14 hours within the body till one wakes up next morning. So this is a 12-14 hour fast for the body where it detoxifies and purifies itself. Food let to nutrition the body during this detoxification should be very light and never heavy or loading. Fruits and vegetables fit this requirement perfectly. One becomes less prone to dreams and more prone to deep sleep when fresh fruits and raw vegetables are eaten with a simple Dal-Roti and a drink of malt in the evening. This is why the food eaten in the morning is called 'Breakfast'; for the fast between say 6.30 P.M in the evening to 6.00-8.00 A.M (12-14 hours) the next the morning is broken through the food eaten at breakfast. Breaking this fast is hence break-fast.

Upon waking up at 4.00 - 4.30 A.M in the morning and drinking 1~2 glasses of water & milk, one should drink wheat or ragi malt if one is feeling hungry. Yoga and meditation should never be practiced on an empty stomach, especially if one is feeling hungry. Practicing Yoga

and meditation on a hungry stomach will lead to loss of Ojas and finally ill-health. Some milk or malt, fruits or bread should be eaten if hungry, before commencing Yoga early in the morning or soon after finishing the practice.

When new to Yoga or the practice of getting done with dinner before Sunset, one might feel hungry at night while going to bed or in the middle of the night. This is to be ignored, as long as the above mentioned dinner has been attended to. This hunger is only a carryover of past habits when the body was used to a late dinner. After a few weeks of dinner at Sunset, the body gets accustomed to the new schedule and will not get hungry at night. In fact, one will not get the mind to eat dinner or any snack late at night and will feel strongly attracted to maintaining a Sunset-dinner schedule further to the immense benefits that follow.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

Nice reading your posts. I belong to Islamic religion that has also a concept of sex restraint. The commandment is ' Those who guide their chastity, except from their spouse...' (Qur'an)

Although we got different religious affiliation, I would really love to read your views about this.

You know, i was wondering if it's really the 'non-ejaculation' thing that uplifts the man's spiritual evolution or simply the sincerity of every intentions. I say this because in Islam, all other sexual activities ranging from physical to intellectual like fantasizing is hara'am (forbidden).

Only and nothing but only with just one's lawfully wedded spouse. Maturbations, homosexuality, fastasizing, even merely second glancing to women, some sort of that are, if not forbidden, are strongly discouraged.

But then, if with wedded spouse, evrything is almost permitted. With or without ejaculation, once a year or once a day, is ok. Ofcourse with Bathing in between..

I dd not encounter any verse that restricts ejaculation which make me wonder that maybe because you have only one spouse, brahmacharya will grow in the long run.

Am i thinking it right?

Answer
The tenets of all religions are aimed in general at the masses for their upliftment. The common man, be he of any religion will not be in a position to follow the highest ideals required for self-realization all of a sudden. It takes much effort and practice to get things right in one's lifestyle. So when Muhammed the prophet recommends complete loyalty and fidelity within marriage and excludes all activities involving straying from this fidelity in thought, word and deed, as forbidden, it is the first and basic step towards the establishment

of Brahmacharya.

By staying loyal to one's wife and refraining from sexual thought, word and deed with others, a basic level of character and integrity is built within man. This is the first step and not the last. A married muslim couple who are leading a proper life governed by the tenets of Islam will naturally gravitate towards a life of Brahmacharya by the other tenets advocated by the prophet. Such a couple, who have much love and reverence for Allah will without their knowledge restrict their sexual contact for the purpose of progeny and not pleasure; for how can a man or woman truly devoted to the Supreme creator and constantly trying to please him be engrossed in carnal and sexual pleasures? Islam professes the devout muslim to move from the natural state to the moral state and from the moral state to the spiritual state. This cannot be achieved if a man is constantly fixed on sexuality as a form of entertainment. It is a clear indication that man is supposed to make himself spiritual through the constant thought of Allah and get over his animalistic tendencies.

Here are some quotes from the Holy Quran which point to the importance of chastity:

"Those of you who own the means and marry should keep their eyes uncraving and their chastity secure. Those who don't, may practise fasting for it curbs desire. " - (Ibn Massoud)

This statement clearly shows that a man must marry with a pure and honest motive and never for lust. The prophet has suggested fasting as a means to curb sexual passion. In the verse [4:24] of the Holy Quran, it is clearly mentioned that attempts at marriage should be fueled with pure love and not lust or passion. This makes purity of thought and intention, the basis of marriage. Lust fueled by recreational sexuality has no place.

"Follow not the footsteps of Satan" - (Al;Qur'an, 2:209)

The footsteps of Satan here represent all those thoughts & activities that lead man astray from the path of virtue and into the doom of sin. This is another indirect way of pointing to the fact that sexual activity even within marriage is to be limited for its rightful purpose and not more; for how can a man even within his marriage, stay away from the footsteps Satan represented by lust, passion and excessive desire as long as he is a slave to these? It is a known fact that sexual activity even within marriage, if carried out continually for the purpose of entertainment and pleasure fires up lust and desire in large amounts. The person remains in this state even after accomplishing the sexual act. On the other hand, those who limit sexuality for progeny and prevent the state of lust engulfing them automatically become chaste and develop a stronger tendency for God-thought and lesser tendency for lust. So for the really God-loving man or woman, sexuality becomes the last thing on their mind and leads to a natural form of Brahmacharya without their own knowledge.

"Indeed, he truly prospers who purifies himself." (Al;Qur'an, 87:15)

True purification requires a life involving abstention from indulgence in sense pleasure as the source of entertainment or relaxation. Any spiritual aspirant, be he a Hindu, Muslim or Christian will reiterate that spiritual thoughts and pure mental states are impossible in the state of lust and passion. A man lustfully gazing at a woman cannot show the traits of kindness, mercy and compassion while he is engrossed in this state of lust. He is engrossed in lust and thick in selfish tendencies at this moment. He has little concern for others and is far away from his sense of duty and discipline. He is completely under the will of passion and knows not what reasoning is. This sows the seeds of impurity within him on a deep note. If

one were to frequently occupy such a state, how could he ever dream of purifying himself as professed by Muhammed the prohet? The same applies to a man who is constantly behind his wife for carnal satisfaction. How on earth can purity develop in one weighed by such tendencies? So the need for Brahmacharya even within Muslim marriage goes unsaid. Social patterns and practices bent on flaring up the sexual desire are frowned upon by Islam. A devout muslim, who has really understood the tenets of Islam in the right spirit will soon find that recreational sexuality, even within marriage comes in the way of true spiritual progress. He voluntarily gives up such a life and focuses his thoughts and deeds on the ways of pleasing Allah with the right conduct.

The great Muslim Saint from India, Kabir has said -
" Those sunk in lust have not the chance to come out of suffering. Assured to such a one is suffering, beyond doubt".

This is a beautiful statement that holds good both for the married and unmarried. Nowhere in Islam has it been advocated for man to behave in the grip of passion for the sake of recreation or entertainment. He is always asked to govern his actions with the thought of Allah and in the right direction. Sexuality is shown as the means for procreation and not recreation and this is clearly understood by the true knowers of Islam.

It is sincerity and genuineness in being devoted to the Almighty Lord, call him Allah, Krishna or Christ that forms the basis for Brahmacharya. This devotion is nothing but being true to one's own real self. A person in the grip of lust and passion cannot be true to his very own self, let alone others. Ejaculation is only a physical release and not the cause. The cause is an impure mind driven by lust. So as long as the mind is not kept pure, one cannot claim to be chaste. Mere restraint from ejaculation is of no use and ultimately fails.

Hence a true Muslim will come to the realization that even with one's wedded spouse, involving oneself in recreational sexuality beyond the precincts of requirement for progeny lead one astray and far into the bounds of Satan who is nothing but the representation of Ignorance called as 'Avidya' by the Hindu saints. While the gross, sensual and sexually enslaved man, be he a Hindu, Muslim or Christian always tries to grab each and every form of sexual pleasure, through his wife or outside, the devout spiritual man who loves and respects God, automatically reduces and finally gives up on recreational sexuality through the course of his advancement in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello
You seem to suggest in your earlier mails that only consuming wheat is conducive for celibacy or general health.
Is this true, and also is consuming rice or other grains (instead of wheat) less favourable for general health and a life of celibacy in general?

ANSWER: Wheat is a good food source that is adequate with desirable amounts of protein, complex carbohydrates, small amount of fats and other vitamins and minerals necessary for health. Within the cereal group, wheat contains more protein than rice or corn. Wheat has fibre, which is lacking in rice. The mineral content is higher in wheat.

Unpolished rice is health giving and nutritive. Rice which is very less polished has a high content of beneficial vitamins and nutrients. But rice loses some nutrients due to milling as compared to hand pounding. The rice available commercially is highly milled and polished to give a bright color and taste. This makes total dependence on commercially available rice less beneficial to the pure Vegetarian Yogi who does not take recourse to meat. In modern, urban populations subsisting purely on rice for food, health complications arising from nutritional deficiencies are higher in number, especially as one gets close to mid life.

Keeping these facts, wheat and its products have been advocated by Yogi's as the ideal Sathwic food from time immemorial. Wheat can be eaten in combination with rice by mixing broken wheat flakes with rice and making a kind of a porridge. But merely depending on rice as a staple food has its drawbacks for the pure vegetarian. A pure vegetarian needs to supplement his food with legumes, lentils, pulses, fresh fruits and vegetables along with dairy products if he wants complete nutritional benefit without any deficiency. A combination of wheat and rice is beneficial. With populations not eating rice, wheat or corn is generally preferred.

The consumption of rice is not an impediment to Brahmacharya, but mere consumption of polished rice that is commercially available in the markets will lead to food deficiency and ill-health in the long run for sure. This cannot be made into a staple food. For this reason, a Yogi who has given up non-vegetarian food would do well to include a diet based on wheat products.

If unpolished red rice is eaten, it gives similar benefits as wheat. But this form of rice is not available in the market further to its lack of taste as compared to polished rice. On a person merely subsisting on rice, large quantities of polished rice have to be eaten to fill the stomach and sustain hunger and this causes bloating and carbohydrate retention within the system that turns into fat. One becomes prone to deficiency through mere consumption of polished rice as the staple diet. With wheat, this problem is checked to a better extent. A man can subsist on 3-4 rotis/chapathis for lunch and yet not feel very hungry the rest of the day.

The consumption of any grain such as corn, ragi, wheat or rice does not come in the way of Brahmacharya. One can eat that which one is used to. The consumption of wheat has been recommended as it is more universal, nutritive and hunger sating than rice for the pure vegetarian. Hence a rice eater would benefit better by including a few rotis/chapathis into his diet and proportionally reducing on rice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for the reply, which explains the topic very well.
So you say that for some one who is used to consume rice since his child hood, if we consumes redrice/hand pounded rice or unpolished rice that is also ok.
The other question is even with wheat based breads and flours now a days, commercial profit based processing has crept in, which is creating similar problems, even for wheat consumers. The impact may be less on wheat but still it is there upto some extent.

The other impact of fertilizer based and genetically engineered foods is also to be taken into consideration as a whole now a days.
Do you have any suggestion to counter this problems?

Answer

1. The method to be employed to ensure availability of good quality wheat flour (aata) is to buy de-husked wheat grains of the best quality from the market and personally get it ground into wheat flour at a flour mill. This prevents adulteration of the flour and the wheat flour turns out to be free from additives or lack of 'bran' (outermost layer of the wheat grain under the husk which is nutritive)

2. It is impossible to determine what fertilizer is used on what crop while buying grains. As a thumb rule, it should do to buy wheat grains of the best quality from a reputable grocers shop known for quality and make it into flour in a flour mill under supervision. Such wheat tastes different, is more pure and more nutritive than commercially available, ready packed flours sold in super markets that do not have bran content. This is based on my personal experience.

3. To the extent possible, one should avoid the use of all processed foods such as ketchup, sauces, vinegar, jams and genetically engineered fruits and vegetables. It is preferable to go in for organic or local, wild vegetables and fruits sold in the market grown without genetic modifications. Ketchup, sauces and jams contain chemical preservatives and additives harmful to the body and cause toxicity in the long run. The same applies to ready made breads including brown breads sold in India. These are not really whole wheat breads but regular bread dyed with caramel to produce brown color. The use of bread should be the last resort, and can be resorted to if one is very hungry and no other food is readily available at the moment.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question

Hi Dhananjay ,

I am trying Brahmacharya since 2009.I like this mode of life very much and doesnot wish to marry.

I donot want to hurt my father also as I can understand his feelings but I had decided firmly not to marry.Please suggest me the correct path asap.

I enjoy being alone ,meditate as much as possible.In arrange marriage I cannot decide girl's nature(it's very rare to get Brahmacharya following girl now-a-days).besides,any normal girl would consider me wierd.I am very happy alone and receiving god's grace in every walk of life.Please help your disciple.

Answer

The correct attitude that we as human beings should adopt is that of complete trust & surrender to God. In reality, we are not the doers of any action, HE alone is. We are only the tools, mediums or instruments through whom the Almighty works his divine 'Leela' (play). Just as the chisel co-operates as per the wishes of the sculptor, just as the painting brush

co-operates as per the wishes of the painter, just as an actor co-operates as per the wishes of the director, our's is to co-operate fully and work as per the directions shown by the Almighty.

A person should decide on the course of action regarding marriage by first honestly contemplating on whether there is the least trace of a tendency, urge or desire for marriage. If on honest contemplation and deep thought, one finds that in some innate corner of one's mind there exists some desire to enter matrimony, then the path for liberation is through marriage. Such contemplation and deep thought regarding marriage should not be influenced by factors such as some temporary disappointment, depression, sadness or uneventful incident in life. If the decision or feeling to avoid marriage is based on such external factors, then the decision to stay away from marriage will NOT be sound or correct. The mind will return to its innate urge to enter matrimony or feel attracted towards entering marriage at a later point of time. Such a decision based on external events influencing the mind will turn out to be shallow, weak and not maintainable. Such a person should ignore this temporary feeling against marriage and accede to the wishes of his parents wanting him to get married and enter matrimony.

On the other hand, there are some people who have a very powerful poise and natural tendency that does not incline them to get married. This non-inclination is not powered by anger, revulsion, depression or a sense of inferiority. The concerned person is quite calm, serene and peaceful without the least feeling or urge for marriage. He or she feels quite complete and self-reliant in being single and all by oneself. The innate psyche does not urge or push him for marital contact. He does not feel he is missing out on something or is losing something by not being married. If such a tendency and inclination is very strong at all times, good or bad, happy or sad and forms an integral part of one's very innate nature, then such a person can consider staying away from the institution of marriage. The decision not to get married might prove to be correct in the case of such a person. He or she can devout himself or herself to getting deep into a life of spirituality and avoid getting married.

Both these pointers mentioned correspond to the effort or direction one can take as regards to marriage from one's side. These guidelines are only as regards what we propose. They do not and cannot represent the will and destiny portained by our past karma and the Almighty. As mentioned earlier, only that which the Almighty has planned for us will transpire and materialize despite the best of our efforts; for in reality. HE is the doer and we are the tools. So as human beings, our duty is to accept that which he finally proposes and not worry ourselves about whether it is in the direction of our wishes or against. If a man finds that he does not have the least urge or tendency for marriage at all times, then let him try to remain unmarried with constant God-thought and contemplation. Let him see for himself if the will of the Almighty also corresponds with his decision and if the Almighty will let him stay unmarried. Let him try to be single and watch silently what the Almighty decides. If the will of the Almighty coincides with his personal wish, then so be it, let him remain single. If by some stroke of the Almighty, he finds himself in a state a few years later where he has to enter marriage for various reasons, then let him get married. We do not know what the Almighty has in store for us. Our purview ends at listening to our inner voice and staying riveted to the path of virtue. What course we finally take as regards to marriage or any other aspect of life wholly depends on the will of the Almighty, for he is the painter, not we. We are only the painting brush which co-operates with the painter fully.

Brahmacharya and Yoga are immaterial of one's marital status. It is not that all single men have succeeded well in Brahmacharya, nor is it that all married men are unable to maintain

Brahmacharya. Marriage and Brahmacharya are unconnected. He who is destined to succeed in Brahmacharya will do so immaterial of his marital status. If such a person is destined for Brahmacharya even after marriage, God arranges a wife who proves to be supportive and understanding and herself spiritual. She does not become an obstacle to Brahmacharya. The woman concerned may not be following Brahmacharya or be interested in such a life at the start of marriage. But she eventually accedes and agrees to the practice in course of time. Divine will works in converting her to being supportive. On the other hand, if it is destined by past karma that a man should not succeed in Brahmacharya, he will fail in chastity even if he is single. So the wise man does not take a stance FOR or AGAINST marriage but lets God take the decision. For the wise one, marriage or non-marriage is of no consequence. He will stay riveted to his quest for self-realization if he is single and he will stay riveted to his quest for self-realization even if married. He knows that the state of marriage or non-marriage is only one of the scenes in this drama called life and has no bearing on his purpose of achieving to the highest. He neither hates marriage nor loves being single. He neither hates being single nor loves marriage. He is in a state of equanimity further to keeping in mind the fact that the purpose of life is self-realization and he will attain to this state if the Lord wills either through marriage or without marriage. Such an attitude is the best attitude for any endeavor or aim in life. All we need to do is listen to our inner urge and tendency and go ahead with the urge as long as it is in the path of righteousness and virtue and not wrong. Whether this urge bears fruit or fails is not our concern but the will of the Almighty. Let us try our best and leave the rest to HIM, not worrying about the result. This is all man can do or is supposed to do.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Dhanunjay,

I hope you are well. COuld you please send me your email id. I practice bhramacharya since 2008,there were so many problems that i encounter during the practice. I wish to have a chat with you in this regard and also suggest some useful online pdf files or documents that help me on a good practice

Kind Regards
Amar

Answer

The advent of illnesses related to the body, mind or psyche is normal in a person during the initial course of Brahmacharya. This occurs further to embedded toxins and impurities lodged within the system from past karma being expended. Unlike the normal man who suffers from disease or illness due to compromised immunity or weak health, the illness encountered by the Brahmachari is all together of a different kind. It does not occur due to lack of immunity but occurs further to the effect of a karmic toxin surfacing deep from within whilst being vacated. The increased accumulation of Prana within the system further to conversion of semen into Ojas pushes these toxins out of the system, just as water that is filling a tank makes objects in the bottom float up to the surface.

These are 'Karmic illnesses' and not of the normal type, though they may appear similar externally. The purification of the body and mind through these illnesses is something which should be welcomed and got done with, for the Almighty is expending these karmic debts without letting them flower into larger proportions and cause serious life long illnesses.

These illnesses go away after some time when the karmic cause behind their presence gets expended. In any case, they are to be exhausted eventually and compulsorily in each and every man immaterial of whether he practices Brahmacharya or doesn't, and the sooner it is the better.

In addition to these, one may be made to learn 'life-lessons' where in, he encounters problems in both his material and spiritual life in the course of karma which gets expended from the 'Karana Sharira (causal body). All these changes, problems, illnesses and tough encounters through life situations are only the effects of working out of past karma and need not be a cause of worry. Their purpose is to unravel the layers of ignorance around the Jivatma (embodied soul) and make it learn from its mistakes so they are not repeated in future. All these effects are intended to make man come closer to his true self and awaken to the absolute reality by getting over 'Maya' (cosmic illusion). The firm and devoted Brahmachari eventually gets free of all problems and shines well in both his spiritual and even his material life if he so desires as long as the practice is maintained with honesty and devotion to the Lord and never given up.

Since my interactions are restricted to this portal, you can mark the message private while sending across queries of a personal nature.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Thank you for your previous enlightened answers.

I have been following celibacy, but I feel I am loosing to it. In the sense, I am able to maintain Physical Celibacy, and mental to great extent is taken care, but somewhere inside me still wants it. Movement I get those thought I try replacing with gods image. But somehow I am not able to overcome it, the only time I overcome it is when I detest a woman for their selfishness or something else, that time my desire for them goes away. But I really know, this not the proper way to do it(its against ahimsa which a celibate should follow). Reading scriptures helps, but somehow I just feel I am loosing to women(desire to be with them) i.e I feel the biggest power they have i.e the making you attracted towards them and in turn make your mind worldly. I don't know how I overcome this, I just hate thinking negative towards women(be it be as a symbol of pleasure or symbol of some kind of selfishness) please tell the way out from this. I have been struggling with it from almost few months and it has become intense for few months.

Thanks a Lot
Harsha

Answer
The sexual urge within oneself is the strongest and most potent force created by the Almighty in order to ensure the continuation of Samsara (the dualistic world). Desire and the craving for sensual enjoyment is the means by which this finite and unreal world finds itself moving. This is an urge that is ingrained into the Jivatma (embodied soul) further to millions of past births in the human and animal form rife on sexual activity. Hence it takes much time

and effort to overcome this affliction to unreality and is completely possible only further to self-realization. For the aspiring Brahmachari, it is a fight that is to be waged every minute and every day, till he reaches the supreme goal. Ultimately, success comes through the grace of God but only further to complete and expanded efforts from one's side.

It is to combat these forces that threaten to take one down and away from Brahmacharya/purity, that a life of Yoga is intended at. It is not the woman who is responsible for the weakness and vulnerability that a man feels but the ignorance within one's own self. We alone are responsible for our state of body and mind. As long as there is a strong undercurrent of the urge towards sexual need from a woman, it is a pointer to us that we should maintain and persevere in performing those acts which work at unwinding these layers of ignorance around our Atman (pure soul) which has become the Jivatma (embodied and debilitated soul). These efforts must be continuous and regular without a break. Then, gradually, these layers start to dissolve over a period of many years of unbroken Brahmacharya carried out with God devotion and meditation.

Even then, one will not be fully able to overcome the tendency to cent percent. The Yogi goes into a state where he is able to control and stay clear from the effects of Maya. For complete victory and freedom from attraction itself, contact with the Supreme through self-realization is the only solution. Then, the Jivatma having realized the falsity of the senses, further to having established itself in its true state of perfection goes to the state beyond susceptibility to Maya (cosmic illusion). So one should never give up till the final state of realization is achieved. Lord Krishna instructs Arjuna of this very fact in the Bhagavad-Gita:

" The objects of senses but not their relish turn away from the abstemious man.
Even the relish turneth away, after one has realized the Supreme" -- Bhagavad Gita, Chap II/59

There is no performance of Himsa (violence) by a Brahmachari who reminds himself of the falsity in the ego of a woman such as her selfish nature, cunning, manipulative tendency, anger etc.. Neither is it wrong to constantly remind oneself of the filthy and disagreeable nature of the human body in a woman. These are facts of a gross nature that one should remind oneself of when assailed by lust. The thought of how the body of a young beautiful woman transforms itself into its real state represented by decay and rotting as it ages is another fact that is to always be remembered. If a young beautiful woman is found to be a source of distraction and weakness as regards Brahmacharya, let it be imagined as to how the same girl will look in her old age with wrinkled skin, dried flesh, decaying teeth, scant white hair and a shrunken frame emanating disagreeable smell. Place the mental image of an old and physically unattractive woman on the younger woman. Where is the least attraction in such a person? Direct the lust within the mind on such an old and decaying body. The mind withdraws in revulsion. It shuns the thought in horror. This is exactly what the young woman you are seeing through your eyes is all about. Behind the covering of skin, is repulsive blood, flesh, urine and stool of a disgusting nature. Remind the mind that the reality behind the unreal illusion of the skin will be seen eventually in the very same girl after she bears a child and more when she starts getting old. The sense of beauty is all unreal and Maya (illusion). It is the Almighty who is most beautiful and full of sweetness and real allure. This sweetness and bliss of the Almighty can be tasted while deeply meditating on him. Do not mistake his Maya to be the real thing. Keep the mind alert and always in contemplation of this fact when you see or think of a woman.

This does not mean that men should hate women. Hate and love are dualities that are again

false and non-existent. One should rise above hate or love and get anchored to the reality of the Almighty. Then true love blossoms. A man within the bounds of sexuality cannot understand what true love is. To him, love is always associated with sexuality, while in reality, true love and sexuality are unconnected! When a man is asked to develop revulsion at the aspects governing a woman, it is meant that he develop awareness of the reality behind the unreal and false nature of the so called attraction to the body in the sexual perspective. It does not mean that he should hate or look down at women. It only means that for the time being, as long as he has not reached the final state, he should be indifferent to women and avoid their thought or company, for he is not able enough to realize the falsity of what he is seeing in his current state of mind but is mistaking filth for paradise. He is not in the state where he can see the Atman within a woman. He can only see the body and its false charms.

In the one sense, this body is a beautiful mechanism of life devised by God. But for the Brahmachari who is trying to establish himself in reality, it should only be a bag of refuse. Why? Because he currently has a distorted and wrong impression of what it is and what it is not. His perspective is wrong and not real. He is under the action of Maya and not in his senses. In order to acquire the real knowledge regarding what it is or what it is not, he will have to temporarily see it in this perspective. After attaining to perfection through self-realization, he will realize it was totally unreal and an illusion and is least bothered or affected. But for now, this approach is very necessary. He does not commit any Himsa through this approach. After reaching advanced states of consciousness, true Ahimsa (non-violence) will dawn by itself even without his efforts.

Lead a life of Yoga through Bandha, Pranayama and meditation on the Almighty. Wake up by 4.00 A.M and strive hard. Keep the mind away from sensual sources. The practice of Pranayama is very important if the mind is to be brought under control and made aware of true reality. With constant efforts, things become easier and Brahmacharya becomes more within ones reach. Thoughts of distractions and weakness will reduce and make one more firmly anchored to reality. Go through some of the recent past answers regarding the method of Yogic practice and apply it practically. Pray to God for the strength and ability to overcome Maya and gain the real knowledge of the Atman. Success will slowly dawn and blossom. One should be very firm and determined and never get cowed down by failure. This is real manliness and real strength.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir

After the long period of brahmacharya the production of semen will stop by the body , in such period the brahmachari enter in to married life and wants a Child, the reproduction of semen in the body is possible?

Thanking and God bless u

Answer
Mere indulgence in long Brahmacharya does not lead to the Urdhvaretha state (non-semen producing Yogi). To reach this state and empower the body and mind with the superhuman abilities and God-realization that follows, Brahmacharya has to be very properly carried out with the aid of thorough transmutation of semen into Ojas through means such as Bandha, Pranayama and regular God-meditation on a daily basis along with strict adherence to other Yama and Niyama.

The production of semen is controlled by the mind. In the normal person whose mind constantly indulges in thoughts pertaining to sexuality, the production of physical semen is continuous. In a Yogi who has reached the advanced state of an Urdhvaretha, the production of semen stops further to lack of a sexual signal from his mind for the body to produce semen. Then, Prana is directly converted to Ojas except for a small part which still becomes semen in order to nourish and maintain the physical body. As soon as such a Yogi enters marriage and wills to accomplish the act of reproduction, the production of semen resumes immediately. This is very simple and instantaneous further to the fact that the mind acts as a switch in the release or non-release of semen. No release of semen is possible in any man, be he an Urdhvareta or not, unless the mind gets into the sexual mode. Similarly, it is impossible for any man including an Urdhvareta to prevent the formation and release of semen if the mind does go into the sexual mode. This is the basis of Brahmacharya and why maintaining a pure mind is necessary, for unless the mind is kept clean, Brahmacharya is not possible in totality.

A real life example of this fact occuring in the 'Ramayana' is that of the great sage Maharishi Vishwamitra who had lead a life of Brahmacharya and tapas (penance) for a very long time. Upon seeing the celestial damsel Menaka and developing a sense of attraction, he succumbed to cupid and married her, giving birth to a daughter.

(see:http://www.kidsgen.com/fables_and_fairytales/indian_mythology_stories/vishwamitr)

An urge in the mind to perform sexual activity for reproduction immediately results in the formation of semen which is then expended during the reproductive act. This process occurs within seconds of mental willing and is instant.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear sir, namaste;this is in follow up of "married" life subject answered by you to me dated 10/16/2011 and followed up. i am thankful and trying my best to gain from it. i feel there are many factors which affect life and sometime despite knowing what to do ideally ,we are not able to follow it completly ,i mean something called fate or destiny does affect us.what are your views regarding the same and what should be done to overcome it.is there role of astrology and its basic remedies,not going into its details.what can be done that neutralizes our our past deeds(may be previous births) which affect us now (karmic account)and prevent us from doing what we want or what we should do.
Many people believe in mahurata(auspicious time and days and inauspicious time and dates), how much really we should follow or not follow.
A different question to add how we should consider menstruating females life style ie. is that phase to be isolated and what should be her lifestyle during that time and what precautions

should be taken during that time(ie.household activities like cooking etc.)so that it affects less the persons related ie.husband /others.
We are worldly people doing jobs etc also so please suggest us remedies which can be done practically apart from what is ideal.

ANSWER: 1. Everything that will be carried out and experienced by this body and mind of our's is already programmed and decided by the Almighty the moment we were born. Nothing is left to chance and nothing occurs by accident or by fluke. All these life experiences are designed by the Almighty to ensure that the Jivatma (embodied soul) moves up and progresses in terms of purity and divinity, whether it wants it or doesn't. The best course of action that one should follow is to rightly indulge in one's duty towards oneself and one's family via the occupation shown by God and devote the rest of one's time and energy towards attaining self-realization. This does not mean that one should give up all worldly activities all of a sudden. It means that one should slowly and gradually divert his mind more towards God and the attainment of higher states of spiritual consciousness through a life of Yoga and meditation. Ultimately, God alone is the doer and man the tool of operation. Knowing this, one should strive one's best towards performing one's duty and leave the rest to God without worrying about the results.

One's destiny or future cannot be changed even by a hair's breadth through astrology or religious remedies. The state one finds himself in is a direct result of one's past karma. No astrologer can alter or change one's life course even by the smallest extent. One has to persevere and workout these karma's through one's efforts alone. They have been placed in the life of the individual by the Almighty himself so man suffers for his sins, realizes his mistakes and reforms into purity and perfection. If changing or bettering one's life course was possible through an astrologer, there would have been no need for man to reach out to the Almighty. All the temples, churches, mosques and Gurudwaras would have astrologers sitting inside them as the presiding Lords and not God. So the wise man wishing progress and knowledge avoids the use of astrologers or astrology, knowing fully well that the correct and efficient path to progress is in cleansing his life of ignorance and attaining to the knowledge of the Atman (pure soul).

2. The one and only way to neutralize past deeds is through a life of purity, virtue, discipline and Brahmacharya coupled with God-contemplation. Yogic methods such as Bandha, Pranayama and meditation are the means by which this process is accelerated. All karma's are the result of our past misdeeds and can be worked out by our efforts alone and not by others.

3. For the Yogi who is leading a life of absolute Brahmacharya forsaking attachment to the fruits of his actions, doing his duty as directed by God and devoting the rest of his time and energy towards God-contemplation; all times, hours, days and months are auspicious. He has realized that the very meaning of this human birth is the attainment of self-realization and has no time to waste or while away waiting for auspicious moments or periods. This very lifetime, these years of one's life themselves are highly auspicious and divine. Animals and plants do not have the faculty to know the purpose of life or its aim. All their time is spent on survival, food, sleep and procreation. But man has been given this body, superior mind and intellect to reach this high purpose. This very human birth is an indication that the Jivatma (embodied soul) has now been offered a chance to reach the Almighty and become one with him. So every minute and hour is auspicious and divine.

The concept of muhurath (auspicious time) applies to people who have forgotten this

purpose of the human birth and are spending their life away in the pursuit of sensual comforts and pleasures. For them, Godliness is separate from their own selves and this causes much fear, anxiety and worry. They resort to searching for auspicious occasions to negate this weakness and inadequacy from within. This does not apply to people on the path of Yoga and Brahmacharya if their involvement in virtue and truth is genuine and true. Why waste time and energy running after astrologers and auspicious moments when one in reality is the ever free and infinite Atman (soul) who is beyond the concept of time itself? For the honest and sincere Yogi who is leading a life governed by Yama-Niyama, who is kind to all, who wishes good for all and who leads a life based on purity, virtue and discipline, striving to realize God without harming anyone the least, which time is not a good time?

People lead a life governed by lust, untruth, violence, cheating, jealousy, illegitimate relationships and selfishness. Then, after spending an entire week in activities governed by such tendencies for selfish benefits, they visit a temple, church, mosque or Gurudwara and pray to God asking him for good luck and fortune! Then, they visit astrologers and spend much money on poojas, remedies and rites for prosperity and well being. Which God or astrologer can help these bundle of contradictions? If the same effort was applied at becoming more selfless, more true, less violent and more honest and sincere with oneself and with others, benefits and prosperity would follow all by themselves when the karma obstructing prosperity would vacate and empty. There would be no need to visit a place of worship, meet an astrologer or perform 'seva' (sacrifices) to please God. This body is the greatest and most auspicious temple with the Atman (soul) within as the presiding deity; for the Atman is no different from the Parabrahman (Almighty). He who is striving to realize this truth and unite with it through absolute ahimsa (non-violence), sathya (truth), astheya (non-stealing), Brahmacharya (continence), aparigraha (non-possessiveness) is the greatest Sadhaka (aspirant) and this is the best seva (sacrifice).

So for the Yogi leading the right life with constant perseverance at not doing wrong, these limitations that apply to the non-Yogi do not apply.

3. Except for those activities that cause stress, physical strain and discomfort, all other spiritual activities and especially meditation can be practiced by the menstruating woman without exception. The process of menses is a very natural and normal phenomenon in a woman that has been designed by the Almighty himself to expel the unfertilized egg every month. There is absolutely nothing impure or unholy about this process. A woman should never be considered low, evil or be despised during this period. She should be given rest and allowed to carry on with her spiritual activities without exception. During the olden days, proper sanitation and methods of preventing bleeding were not very efficient. Hence women were advised to refrain from entering the pooja room, kitchen and other areas where there was a chance that blood flowing out without proper sanitation could fall on idols, utensils or food items kept in these places resulting in an unhygienic atmosphere. With the advent of modern and efficient methods of sanitation, women no longer face this problem of blood spilling out. Hence these rules can be relaxed.

Avoiding Yogasana, Pranayama and physical exercises that cause physical strain during these days, meditation and contemplation can be carried out by all means. We being the Atman (pure soul), contemplation and meditation on the Almighty is our eternal birthright and Dharma. None can prevent us from accomplishing the same at any minute or hour of the day or month. Since the period of menses involves physical weakness for a lady, avoiding rigorous physical activity is advisable.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: namaste sir,thanks for the clarification, actually your views are ideal but for a person doing full day job and then trying to follow what is ideal is challanging but not impossible. actually i feel that there should be some motivational figure whom we can meet and take inspiration or visit a scared or holy place , but there are very few of those we know, can you please suggest a few places/persons whom we can meet and get inspirations , if its possible i wish to meet you sometime whenever convenient.
actually I wish to do job at place where we can visit holy/religious places or natural places where we can listen to our own self and i wish this is fullfilled as our ultimate aim is not only money saving for our future but also giving to contemplate so that we get inspirations to improve our self and follow the ideals of brahmacharya etc. and other things as we need it for our progress...thanks once again sir....

Answer
Apply honest and sincere efforts as regards to a life of Brahmacharya and Yoga to the best extent possible. Whenever following all ideals completely is not possible all of a sudden, strive to gradually and slowly reach that stage to the best extent possible in the midst of daily work related to career. Cultivate devotion, trust and surrender to the Almighty, praying to him for progress in spirituality. If one's efforts are genuine and true, God reaches out to the aspirant. This may not happen all of a sudden in a few weeks or months. God tests our perseverance, devotion and commitment. If our intentions and efforts are true, the blessings and grace of God descend and reach us in course of time without fail. One has to be patient and tenacious initially when one sometimes feels that no progress is occurring. In reality, progress will be silently occurring without our own knowledge as long as our efforts are true and real. It might not be seen externally all of a sudden but becomes evident after a year to two years of unbroken Brahmacharya coupled with God-devotion and meditation. This is based on my personal experience.

I'm personally not aware of or in touch with any person in the present times who can be inspirational to an aspirant of Brahmacharya/Yoga. It should be remembered that any contact one makes with such intentions should be with a self-realized soul who has reached the state of perfection and not otherwise. The world is filled with false and fake God-men who claim to possess much knowledge and siddhis. One should stay clear of such people who make tall claims and extract money/gifts from innocent and gullible aspirants. The true master never, ever charges money for his guidance and never makes any claims of powers or abilities. The true master is looking for genuine honesty and devotion in the disciple and nothing else. Such a master is very difficult to obtain and does not let all and sundry approach him. One has to convince God of one's devotion and sincerity for destiny to provide us with such a master. Self-realized masters and Yogis who meditate in remote forests or the snow capped peaks of the Himalayas do not show themselves to the common man that easily. It takes much Sadhana and spiritual advancement before these saints decide to

appear before the aspirant and guide him. If our intentions and efforts are genuine, God eventually sends forth such a master or helps one succeed in making such contact if it is so destined. In some cases, no such master may appear or be available, but one feels the very presence of God himself guiding and leading the aspirant.

One very efficient method of procuring the grace of a self-realized saints such as Shri. Guru nanak, Shri. Kabir, Shri. Ramakrishna Paramahansa, Bhagawan Ramana Maharishi, Maharishi Pathanjali etc... is to install a photograph of the saint one wishes to get guidance from and pray to the saint everyday asking for guidance in the progress towards self-realization. All these people are self-realized Yogi's of the highest order and exist all over space and time further to having merged with the Almighty. They guide and direct the aspirant if he proves his devotion and urge for realization is true and genuine. If installing a photo is not possible, mentally meditating on them before the start of Yogic practice will be equally beneficial.

All places of pilgrimages in the Himalayas such as Badrinath, Kedarnath, Mount Kailas etc...are high on spiritual vibrations. While the actual temples at these places may not be very suitable for meditation and God-contemplation considering the rush of visitors and the resulting chaos, calm forests and river banks surrounding these places or en-route will prove to be useful for contemplation during visits.

Since I'm only an aspirant and an ordinary student of Brahmacharya/spirituality, I will not be able to help as regards that support which only a self-realized Guru can award to his disciples. My presence here is only that of a volunteer who shares what little he knows with fellow aspirants.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am slightly deviating from the high ideals you have propounded in your earlier mails, i.e., absolute brahmacharya, God realization, etc.
For some one who hasn't yet gathered up his mind towards this high ideal or who hasn't yet reached a stage where he is able to pursue absolute celibacy, due to marraige, his own desires, or some other reasons, what dicipline or lifestyle do you advocate for atleast living a healthy and normal life?
May be this applies to the young people who are just about to start a married life.

Answer
The objectives and ideals discussed in earlier answers are the correct and final mode of lifestyle which one should aim at achieving if one wants to make the full use of one's abilities in the quest for the purpose of the human birth - Self realization.

Following such a lifestyle is not achieved all of a sudden but gradually and slowly with constant efforts and perseverance in this direction. To those who still have the desire for experiencing the pleasures of 'Samsara' (finite, dualistic world) and feel a lack of tendency towards a life of complete and strict spirituality, they would do well to keep such indulgence

with in limits through a restrained and controlled attitude of moderation. This is enabled by keeping in mind the fact that uncontrolled sense indulgence will eventually lead man astray.

As regards to sexual contact within marriage, the method to be employed in getting over the urge for sexual intercourse is to first gradually reduce the frequency of ejaculation and thereby reach the state of complete non-ejaculatory relations. In such a relationship, both man and wife do not climax or reach to the state of an orgasm but stop sexual activity before ejaculation. The tendency to ejaculate or climax is withheld by withholding the breath (kumbhaka) as and when the tendency to ejaculate arises during intercourse. When this technique is perfected, both the man and wife become able to indulge in intercourse without ever ejaculating. Such a relationship is termed 'non-ejaculatory relations'.

After a few months to a year of such a relationship without even a single ejaculation, the person concerned will develop a distaste for ejaculation though still attached to performance of the sexual act. He can then work at getting free of the very need for physical contact through intercourse if his efforts are adequate and if God wills.

This method is much better than a lifestyle of recreational sexuality within marriage which results in loss of the vital fluid indiscriminately and in an uncontrolled manner. Only a small portion of the semen retained this way is converted into Ojas. Some portion will limit itself to betterment of the physical body within certain limits through partial resorption. However, it cannot give benefits beyond a certain limit both in terms of complete removal of physical and astral toxins through working out of karma or real spiritual progress which starts only further to the practice of complete Brahmacharya even within marriage. It can at best only be used as a passing stage but should not become a permanent way of life. The desire for the enjoyment of sexual pleasure will not subside if the sexual act is used for recreation even without ejaculation. As long as the desire for carnal enjoyment is at its high, the desire for spiritual progress leading to self-realization will not blossom. Both these are mutually exclusive. The degree of presence of one limits the degree of presence of the other. This is the law made by the Almighty Lord.

The real Dharma of a man or woman is resorted to only further to the observance of strict and complete Brahmacharya without any sexual thought, word or deed even with one's own spouse and further to channelization of the sexual energy into God-devotion and meditation. The spiritual progress and advancement that one achieves further to such effort is to be experienced and cannot be described in words. The purpose of sexual activity is procreation and not recreation. This is and will always remain the complete truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Thank you for spreading your knowledge to all of us.
I had been to a shivir a while ago and also chat with friends. Sometimes they mention the whole universe (which includes all the mountains and oceans) are all within me.
I dont have to look outside for anything as they are all inside me.
Please could you elaborate on how to experience their teachings? Obviously i am using my logic mind which i shouldnt but then how can i feel the same way?

Regards,
Sandeep Thakre

Answer

From a study of the Vedas and the Upanishads, we get to understand that before the Almighty indulged in the creation of this finite world that we see around us comprising the Earth, the Sun, the planets, the stars and other solar systems comprising of various other planets and stars stretching to billions of light years in distance, there was only an immense void (emptiness) stretching to infinity. We all know that the definition of infinity refers to something that has no boundaries, no limits and no restrictions. It is continuous and unending in all directions. So before creation, the Vedas tell us that this unending continuity of infinity, completely empty, extended in all directions. Next, the Vedas tell us that this unending continuity of infinity though fully empty of material objects, had always been completely filled by an immense, all potent, all pervading and infinitely powerful Universal force, again extending in all directions to the extent of infinity. In the Vedas, this infinite, universal force is referred to as the 'Primal Purusha' or the 'Ancient one'. It is also called as the 'Parabrahman'/ 'Nirguna Brahman' (The one without attributes) or the Almighty. It refers to the Almighty Lord, the great creator. The one who is formless, nameless, colorless and shapeless and infinite in all attributes. There is not an inch of space anywhere on the earth, the sky, the stars, the planets or even beyond which this Ancient one does not occupy. He is beyond time, space and limitation. He has always existed and will always exist. He was never born and nor does he ever die. He is the cause of all causes and effects while he himself does not have a cause. The Vedas say that words cannot do justice in describing the extent, immensity and entirety of this Ancient one. They say that the human mind cannot understand the extent of scope and reach of the Almighty. One can fully understand this creator called the Almighty only further to self-realization and complete merger within him. Those who merge this way into the Supreme cannot return back to tell us of the experience. It is like a drop of water that has merged into the ocean. Further to merger, it is no longer distinguishable and cannot ever, ever be brought back. It is impossible to get that particular drop back into our hands again.

In the Bhagavatham, it is said:
"Prathamo Brahman, Dwitheeyo Naasthi"

- HE was the first, there is no second.

This means that HE has always existed and nothing ever was born or nothing came after HIM. This is a beautiful statement that points to us that all that we see around us comprising of mountains, land, rivers, oceans, the sky, planets and everything else was created by HIM out of his will. Yet we also know that all this creation of his is again unreal and only his Leela (divine play) and non-existent in terms of reality. It is like the work of a magician - appears real but is unreal. We know very well from the laws of physics that all matter is really not matter but energy held together within a frequency of vibration that makes it appear to be matter. The denser the energy and its frequency, the harder and more solid the object. So objects are really energy and not matter. In reality, no matter exists. No object exists. It is all the work of energy manifested in this form by that one single Almighty through his 'Leela (divine play) enforced by Maya (the cosmic illusion)

In what order did he create this world? The 'Taithariya Upanishad' describes this clearly:

"Aakashaath Vaayuhu, Vayo agnihi, Agney aapaha, aapah prithivi, pritivyaad oshadayaha, oshadheebhyo annam, annath purushaha..."

- "First he created Akaasha or space. From space he created Vaayu or air. From air he created Agni or fire. From fire he created Aapaha or water. From water he created Prithivi or the Earth. From the Earth was created oshadhi or nutrients. From the nutrients came annam or food. From food came this human body."

Since we are not the body, mind, intellect, consciousness or ego but only the soul, since all objects are not really objects but only forms of energy, it remains that all forms of energy originate from HIM. So if we discount the presence of this body and its faculties, the world of unreal objects and physical creations in the reverse order as that mentioned in the Upanishad, we come back to the one and only Supreme who is the source. So the Atman or the pure soul is no different from the Almighty and as described in the Bhagavatham, he came first and there was nothing that came after him. So everything other than HIM is unreal and false. HE alone is real. This implies that the Atman or pure soul is only a relative concept as regards this body but not an absolute concept. In terms of the absolute, the Parabrahman or the Almighty alone exists and the concept of Atman dissolves. The Almighty alone is absolute and this concept of us as individuals is false and only the result of 'Maya' or the cosmic illusion where in the Almighty himself makes a 'small part' of his infinite self forget its true nature of infinity by wrapping it with layers of ignorance and this physical body with its mental faculties. The 'small part' referred to above is the Atman and further to this cosmic illusion, it becomes the 'Jivatma' (individual degenerated soul). In reality, everything is an illusion similar to the one created by the magician, but only much better in quality. The Almighty alone is real and we ourselves are a part of this Almighty and become the Almighty himself further to merger. Even before the merger, we still are an indivisible part of this Almighty. We have have not REALIZED this fact due to the ignorance surrounding our soul and hence consider ourselves separate from HIM.

Since the Almighty occupies all space and time comprising of infinity, this entire universe and beyond is us alone and nothing else. We occupy everything and pervade each and every inch of space and time to entirety. We DO NOT yet have this realization. That will come further to self-realization. The objects such as mountains or rivers or stars or planets are unreal further to the fact that they are only forms of energy and not matter in reality. So what now remains? We alone remain and it is no longer 'WE' but everything. Further to dissolution of this unreal body after self-realization, the realized soul merges into the infinity of space filled with HE himself in entirety. Then, there is no difference between him and the Almighty. Even before realization there is no difference. HE THINKS HE IS DIFFERENT due to the cosmic illusion of Maya.

Shri. Shankaracharya the great Yogi who propounded the Advaita philosophy has hence said -
"Aham Brahmaasmi" - "I myself am the Brahman or Almighty".

The Upanishads say - "Tat Tvam Asi" - "You are THAT Supreme. Nothing else"

The 'I' referred to here is not the body, mind intellect or the ego but the Atman. The Atman in the final state is the Almighty himself and occupies all space and time to an extent of infinity. Hence the Atman contains everything and everything exists and springs from the Atman alone.

To overcome the wrong thinking which has brought us down into this limited state, which has made us forget our real nature of infinity, karma has to be undone and cleansed around the Jivatma and the mind united with God in totality. It then automatically merges in the one totality called the Brahman. So the whole universe and beyond is within oneself as one has occupied each and every inch of it in totality. When one being the Atman which is the Parabrahman himself has filled everything in totality, where is the need to look for something outside? Where is 'outside'? There is no outside or inside. Outside and inside arise when there is a demarcation. when there is a boundary. How can outside or inside exist in empty space extending to infinity filled by us completely? So the vedas declare:

"Sarvam Khalvidam Brahman"
-" Everything is verily the Brahman or Almighty."

So everything is within us and we are within everything. We are 'Sat-Chit-Ananda' or the one and only truth-consciousness-bliss. The purpose of Yoga & Brahmacharya is to work at negating the illusion which is preventing us from realizing this fact and REALIZE the unity of one's infinity with the Supreme.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
I have started practicing Brahmacharya for the past 1 week, and hopefully I'll Go through this month. Could you please tell me what should I expect from a year of Brahmacharya. I want to know the changes that would happen each month of the year.

Answer
Further to one year of unbroken Brahmacharya, the aspirant will find himself in the midst of removal of physical, astral and karmic toxins lodged within. The tendency for lustful activity and involvement will reduce greatly leading to more peace, serenity and tranquility. The tendency for anger, greed, jealousy and attachment will reduce as compared to earlier.

Month-wise improvements cannot be charted as these changes differ from person to person, depending on each individual state. On the whole, it becomes easier to stay riveted to this mode of life and get on the track of real spiritual progress through deeper meditation and a better awareness of who we are and the world around us. The realization of the unreal nature of this world starts to slowly bud in the Brahmachari.

Further further details, kindly go through each and every past answer to widen understanding of Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
If I practice celibacy for 12 years with sincerity, can I achieve anything I want in life? (My Dream Job, Dream CAR, Fame, Money etc.)

Answer
When the Yogi who has become a complete Urdhvareta by the honest and unbroken practice of Brahmacharya with complete God-devotion and surrender beyond 12 years becomes eligible and deserving to conquer the highest achievement of the human birth by self-realization itself, what is there in this world that will not be attainable by the Yogi if he so desires? Anything and everything in the material or the spiritual plane can be attained by such a spotless Brahmachari if his desire to acquire a particular object is that strong. The accomplishment of the things that you have mentioned are child's play for such a mahatma considering the power, ability and all encompassing knowledge that are at his disposal.

Lord Shiva tells Goddess Parvathi in the **'Shiva samhita'** to this very effect:

"Siddhay bindo Mahadevi, Kim na sidhayathi Bhuthale..."

- "O Goddess Mahadevi, What is there on this entire earth that is unattainable by the spotless Urdhvaretha who has conquered his BINDU (seed) through complete mastery over it through Brahmacharya? By the practice of Brahmacharya, the impossible becomes possible. That is, all Siddhis (supernatural powers) reside at the divine feet of the enlightened Urdhvareta."

The mastery over his bindu (seed) awards superior faculties of all kinds to the Yogi. It is another matter that Yogi's who have attained to such a high state do not aspire for such impermanent, materialistic things which have an end and are again a form of 'Maya' (illusion). They have their eyes set on the accomplishment of the highest goal that is ever possible in the human birth namely God-realization. The bliss, joy, freedom and immense state of loftiness that come further to self-realization makes material things such as money, name, fame and power look very ordinary and uninteresting to such a Yogi. Real yogis do not generally waste their time and energy behind these impermanent material objects that pamper the ego resulting in more karma and suffering but keep their minds fixed on God and God alone, even if they happen to become rich by a stroke of destiny. However, if the Yogi does will and wish for such material comforts, they can be his beyond doubt.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir

I feel absolutely gutted. I had a relapse last night, and I am suffering terrible depression. I keep promising myself I'll give up and after a few months or at the most a year I give in- but this time I have to make a super promise. It is not worth the strain and guilt for a few moments pleasure.

I want to know if there is any way to stop erections. I feel this at night is the main cause for my relapse, then I end up staring at the erect penis- maybe this is the fatal flaw. Plus all those previous samskaras keep haunting me- please help me!

Answer

The tendency to indulge in activities that result in a break of Brahmacharya have no connection with the time of the day or with other external factors. The problem is wholly internal. It is our karmic state of body, mind and psyche that contributes to what we are and how we think. The past Vasanas (tendencies) that are stored in the causal body due to past Samskaras (impressions) are the actual cause behind these emotions to surface. These past impressions are the direct result of our past actions and this is why it is very important for a Brahmachari to stop and discontinue all forms of indulgence in sexual thought, word or deed in his present and future.

Actions which have been committed in the past are done and frozen. They are beyond our control. They are like arrows which have been shot from the bow. The arrow will reach its target once it has been shot, even of the archer repents for having shot it, after shooting it. Its path or target cannot be changed once it has left the bow. One has to bear the fruit of such actions, good or bad. There is no other way of working out such karma but by the experience of suffering. But the present and future are in our hands to some extent. Through strong will, determination, honesty, sincerity and devotion through surrender to God, we can succeed to a large extent in molding our present as regards Brahmacharya. If our efforts are genuine and consistent, God eventually translates them into success. This is why it is very important for a Brahmachari to be very strict in not letting sexual thoughts blossom into lust. It is very necessary that all forms of sexual thoughts, words, deeds and activities which may fire up lust be desisted from and the mind kept busy with work, sports or exercise and God-meditation. The mind is the key to success and the key to failure. As long as it is kept occupied with the right kind of activity, the body follows suit. If the mind is let loose and free, it starts to wander back into its old haunts. So the Brahmachari who is serious about getting from from this vicious cycle where indulgence in sexual karma creates more new impressions in the mind and further breaks should keep his mind occupied with the right kind of activity and lifestyle.

The practice of Bandha, Pranayama and meditation early in the morning before 5.00 A.M and in the evening at Sunset is the best method to keep the mind on track. One should make it mandatory to wake up by 4.00 or 4.30 A.M and sit for Yogic practice at the earliest after having a bath. The practice of Thribandha and Pranayama is the only solution to burn away and reduce desires in the Karana sharira (causal body) and make it still. The same practice should be carried out at Sunset in the evening without fail. Those who practice Thribandha, Pranayama and meditation twice a day by waking up as described above will totally get free from the weakness to fall prey to masturbation or sexual intercourse in course of time. There will not be the least trace or tendency to masturbate. This is based on my personal experience.

This will lead to rock steady Brahmacharya and help one stay clear from letting sexual thoughts grow into lust. As long as one has not attained self-realization, past impressions stored within will occasionally surface. If the aspirant is alert and quick in negating such thoughts as soon as they arise without succumbing to them, then the problem is diluted and easier to handle. If there is the slightest encouragement or support to these thoughts from one's side, they snowball into larger proportions and become unmanageable to handle. So such thoughts when they arise should be displaced by whatever means the Brahmachari feels is effective at the very start itself. If let to grow, it becomes humanly impossible to curb them down.

An erection is the effect and not the cause. The cause is the tendencies stored in the mind sometimes fueled and encouraged by one's present lack of vigilance as regards lust. So the correct method is to go about erasing these past tendencies. That is the only method which works. Through Thribandha, Pranayama and meditation on God with devotion, through waking up early and retiring to bed early, through giving up meat, alcohol, tobacco, overly spiced or seasoned foods, through staying clear of erotically stimulating sounds, visuals and company, the act of gradual erasing of such tendencies is put into motion. If determined and sustained efforts are applied over a course of time, success will follow without doubt leading to establishment in Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
I want to be an inventor/scientist. Can 100% dedicated practice of Brahmacharya help me increase my mental power (ability to perform calculations fast, intuition etc..)???

Answer
The practice of Brahmacharya will undoubtedly contribute to the development of a superior brain and intellect in course of time. One should be patient and carry on the practice for long without any breaks, following which mental faculties get honed and rise to superior levels. This is a process that occurs over a span of years and not in days or months.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
How can celibacy increase physical strength, and to what extent?
After how many months can I see the results?

Answer
Semen further to transmutation undergoes resorption and enriches all the cells and living tissues within the human system with Prana (life energy). This leads to better health, vitality, vigor and well being. Based on the kind of exercise adopted to strengthen muscles, build stamina or develop endurance, that particular aspect starts to shine with vim and power.

The results as regards improvement at the physical level generally become noticeable after a few months of unbroken Brahmacharya. Depending on one's original physical constitution and state of health, these results vary from person to person. Overall, it can be safely assumed that Brahmacharya when carried out right with adequate physical activity, intellectual work and God-meditation results in improvement at all fronts.

Kindly go through all the past answers for more details regarding the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: As I progress through my practice of Brahmacharya, I've noticed that I am increasingly aware of my dreams whereas before I didn't remember them hardly at all. Also I am starting to feel like I have more conscious volition of action during dreams. Unfortunately I still haven't mastered the awareness that it is only a dream and continue to find myself in sexual situations. This has not caused a break yet, but I am concerned that it eventually will. I'm also concerned that the Varanas are deeply ingrained and I want to remove them. My question is whether I will eventually be able to eradicate these thoughts and take control through conscious dream realization, or will the vasanas continue until my subconscious is completely clear of them. It seems that I am being tested in waking state also, as very attractive women have crossed my path more often, even though I'm not looking for them. Maya is ratcheting up the intensity. My only goal is liberation though.

On a side note, I would also like to share that my previous acne skin conditions have improved dramatically since my brahmacharya practice.

ANSWER: 1. A dream is the manifestation of Samskaras (impressions), Vasanas (tendencies) or thoughts that might have been indulged in while awake or the recollection of past experiences/deeds that have ingrained themselves into the sub-conscious mind. True progress in Brahmacharya will gradually lead to the state where one develops an increasing ability to break free of sexually oriented dreams and prevent such a dream from reaching the state of culmination through ejaculation. The attainment of this state takes time to attain and is dependent on factors such as the magnitude of past impressions, present efforts and the longing one has within to never, ever loose semen. On occasions where one finds himself at the point where one is about to ejaculate, say in a sexually oriented dream, one can develop the ability to perform 'Moola Bandha' even in sleep just at the point before ejaculation. This will cut the chances of nightfall and help one develop better maneuverability in steering the stream to negation.

2. Sometimes, recurring sexually oriented dreams that threaten to become wet dreams are an indication that the Brahmachari has committed some action which he shouldn't have. An example would be a Brahmachari who has given up eating meat for more than a year since he started Brahmacharya and who has not encountered frequent erotic dreams further to honest practice. For some reason or out of temptation, he breaks the rule and goes back to eating meat. In such a case he may encounter sexually oriented dreams day after day that threaten to break his practice. The Brahmachari now takes a cue, and on self-introspection intuitively realizes that his breaking the food habit could be the reason. He prays and apologizes to God for the mistake and resolves never to eat meat and stops meat eating with immediate effect. The dreams also stop immediately! In this way does the Lord correct and push back the erring Brahmachari onto the right track. With increasing progress in Brahmacharya, the ability to read and fathom dreams also increases.

3. Eradication of thoughts that manifest in one's dreams can be accomplished to a large extent by regulating our activities while being awake. While complete eradication is not possible at the early stages of Brahmacharya further to the presence of strong impressions from the past, progress in this direction is very possible if a sense of conscious effort is

ingrained into the sub-conscious while awake. The tendency for sexual situations to crop up can be reduced to a very large extent by not fantasizing or imagining related thought whilst being awake. Some thoughts in the sub-conscious could however be so strong that there is no other way but to expend them through a dream. In any case, constant God-thought, God-devotion and meditation just before retiring to bed goes a long way in producing deep, dreamless sleep (Nidra) which is relaxing and rejuvenating.

4. The deeper and stronger the progress in Brahmacharya, the more testing are the times. But for the one who has absolute devotion to God, who is constantly striving to negate his ego by reminding himself that this entity called 'I' in terms of the ego does not exist but is only an illusion and who constantly tells himself of the unreal and false nature of this phenomenal world, all testing times pass and the boat of Brahmacharya sails on.

The Upanishads declare "Sarvam Khalvidam Brahman" - "Everything is verily the Brahman". There is no you, no I and no world. All these are illusory. The Almighty alone is real and occupies all space and time to an extent of infinity. We are really an integral part of the infinity called the Almighty and nothing else. This body, mind, emotions and desires are all false and an illusion. One's true self and nature are that of the Almighty himself, full of bliss, knowledge and supreme consciousness. Reminding oneself of this truth and meditating on it, the Brahmachari should stay riveted to the great and noble path of Brahmacharya which only the fortunate are allowed to succeed in.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you very much for this thoughtful well written answer to my questions. I am traversing a very dark time in my life and it is helpful to know that with sincere dedication in Brahmacharya I will overcome these obstacles with the help of God and well meaning aspirants like you who have selflessly given so much direction and advice.

I hope check this site often and hope that you continue to share your insight.

शुक्रीया (बहुत धन्यवाद)

Answer
The initial few years of honest and true Brahmacharya in the case of those souls who have reached their last birth on the earthly plane or who have only a few births left will generally involve surfacing and working out of very strong karma that has been carried over from previous existences. The point to be noted here is that this earthly existence being the last or one of the last few remaining for such Jivatmas (embodied souls), there is a kind of an urgency or a stage of ultimatum in an informal manner as regards expulsion and working out of the last chunk of remnant karma which is blocking flight into the state of enlightenment. In such cases, a multitude of problems and unfavorable situations which manifest in the form of illness, disease, bad luck, disappointments and pain in general occur in the destiny of the Brahmachari.

The principle behind this phenomenon is that the particular Jivatma (embodied soul) has reached the stage in evolution where these karmas are ripe for fruition and lesson teaching. Some very valuable lessons of truth and knowledge will be learnt by the Jiva through these experiences resulting in the attainment of a state which becomes very conducive for liberation. It must be remembered that the state of enlightenment or self-realization is possible only when there does not exist even the least tendency towards lower emotions and one has reached the extremely pure and crystal clear state of Godliness or saintly disposition. What is it which is preventing us from reaching such a state when the true 'us' or the soul is itself God? It is the ignorance wound around the soul that is preventing the saintly state. How has this ignorance come in the first place? It has come further to negative karma generated from negative tendencies within us that made us indulge in wrong actions in the past.

How does one unwind this ignorance and burn it out? It is unwound through a life involving thorough conservation and transmutation of the vital energy, God-devotion, austerity and meditation which then displaces these layers of ignorance and the associated karmas in a gradual manner. Every time a layer of karma surfaces, it manifests in the form of some undesirable state of mind, body, psyche or destiny which causes pain and suffering to the aspirant. One should welcome such occurance knowing well that there is no other way out but to get done with the suffering once and for all, for it is a result of our own misdeeds in the past. These are really lessons for the Jiva, engineered with the intention of ingraining in it a sense of righteousness.

One can be very sure that all those who get prodded by destiny towards a life of Brahmacharya and Yoga fall under this bracket to a certain degree. This especially applies to those who find in their lives that their efforts not withstanding, they are gradually nudged by destiny into a life of Brahmacharya and God-thought in spite of themselves. They realize that they have no option but to carry on with this mode of life. How much ever they try to revert to their earlier mode of life or wish to be like 'others', God seems to have a different plan for them. In reality, one should be grateful and consider oneself fortunate that one has been chosen by God for liberation and release when millions of unfortunate souls are floating in this ocean of Samsâra (finite, dualistic world), totally oblivious to their true identity and in the grip of sin and ignorance.

A man who suffers along this course emerges virtuous, pure and Godly eventually, never ever to display traits of evil or sin. Such is the power and strength with which the Lord works. Negative traits and tendencies are burnt in the fire of punishment with matchless precision and thoroughness. He eventually reaches a state where not even in his dreams will the man wish bad or evil for even his enemies. This is how saints and sages who reach to the highest are produced. It is a state that is reached after much toil, suffering and lesson learning. But it is a state well worth any amount of toil, for man reaches his default state of perfection and merges with the Almighty, to exist in eternity in an indescribable state of bliss, knowledge and existence. He becomes forever free from birth on the earthly plane (Samsara) which is an ocean of endless suffering.

The Almighty is the most just and impartial entity. Nothing ever happens by chance or accident. Each and every experience encountered by the Jiva is designed to uplift it a step higher and get it closer to its default state of Godliness. Knowing it to be such and reminding oneself that this world and its trappings are Mâya (illusion), one should stay firm in his vows of Brahmacharya and Godliness.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Dhananjay,
I have completed 1 year of unbroken celibacy.as log as brahmacharya concerns to avoiding lust in thought word & deed,I was successful but if we consider absolute brahmacharya that also consist of avoiding negative emotions I was not successful even for tow weeks.If I continue like this what can I get & can not get? I couldn't have performed your routine practices you recommended but I have exercised esp running & jugging, cold water bath,being in cold weather & also a few kind of pranayama & asana & trataka (gazing at a picture or flame of candle) but not regularly & in fixed time.the principal reason I couldn't perform a routine practice is the unstable emotional conditions I have.At the time of practice I have a hurried mode.in daily life I always blame myself for the least mistakes i committed & it grows easily in large extent.I have never succeeded overcoming this kind of attitude.I remind you I have obsession & dependence on Fluoxetine.Please give me your advise.
Ali

Answer

One should render one's heartfelt thanks and gratitude to the Almighty for having given success in Brahmacharya. His grace and will alone are responsible for success. We may strive and put in our efforts, but success is finally awarded by him alone.

Success in a year of unbroken Brahmacharya without willful indulgence in sexual thoughts, words and deeds and without the voluntary release of semen gives a certain amount of orientation and confidence to the practitioner as regards his strengths and weaknesses. One will be in a better position to analyze one's plus and minus points as regards domains where there is scope for further improvement. Making a thorough and logical analysis of the same, the Brahmachari should make a list of those negative emotions, words and deeds he finds himself coming back to and consciously start striving at negating such thought patterns which fire up these emotions. Efforts should be applied in curtailing and nullifying the action of the ego as and when it starts raising its head due to past habits. There is no ego in reality. It is the biggest Maya (illusion) and the chief cause for downfall in Brahmacharya. The birth of ego also robs one of clear thinking and positivism, immediately giving rise to faith in the negative. Negative emotions soon follow suit and inundate the mind and body. This is when we become prone to committing mistakes as regards ourselves and others. This is the first step towards formation of negative karma which will have to be worked out through suffering at a later stage. So both from the point of view of Brahmacharya and overall karmic cleanliness, one should seriously work towards negating unwanted emotions that threaten to rob one of innate Godliness.

Performing the physical exercises and activities that you have described are no doubt beneficial to Brahmacharya. But the aim of Brahmacharya is not merely physical but mental, psychic and finally spiritual. The final and most important aim of Brahmacharya is to lead one discover the truth about one's own self (Atman). All problems man faces are based on the ignorance of not knowing who he really is. It is this ignorance born out of desire and anger that lead man astray. This is why we practice Brahmacharya, so we can ultimately reach that Supreme state where we are free from all problems - physical, mental, psychic and karmic. So we can reclaim our lost state of infinite bliss and go beyond all forms of suffering.

To take it to the next level, gradually try to develop a sense of God devotion and admiration. Work seriously at slowly getting free from falling prey to negative emotions such as anger, attachment, greed, arrogance, jealousy etc.. by reminding oneself that all these emotions are totally uncalled for even in the most trying of situations and that they are the chief cause behind all forms of suffering. The man who has developed control and finally risen over negativity is the happiest and most fortunate man. No amount of money, luxuries or material objects can lead to the state of happiness which such a man possesses. Establishment of such positive traits will automatically lead to God devotion and God belief.

Give up on the negative mentality of blaming oneself or others. It is of no use if we become harsh or overly critical of our own selves or others. What is required further to a mistake is corrective action. To err is human and to forgive is divine. Direct energy at learning and correcting mistakes. Do not waste energy on blame games, pessimism, anger or mud slinging as regards oneself or others. Some people get caught with condemning and blaming their own selves with a pessimistic mentality. This is another form of Himsa (violence) as regards oneself. It drains energy, builds negativity and finally leads to mental, physical and emotional ill-health. Performs tasks without haste and without stress or anxiety. These are again of no use. They do not improve productivity by the least. All things happen when the time for fruition arrives on the boat of destiny. Till then, nothing happens. But this should not be our concern. As long as we are striving in the right direction with honest and sincere efforts, there is no need to worry and become irate. Our right is to the action alone and never to its fruits. Sometimes, the fruits of our actions evade us in spite of sincere efforts. Sometimes, the results are instant. Neither should bother us. All this is Maya (illusion). It is not our business to think of the results. Our business ends at sincere efforts. Then we should silently watch what happens without getting affected by whatever be the result. The highest productivity and efficiency is always attained by those who follow this approach. They work in a calm, logical, right thinking and efficient manner.

Continue with the practice of Brahmacharya by applying the above mentioned points in addition to present efforts. This will lead to a clear mind, calm disposition and a positive attitude in all fronts of life resulting in better well being at the physical, mental and karmic levels in course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir

I beleive in re- birth of mind with body after death. But now a days people do not believe in re-birth of Sushma Sharira and they think that the birth is only for enjoyment, and they are doing the karma which start with enjoyment and ends with sorrow, My doubt is that what we can show for an example of Re-birth, and what are its connection with brahmacharya?

Answer
It is not the mind which experiences rebirth but the Jivatma which takes a new physical body and a new mind body (Sukshma or Linga sharira) based on the past Samskaras (impressions) and Vasanas (tendencies) it carries in the 'Karana Sharira' (causal body). Upon physical death, the physical body perishes, followed by the astral or mind body (Sukshma sharira) which also perishes. The Karana Sharira (causal body) then takes flight along with

the Atman and descends back into earth at a suitable time with a new physical and astral body through rebirth.

The simplest proof for rebirth lies in the fact that each person is born in a different state and with a different destiny. One child is born on the streets, while another in a palace. One child is born blind, while the other is endowed with excellent health and well being. One child lives to be a hundred years while the other passes away a few years after birth. Why all this difference? What is the cause or the reason behind such disparity, variety and inconsistency between the destinies of different people?

We know that nothing happens without a reason. There must be some very strong reason which gave one person a birth of riches and another a birth of poverty. So while a new born child is absolutely innocent and incapable of shaping its destiny at that point of infancy, there must be something at a more subtler level that has caused it this particular kind of birth. Something it has brought along with itself while being born. Some set of karma, parameters and qualities that have accompanied it like how our baggage accompanies us when we travel. Where did this karma or qualities or impressions or whatever one wants to call it come from? There must have been a previous existence to the soul where it had picked up those impressions. There cannot be any other logical answer. There cannot be any other reason why some children exhibit qualities of kindness right from a very young age while some others exhibit cruelty. All these varied qualities very clearly depict the presence of a former existence in which the soul exhibited these qualities. Birth is only a new innings to the soul and not the start. Death is only a short break from this life on earth and not the end.

Lord Krishna explains this to Arjuna in Chapter II/22, of the Bhaghavad Gita:

"Vaasaamsi Jeernani Yatha Vihaaya, Navaani grunhaathi Naroparani..
.. Tathaa Shariraani Vihaaya Jeernani, Anyaani Sanyaathi Navaani Dehi".

"Just as a man casts away his old, worn out clothes and wears those that are new..
.. The Jivatman (embodied soul) casts away its worn out body and enters one that is new".

Brahmacharya is that mode of life by which one gets closer to the state of non-indulgence in any form of karma. Brahmacharya is essentially a lifestyle in which man raises above the performance or non-performance of action, through absolute devotion and surrender to the Almighty. The true Brahmachari carries out all actions as an offering to the Brahman (Almighty) without attachment for the fruits, thereby reaching the state of the Atman which is beyond action or inaction. The cause of birth is the presence of desires. A Jivatma which has realized itself as the Atman and has thus become desire-less as regards this unreal, external world has no rebirth. It merges into the Almighty, to be forever free from suffering. Brahmacharya helps man achieve this state and get free from the necessity for rebirth through the annihilation of all past karma, desires and related impressions. Hence for all those wishing to reach the shores of everlasting bliss and a one time, permanent release from this world of suffering without rebirth, Brahmacharya acts as the boat which safely ferries man across the dangerous and painful ocean of Samsâra.

The Blessed Lord tells Arjuna of the merit that the man who is absorbed in Brahman accrues in Chapter V/17 of the Bhagavad-Gita:

" Tad buddhaya, Tad atma, Tad nishta, Tat parayanaha..

.. Gachanta Punaraavruthim, Gnyana nirdhoota kalmashaha"

" With their intellect absorbed in THAT (Brahman), their self being THAT, established in THAT..
.. With THAT for their supreme goal, they go there from where there is no return,
their sins destroyed by true Gnyana (knowledge)".

Such effort and mode of thinking is what follows further to honest and true Brahmacharya carried out with God devotion, devoid of attachment for the objects of senses. Who can describe the glory and blessedness of this path that leads to the Supreme? Fortunate are the ones who lead this mode of life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay

I am 28 year old, worshiping god since the age i was 2 this was the blessing of my dad's brother who sowed the seed of bhakti in me.I am glad that u answer the questions in detail and politely, I have some questions:

how to attain unbreakable brahmacharya (if we marry and if we are single) and how to overcome the senses.

methods to transmuting of semen into ojas and what is the duration one should be in brahmacharya for the process to start and the strict guidelines.

what is the 2012 shift and the consiousness.

Thanks for your service and i started brahmacharya by reading your articles inspiration.
Thanks, Ganapathi.

Answer
1. So we don't repeat ourselves here and since these questions have been answered earlier, I will kindly request you to go through each and every answer in 'past answers' to get a clear picture of how to achieve your target as regards Brahmacharya.

2. Sorry, I do not have knowledge as regards prophecies/predictions from astrologers pertaining to future events or dates.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dhananjay, hi

Hope you are keeping well? Dhananjay, I wanted to ask if there is a monthly/fortnightly period [in men] during which the sexual urge is at its peak? Like women have the menstrual cycle, is there a similar period for men? If yes, what is it and what precautions can men take during that time to overcome the urge to ensure there is no downfall. I ask because I had read in one of your earlier posts a mention about a cycle for men too.
Also, I had read in one of your posts that completely giving up onions and garlic in the first

year of brahamacharya is useful and that relaxations can be made when there is good control over the vital energy i.e. semen. Can you please elaborate here as well.

Thanks and I look forward to hearing from you, Manish

ANSWER: Unlike women, there is no formal period as regards men when it comes to peaking of the sexual urge or occurance of a wet dream. Based on the purity one has achieved further to the extent of removal of past impressions and tendencies pertaining to sexuality in the Karana Sharira (causal body), the frequency of heightened sexual urge goes on gradually reducing and finally reaches the state of equilibrium bereft of urge in an Urdhvareta (one who has achieved the perpetual and automatic sublimation of semen into Ojas)

In the normal man who is new to Brahmacharya, the body, mind and psyche are inundated with dense layers of sexual impressions and resulting tendencies from past activity. When such a person tries Brahmacharya, wet dreams occur frequently. Formerly, the person was active in artificial forms of release through sexual fantasy, masturbation, imagination or even sexual intercourse. The body, mind and psyche had hence become conditioned to the need for constant production of large volumes of semen. There was a regular drain of vital fluid out of the body and the body found it necessary to replenish this lost fluid at the cost of other living tissues. This was leading to premature degeneration of the body. When such a person starts Brahmacharya, the body, mind and psyche which have been used to producing a high volume of semen are not yet conditioned or signaled towards the need for lesser volume of semen in the new lifestyle. They take some time to readjust towards the lesser need. Till then, semen production does not reduce all of a sudden. The time taken for this readjustment depends on two important factors:

1. The magnitude of the dense layers of sexual impressions stored within.
2. The efforts carried out towards honest and true Brahmacharya.

If these layers of past sexuality are very strong, the person will have a strong sexual urge and desire at the initial stages of Brahmacharya. This results in formation of much physical semen. Since he has stopped all forms of voluntary release, the semen produced as a result of these sexual urges escapes through wet dreams. The body, mind and psyche are yet to attain to the stage of sublimation. The body is still in its former mode. This regular occurance of wet dreams appears similar to the menstrual period of a woman. It might occur fortnightly, bi-monthly or once a month depending on the above factors. In reality, it is not a cycle.

When correct and efficient Brahmacharya is carried out with the right food, waking up early, physical/intellectual activity, the practice of Bandha, Pranayama and meditation with God-devotion, the dense layers of sexual impressions gradually start unwinding & dissolving. This can be seen through a corresponding reduction in the frequency of wet dreams. While there might have been a tendency for bi-monthly wet dreams, it now becomes monthly and so on. With more practice and honest efforts, wet dreams might further reduce to say once in two months. This frequency goes on reducing and one finally reaches a stage where they taper away into nothing. The time taken to reach such a stage depends on the two factors mentioned above and most importantly on the grace of God. So there is no cycle or regular period in man as in the case of women. This apparent male period reduces in frequency with increasing advancement.

If Brahmacharya is carried out correctly with great intensity, God-devotion and meditation, a good deal of control over the sublimation of semen into Ojas can be established within a year to a year and half of unbroken practice. The practice has to be unbroken for a year or more without a single voluntary break. Then, wet dreams become occasional and one reaches this stage of a basic degree of siddhi (control) over semen. There will then be no tendency for voluntary release while awake. But one will still be susceptible to occasional sexual impulses and ejaculation in a dream. Brahmacharya then becomes more effortless and natural. It becomes possible for the Yogi to achieve deeper states of meditation. A sense of Vairagya (dispassion) will gradually start to dawn as regards this illusory world of objects. One becomes more centered towards God and purity. While earlier, there was a strong undercurrent towards sexuality, there now arises a stronger undercurrent towards purity and virtue.

Till such a stage is reached, it is very useful to give up onion, garlic, chilly, strong spices etc..

When such a stage is reached, onion and garlic can be taken in small medicinal doses (one raw onion once a week while eating food and four to five pods of garlic once a week) for their blood purifying properties. Such a medicinal dosage does not affect the Brahmachari who has reached this stage. Spicy food is always best avoided. The barest minimum of salt and spices are conducive for the practice of Brahmacharya. Much spice and chilly agitate the mind and make deep meditation tougher to achieve. One who cannot meditate on the Supreme with intensity will find sexual thoughts reverting further to an irate and unstable mind. The chance for fall becomes more real. Unless deep states of meditation are regularly taken recourse to, attaining to initial stages of Samadhi (super-consciousness) becomes impossible. The dietary schedule one needs to follow becomes clear to oneself upon reaching this stage and a self-regulating tendency from within develops which does not allow eating those foods which are harmful for the spirituality of the aspirant.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dhananjay, hi

Thanks very much for the answer, it greatly helps and I really appreciate your help on this matter as does God I am sure. God Bless.

I remember in one of your earlier posts you had said that the practice of bandh, pranjayam, and meditation needs to be performed twice daily, once in the morning and once in the evening [4 times in the morning and 4 in the evening]. For one who has little time in the evening because of work commitments etc what do you suggest, is there an alternative whereby it can be done in the morning etc.

Thanks once again Dhananjay, I greatly appreciate the clarity that you are bringing to so many people.

Regards, Manish

Answer
Yogic practices are to be performed at 'Sandhi Kala' (confluence of day and night and every 6 hours from there on). There are four Sandhi Kalas in a day -- when it is neither night nor day just before Sunrise, when it is neither morning nor afternoon at 12.00 P.M , when it is neither day nor night just before Sunset and when between today and tomorrow at 12.00 A.M. midnight. The reason is that during these times, the Ida and Pingala naadi's (represented by the left and right nostrils) harmonize and one can force Prana (vital energy) very easily into the central Sushumna naadi within the spine, thererby attaining to deep meditative states and finally Samadhi. Until and unless Prana (vital energy) enters the Sushumna naadi, true meditation is not achieved and one cannot attain to the breathless state required for Samadhi. One who practices in this manner, 4 times a day attains to super-human abilities and self-realization within a short span of time. Brahmacharya becomes very easy and natural. In the olden days, the Yogis and sages who had retired to the forests for the attainment of self-realization carried out such zealous practice. They subsisted on the crops they grew and devoted the rest of their time to attain to Yoga.

However, since such practice cannot be carried out by the common man who has time constraints further to working for a living, it has been suggested that man carry out the practice at least twice a day, once early in the morning and then either in the afternoon, evening or at mid-night. One can choose any of these remaining three based on one's convenience. But a minimum of two sessions of Yogic practice, twice a day are suggested for optimum growth.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dhananjay, Can you throw some light on overcoming the FEAR?

Answer

Fear or faith in negativity is a result of ignorance and another form of 'Maya' (illusion). In reality, there is absolutely no meaning behind succumbing to fear, for it is contrary to our original and default state. The Atman in effect is beyond all forms of fear or limitation. It is the ignorance surrounding the limitless Atman that makes it into the limited Jivatma which then succumbs to a host of unreal concepts such as fear, anger, lust, greed, jealousy, attachment etc.. Indulgence in all these lower traits further push the Jivatma into the realm of Maya, thereby increasing karma and negativity.

Conscious efforts to overcome these lower emotions in practical life will automatically help one achieve a calmer, serene and peaceful state which aids the displacement of fear. For a Brahmachari who is leading an absolute life of unbroken Brahmacharya with God-devotion and meditation, the seed of fear will eventually be weeded out of his psyche in course of time. It is a well known fact that those who are in the path of self-realization eventually overcome all fears and become brave and valorous to the finest degree. The very word used to denote semen in the Samskruth language - 'Veerya' has been derived from the word denoting bravery - 'Veera'. Thus, correct and absolute conservation and transmutation of semen into Ojas makes a person develop superior levels of bravery, valor, courage and confidence. The true Brahmachari becomes extremely capable and confident by default. These qualities ingrain into his nature further to the transmutation of 'veerya' or semen. The true and inner strength of the Atman surfaces into his being and becomes evident in his body language, attitude and speech.

The best way to overcome fear, anxiety and mental weakness is to remind ourselves that we are not the doers of any action but God is. This body, mind, its faculties and the world are only the instruments through which the Lord works out his Leela (divine play). In reality, none of these exist. Only the Parabrahman (Almighty) exists and we are an integral part of the same. That which has to be done by this particular body, mind and its faculties as regards this world will be carried out immaterial of whether we want it or don't. This thing called 'us' is itself an illusion based on the foundations of the false ego. In reality, this thing called 'us' in terms of the ego at the individual level does not exist. Only the Almighty exists, and man upon reaching self-realization comes out of this dream of life where he thought he was a separate individual and rests in the fact that he was, is and always will be a part of the Almighty itself and not a person.

This is our real state. We have forgotten this state and have forgotten who we really are. The state of limited existence denoted by this body, mind and the world full of suffering is not our real state. "Brahman Satyam Jagat Mithyam" - says the great self-realized Yogi Adi Shankaracharya. "The almighty alone is real, this world of objects is false". Next he says - "Jivo Brahmaiva naparah" - "The Jiva or the Jivatma represented by the individual is himself the Brahman (Almighty) in reality, nothing else is he". Isn't it very important that we set aside all other unreal occupations and concentrate on really finding out who we are and

establishing ourselves there? For upon reaching that state, we are awarded with knowledge, power and bliss of the highest order unto eternity. This is the only purpose of the human existence. Everything else is incidental and not worth being taken seriously.

Follow a life of Yoga and Brahmacharya with honesty and dedication and all fear will take to its heals in course of time. Fear is 'Asath' (that which is unreal). It is a result of Maya. Yoga is the best sword with which Maya is killed and nullified. "Tasmaath Sarveshu Kaaleshu, Yogayuktho Bhavarjuna" - says Lord Krishna in the Bhagavad Gita. " O Arjuna, at all times thou be established in this Yoga." What does he mean by this? It means one should always be established in those principles that make man overcome his ignorance. It means that one should never engage in acts that take one down the path of sin and delusion. It means that one should remember that one is only the medium and not the doer, that the Almighty alone is the doer at all times and thus abide in the path shown by the divine in day to day life. Freeing oneself from lower traits and emotions with conscious efforts through God-thought and devotion is the means by which this is achieved.

This is the best means of overcoming fear and all other negative emotions. Any other method to nullify these emotions merely by the use of the ego will fail and not succeed, for the ego itself is 'Asath' and how can that which is unreal vanquish anything? To destroy 'Asath' or that which is an effect of Maya, one needs to make use of 'Sath' or that which is real. And no other thing but thought and contemplation on the Almighty constitutes 'Sath'

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Thank You for your insightful answers in the past.

I have a question in terms of Karma Theory. And you mentioned that Brahmacharya with total devotion to god will burn away our past karmas. So can I assume that everytime something bad happens to me(of course when its not your fault or you have not initiated it, and wanted good of others) the past karma was taken off, and there could be lesser deviation from the path of Brahmacharya.

Please elaborate on that.

Thanks,
Shriharsha

Answer
The practice of honest and sincere Brahmacharya & yoga (all those activities carried out with the intention of self-realization) with absolute devotion and love towards the Brahman (Almighty) starts unwinding and burning past karma. How does this happen? The enormous amount of Prana (vital energy) that is being conserved within and being transmuted into Ojas produces a special kind of heat within the body whose nature is akin to a kind of electricity. It is called as 'Yogaagni' (the fire of Yoga). This Yogaagni is a very special kind of fire, but it cannot be termed fire, for that would amount to limiting its scope, power and immense potency. It is something much much more than mere fire. It is much more

immense and all encompassing because it works simultaneously at weeding out all kinds of impurities lodged with the Sthula sharira (physical body), Sukshma sharira (subtle body) and the Karana sharira (causal body).

All past karma is manifest within these three bodies. The actual seat of the seeds of past karma lie in the Karana sharira (causal body), these seeds then become decisive factors in determining what kind of a physical body, brain and intelligence the person will acquire. They also determine his fate or destiny which includes the complete set of life experiences he will undergo in this birth till death. They are the foundations which decide what a person is and what he is not.

The 'Yogaagni' which starts getting generated further to proper conservation and transmutation of the vital fluid works in all the three bodies, the physical, subtle and causal. Let us assume a person has indulged in cheating another of a certain sum of money at some point of time, either in the recent past or in a previous birth. The seed of karma corresponding to the act of cheating gets embedded in his Karana Sharira. It is akin to the seed of a plant which will sprout into a sapling when the conditions are right. There are thousands or more of such seeds in the causal body of every individual which contains seeds corresponding to various good and bad karmas committed by the Jivatma (individual soul) in this and past births. All these karmas have deposited themselves within, for working out at a later stage. In the common man not leading a life of spirituality, Yoga or Brahmacharya, these seeds work themselves out in their own pace, thereby ensuring that the Jiva has to be born many hundreds or thousands of times in this Samsara (finite, dualistic world of suffering). In all these hundreds or thousands of births, the Jiva indulges in more karma and deposits more seeds into itself. This extends future births by another hundred or thousand and so on. It becomes a vicious ocean of Samsara full of pain and suffering for the Jiva which has forgotten itself to be the Atman (pure soul) further to degenerating into the Jivatma with a heavy baggage of karma.

In the Vedas and Upanishads, it is said that after millions of such births in the grip of delusion and suffering, the Jivatma gets and urge from within to find a permanent solution to this never ending cycle of births and deaths in the turbulent ocean of Samsara filled from all sides by lower traits and emotions. It realizes the futility of running after the pleasures promised by the senses. It comes to the right conclusion that indulgence in this world and its temptations can never fill it with peace, happiness and well being eternally. It then starts a search for that mode of life and action by which it can win permanent and lasting freedom from this world of suffering. This is the crucial point where it gets an innate urge to tread on the path of spirituality. By the grace of the Almighty, the Jiva gets a strong tendency towards spirituality. It has now reached the stage internally, where it has had enough of the hide and seek game offered by the workings of Samsara. A strong urge to break free from this state of delusion has taken form.

A life of Yoga & Brahmacharya are the means used by the Jiva to ensure this freedom. Whether this mode of life transformation into one's default state of purity and divinity is called Yoga or something else, the principles and tenets which are required to win freedom from Samsara remain the same for the whole world. All these principles are hinged on the necessity of developing freedom from slavery to the senses, burning and working out past karma and thereby ascending the ladder of one's default state of Ananda (soul bliss). Only those who have reached this stage of flight towards self-realization or are close to it are allowed to succeed in Brahmacharya by the Almighty. Else, all would have become Brahmacharis. Others do not get the mind or the urge for such a mode of life. Of the many

people who try for Brahmacharya, a very small percentage succeed in persevering towards success amid recurring failures. Most who fail give up after deciding it is impossible and beyond human ability. But the one's who are chosen by the Almighty to become eligible for boarding the flight of self-realization find that they cannot do without reverting to this mode of life in spite of failures or breaks. In spite of breaks, they find themselves being drawn back into this mode of life. They find their inner voice and destiny itself goading them to persevere in Brahmacharya.

In such people, the practice eventually becomes a lifestyle and inseparable. Really very fortunate are the Jiva-s who carry out a life of Brahmacharya. Blessed is their lot. The fire of Yoga which has sprouted, now starts aiming itself at the various karmas which have been embedded. With only a handful of births or even one last birth remaining for release from this world, the rapid and speedy disposal of past karma sets in motion. All karma has to be experienced. It cannot be simply erased. Karma, either good or bad has to be worked out by the Jivatma through happiness or suffering, for it has ingrained itself with a purpose. The fire of Brahmacharya now works at weeding out and leveraging these past seeds one after the other.

Every time a particular seed surfaces, there is the manifestation of that effect which the seed represents. When the seed of cheating that we spoke about surfaces whilst being plucked out by the fire of Yoga, the person concerned might loose an equal sum of money which he cheated another of in the recent past or in some previous birth or may loose something else. The pain which he undergoes makes him realize that it is wrong to cheat. The Jivatma has now learnt one important lesson as regards being fair and honest. Similarly, when the seed of some past bodily harm to another surfaces, the person suffers a similar or related injury, illness or disease. The suffering he undergoes again makes him swear to himself that he should never harm anyone else in future. Another important lesson has been learnt. With every surfacing of past karma which burns itself through working out via life experiences, the man becomes more pure, more virtuous and more divine, eventually becoming saintly and Godly. He finally reaches a stage where the complete stock of his past karma has been burnt and extinguished. This generally coincides with the stage of self-realization. Till there exists karma, the physical body also exists. Upon self-realization and the disposal of all karma, the body having served its purpose drops away and the Jivatma which has now become the Shudhaatma (pure soul) takes flight into the Supreme.

In case of the honest Brahmachari, this working out of karma and its results are expended fast and frequently as the time for final release is getting near. There is not much time remaining for such a person unlike the common man who is not yet ready for spirituality further to the time for final release still being very far. In normal people who are still very far from the final release, karma works out very slowly and infrequently. It appears as though nothing much is happening. In the Brahmachari, things are quite the opposite. He might have to face quite a few incidences of bad luck, suffering or pain during the initial years of Brahmacharya or even later which others appear to be spared of. But there is not the least reason to worry. Each and every such experience makes one come closer to his Atman (true self) by a few degrees. It makes Brahmacharya that much stronger. "Sukha Dukhe Samey Krithva, Labha, alabhou, Jaya, Ajayou..." says Lord Krishna to Arjuna in the Bhagavad-Gita -- " O Arjuna, take pleasure and pain, gain and loss, success and failure with an equal perspective, do not let these affect you...". These are really medicines to cure the sickness of delusion within the Jivatman. We self-introspect and correct upon the mistakes we might have committed or are about to commit when faced with hardships. One should be glad that he has been chosen by the Almighty to prepare for the greatest accomplishment of the

human existence called self-realization by weeding out karma through Brahmacharya. That accomplishment, which will lead one to the real knowledge of himself. That knowledge, gaining which everything becomes known and nothing more needs to be known. Nothing more needs to be done. It is this accomplishment which is the true reason behind why we are born. Reaching it, one is freed forever from the fetters of birth and death, to occupy that lofty state of infinite knowledge, bliss and existence within the Almighty forever.

So the Brahmachari Yogi keeps his mental state unaffected by the workings of this world as regards himself or others, for he knows all this to be Maya (illusion) and not reality. Keeping his mind riveted to the supreme goal with devotion and surrender to the Almighty, he looks at the workings of destiny as though it were a dream. For the one who is devoted to reaching the highest through Brahmacharya and Yoga, who is honest in his Dharma (duty as shown by destiny or the Almighty), who is firm in the Yama-Niyama, all bad times pass, eventually delivering him into the reality of Brahman (Almighty).

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Namaskar Dhananjayaji

Hope you would be doing well.Sir my question is what is the procedure to practice kundalini yoga?How to sense it's initial effect of awakening.
Hope fully waiting for your reply
Thank you.

Answer
Kundalini is the symbolic representation of the awakening of the net sum of all Prana (vital energy) present within. In the normal man who is unawakened, this energy is mostly concentrated in the Muladhara Chakra or the region near the base of the spine. In one who has awakened this energy, it pierces through the higher Chakras giving rise to various improvements and development of abilities.

A life of Brahmacharya carried out with Yoga consisting of Asana, Bandha, Pranayama and God-meditation will automatically awaken Kundalini in the course of time. It need not be separately worked upon. Kundalini awakening is a by-product of Brahmacharya and God-meditation.

An understanding of this phenomenon and its effects can be viewed at: http://www.swamij.com/kundalini-awakening-4.htm

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(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

1. Can you explain how Mantras, Stotras, Upavasa (specially EKADASHI), other Vratas, Japa help in destroying the past sins? How this really happens? Also how all of them help to keep up Brahmacharya? Also please let us know if any particular Vratas, Upavasa, Japa you are

following? How & When?

2. I already know in your previous posts you have asked to go through HH Swami Sivanada's books. However if you wish to share some good knowledgeable books from which you have acquired this greatest of knowledge, then requesting you to please share the same.

Answer

1. All these hyms, mantras and slokas have spiritual vibrations inbuilt within them which then flood the individual and his surroundings while chanting. The 'Nada' (divine sound) gets activated. All mantras are the result of the Tapas (penance) of the great Rishis and Yogis who came across them during Samadhi Meditation on the Supreme. They contain meanings which are devised to ward away tamas (stupor) and establish sathwic tendencies. So chanting these with devotion and surrender to the Almighty cleanses negative tendencies within and makes the person eligible for pursuing spiritual sadhana more easliy.

The purpose behind fasting on 'Ekadasi' to ensure that the mind of the normal man which is mostly engrossed in enjoying the pleasures of the senses of sight, smell, taste, sound and touch gets a break from all this sense bombardment and is offered a chance to think and contemplate on the Lord. The stomach is one of the most important tools of turning the mind away from the senses. If put on fast on the day of Ekadasi and turned towards God, the mind automatically reduces its tendency for sense craving. This much is the purpose of Ekadasi and not more. It is an exercise to make the common man offer at least one day towards thinking on God.

However, much fasting or 'Upavasa' in not for Yogis. It leads to weakness and loss of vitality if carried out continuously. Fasting should be taken recourse to for a small duration when one is ill and sick and not otherwise. Yogis who are following the Brahmacharya vrata should not fast unless ill. "Verily, Yoga is not for him who eats too much or who does not eat at all (fasts); nor for him who sleeps too much, or does not sleep at all" -- says Lord Krishna in the Bhagavad-Gita. The correct method is to take recourse to limited and moderate, sathwic food and never over-eat.

Meditation on 'OM' while sitting in Padmasana after the practice of Asana, Bandha and Pranayama is a good technique to develop concentration on the Almighty and ward away fickleness. One can silently and mentally chant OM always. This makes it possible to then meditate on the 'Nirguna Brahman'(formless Almighty) easily which is the highest form of meditation on the formless, colorless, invisible, attribute-less Almighty. In this form of meditation, one ultimately thinks of he himself to be no different from the Almighty and merges with HIM.

Those who want to do Japa (repetition of God's name) can chose 'OM', 'Om namo Narayanaya', 'Om namah Sivaya' or Ram Naam. There is only one God and that which is offered with devotion and love reaches him alone, call him by what name you may.

Brahmacharya is the highest of all 'vratas'. One who follows this correctly in thought, word and deed need not follow any other 'vrata'. This is endorsed by Lord Shiva who says:

"Na tapo-tapaha ithyaarhu Brahmacharyam tapothamam..
..Urdhvaretha bhavedyasya, sa devo na tu maanushaha"

-"Brahmacharya alone is the supreme penance. Of course, other penances (such as prayer and silence etc ...) are good in their place, but they are all inferior to

Brahmacharya. That Urdhvareta saint who has done penance over the restraint of the mind as regards sexuality by diverting it to the Supreme is not a human-being but a living God."

2. Books are like maps. One cannot know a region by merely memorizing the map. To know the region, one has to personally visit and explore the place for real. Then, what is explained in the map becomes clear. One will no longer need the map after this stage. The same applies to progress in Brahmacharya. After reading spiritual literature, one should apply it in real life, meditate on it and make it a part of one's living. Then one comes to experience what has been described. Mere bookish knowledge is of no use. It is practice of the great truths by meditating on them and leading a life governed by the tenets of Yoga with Bhakthi (devotion) & surrender to God that leads to real progress.

Reading the lives, biographies and works of great saints such as Bhagavan Ramana Maharishi, Trailinga Swami of Varanasi, Shri. Ramakrishna Paramahansa, Yogi Milarepa of Tibet, Shri. Sadashiva Brahmendra of Nerur will prove very useful to those interested in observing absolute Brahmacharya. One can Google search for matter related to these saints on the internet. Guidance from all these great self-realized masters & saints is still available from the cosmos to those who are genuine and serious in their quest for Brahma-Gnyana (knowledge of the Supreme). They guide and lead honest aspirants in the right direction through intuitive suggestions during or sometimes after meditation. This is the truth which I state from my personal experience and with great reverence, respect, humility and love for these Mahatma-s. It is for us to lead a pure life and take the effort to meditate.

Some interesting links which are a must read for all Yogis and Brahmacharis:

http://www.cosmicharmony.com/Av/Milarepa/Milarepa.htm
http://www.krishnamurthys.com/profvk/gohitvip/sadasiva.html
http://www.spiritualbangalore.com/knowledge-center/articles/santa-shreshta-sadas
http://www.shreemaa.org/drupal/node/353
http://www.belurmath.org/gospel/

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,dhananjaybhai I follow bramcharya very perfectly with yoga,pranayama and meditation.But i face one problem at night, when i sleep something spark in my vagina[NO WITH BAD DREAMS] and it is only for 6 to 7 second and it occurs in once a month specially when my menstrual period is near. When i was not follow bramcharya it happened with dirty picture but now it is without any dream so i want to ask it is normal ?? or break my bramcharya???? thank u.....

Answer
As long as a man or woman are into the honest practice of Brahmacharya in thought, word and deed with adequate yogic practices including meditation, there is no cause for worry. Accumulated sexual energy which is not fully transmuted during the initial stages of Brahmacharya sometimes causes a sort of a physical pressure or a feeling of sexual force in

the reproductive area in both men and women. This is not of any concern as it will gradually go away with progress in the practice and can be ignored.

P.S: Both men and women are requested to mark very personal queries 'private' by checking the private box as that would be more appropriate, considering this is a public forum.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

All Gods are one and same Chaithanya,. But I saw the people blaming each other in the name of God. In Hindava Samskara there are many Gods like Shiva, Vishnu, Subrahmanya, Krishna, Ganapathi, Saraswathi etc....., I knew that only name is changing but chaithanya is one....., Sir what is pointing out for this matters? Which God posture is more suitable for brahmacharya life?

Answer
In reality, God is formless, invisible and occupies all space and time. The Upanishads rightly describe this with the analogy that there is not as much space as that occupied by the tip of a needle where God does not exist. The concept of God with form, name and attributes has been developed to help the common man come to terms with the concept of the Almighty.

For those who are interested in knowing that ultimate concept, that one Lord, that one Supreme force which is the cause of all creation and which dominates all other deities, deva-s, men and nature by being the source of their very cause, this ultimate Almighty is described by the term 'Parabrahman' (Supreme Almighty) - also called in short as 'Brahman' or 'Nirguna Brahman' (attribute-less Almighty). It has been rightly said in the Chaandogya Upanishad that the Yogi wishing self-realization should meditate on THIS formless Almighty by closing his eyes, focusing in the spot between his eyebrows (Bhrumadhya or Thrikuti) and thinking of the empty space that results (chidakasa) as representing the Almighty. He then considers himself as no different from this infinite sky (since the Atman is no different from the Brahman). Such practice of meditation on the formless Almighty who is in the nature of empty space leads to good progress in Brahmacharya and results in speedy acquirement of 'Gnyana' (knowledge of reality). Eventually, after passing the stage of Savikalpa Samadhi (limited super-consciousness), the advanced meditator will merge into this formless reality, losing awareness of his personal identity in Nirvikalpa or Nirbija Samadhi (super-consciousness) where the breath and all metabolic activities including working of the organs within stop and yet the Yogi remains alive in a state of decay-less suspension without ageing.

This state of Nirbija Samadhi or super-consciousness is attainable by all Brahmacharis who practice Yoga if the practice of unbroken Brahmacharya is carried out for many years and with Yogic practices such as Asana, Bandha, Pranayama and meditation. All the superhuman abilities which are attributed to Yogis and their ability to burn past karma is derived through the practice of Samadhi meditation. Padmasana is the recommended posture to sit in

meditation. The uniqueness and specialty of Nirvikalpa Samadhi is that even the hair/beard of the Yogi stops growing as long as he is in this state. Not a cell in the body undergoes ageing as all organs from the heart and the lungs to the kidneys stop functioning. It is a special state where the Yogi is alive, beyond ageing and in a state of suspension, enjoying 'Paramananda' (highest bliss) through communion with the Almighty. There are rumored to be many saints and sages in the Himalayan mountains who are in this state even today unaffected by the passage of time. Physically, their bodies have crossed many hundreds of years in terms of time. Yet they maintain excellent health and vitality in spite of being hundreds of years old. For these great Urdhvarethas who have accomplished the perpetual sublimation and transmutation of semen, who are constantly in communion with the Almighty, time becomes a constant in their state of indescribable bliss and existence. The secret behind this state is ultimately unbroken Brahmacharya through complete transmutation of the vital force followed by Samadhi meditation with destruction of the ego.

Prayer and meditation to this formless Almighty is hence the best and correct approach for speedy progress.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I have been trying to practise celibacy. But I only succeed for 2 weeks or at max a month. Also, when I break my celibacy, I feel a severe headache the next day. Is this normal in the course of practising celibacy?

Thank you,
Amit

Answer
Both the brain and the mind along with the entire system suffer utter exhaustion along with a nervous shattering further to an ejaculation, especially after a break in continence. The body and mind react to this change in different ways in different people. Headache is sometimes a part of the reaction.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
1. Need to know whether we should avoid attending get together functions / Ceremonies. During these ceremonies (don’t known whether sound) it makes my mind restless. I feel like my pranshakti is getting lost. This is happening before practicing brahmacharya also. Please note I am sure this is not happening because of taking food there. As this happens to me before taking the food also. I am single. What does this notify? How can I stop this?

2. Dhananjay, after practicing brahmacharya I feel very happy & strong from inside, the confidence shows on my face. But when I go in public, I can just feel people are jealous of me. They target me for nothing. Can you suggest how this can be avoided?

3. We have read many times in the books that Rishis were used get angry. There was no doubt that they have followed yama niyamas very very strictly. Inspite of following yama niyamas how could they get angry? Can you clear my doubt please. I just wanted to point this out because unknowingly we should not make a small mistake of getting angry.

Answer

1. During the initial years of Brahmacharya, it is advisable to avoid spending time at get-together/gatherings and congregation of people in general as the mind being vulnerable and susceptible to worldly, sensual vibrations easily gets affected, thereby losing its stability and poise. Such an affected mind then becomes prone to the attack of lust, anger and attachment very easily. This makes the practice of Brahmacharya very difficult and might even lead to a break. Hence those who are serious in the practice of Brahmacharya and intend to attain to a high state of 'Yoga siddhi' and self-realization always limit their interactions with people to the bare minimum. If avoiding the gathering altogether is not possible, one should make a brief visit and leave at the earliest. The vibrations and energy given out by worldly and sensual people do not sync with the Brahmachari and are dangerous to his practice.

Further to Brahmacharya, the level of Prana within the Brahmachari gradually increases day by day. Associating with the company of non-Brahmacharis results in loss of 'Pranashakthi' and Ojas as Prana has the tendency to flow from a region of higher concentration to lower concentration. It gets drawn and drained out of the Brahmachari further to contact with non-Brahmacharis who are low on Prana and high on sexuality.

2. Transmutation of semen into Ojas leads to Tejas (luster) in the face and body of the Brahmachari. It is Tejas which is responsible for the glow and radiance emanating from one who is transmuting his semen. Tejas makes the Brahmachari appear very attractive. Women respond with attraction and men with jealousy. Both these reactions are dangerous as they result in loss of Prana. For this reason, a Yogi during his initial years should limit his external contact to necessity and not more. Interaction with people should be restricted to the minimum.

Growing ones beard and mustache is another very effective way of preventing loss of Ojas occurring from the negative 'Drishti'(look) given by people. It is the natural mechanism provided by God to protect oneself from loss of Ojas. A man with a beard and mustache becomes very less prone and less susceptible to emotional instability, irritability and sexual stress. Hairs in the beard and mustache are designed by the Almighty to prevent Ojas from flowing out of the body. It becomes easier to break free of wet dreams and reach the status of an Urdhvarethas. Brahmacharya becomes easier as the tendency to lose semen vanishes very effectively further to the growth of a beard and mustache. For this reason, all ancient Rishis and Yogis never cut their hair, beard or mustaches. Hair which had grown long was tied in the form of a 'rishi knot' at the top of the head which corresponds to the region of the 'Brahmarandhra' (opening of the Brahman at the Sahasrara chakra).

One should develop indifference as regards what people think or don't think. Let people act as they want to, the Yogi should maintain his equipoise knowing fully well that the world is all 'Maya' (illusion) and not real. He should develop the ability of being unaffected by the opinions and behavior of people. The successful Brahmachari is quiet, calm, non-interfering, and non-reacting to his surroundings. His mind is riveted to the Brahman (Almighty) and is convinced that the world is 'Mithya' (false). With such an attitude of limited interaction

should the Brahmachari develop indifference to attacks from people who are under the grip of Maya. One should stay inwardly calm and serene and not wish bad even when people ridicule, mock and rebuke. That which one does to another is doing it to oneself. A man who rebukes or abuses another is abusing his very own self, for the Atman (self) is one and the same in all creatures. It is the Brahman (Almighty) himself. So let those who indulge in negative actions be ignored, for what they do always comes back to them in the form of karma which always teaches a lesson. We need not worry the least. The laws made by the Almighty always work with precision and accuracy. Our duty is to stay tranquil and unaffected by forgiving and wishing good to even those who abuse or hate us.

3. The Rishis who succumbed to anger or lust paid a heavy price for their emotion by losing the Prana and Ojas they had gained through many years and decades of Tapas. It resulted in 'Tapobhanga' (destruction of austerity). Their anger stemmed from the growth of Ahamkara (ego) ignited by residual Avidya (ignorance). They had not yet attained to the state of Kaivalya (self-realization) at that point of time. The story of Sage Durvasa is an example to show the fallacy of ego and anger
(see: http://childrensstoriesblog.blogspot.com/2011/02/king-ambarisha-and-sage-durvasa). Another example is that of Sage Vishwamitra who was know to be egoistic and of a very hot temperament. He lost the power of many thousands of years of Tapas and had to restart from the scratch further to the episode with the celestial damsel Menaka. This was due to the presence of a strong ego.

Anger is lust and lust is anger. Each is another form of the other. The presence of one always leads to growth of the other. It is God who is the doer and not us. We are his mediums alone. How can anger or jealousy grow when one reminds himself of this fact at the time of weakness? Humility, modesty, kindness, politeness and forgiveness are the marks of the Brahmachari which also act as his protective shields. Such a man is respected and well-attended wherever he goes. It is only the foolish and unwise who resort to the dictations of their Ahamkara (ego) without paying heed to Viveka (wisdom). Knowing this, the wise Brahmachari should stay focused on his Sadhana (practice), unaffected with what happens around him through reminding himself that it is all Maya and unreal

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

Iam 34 and practicing brahmacharya for the last 1 yr 8 mths. I was trying to understand the relationship between brahmacharya and weight loss that i observed in my body (some of it is muscle loss as well).

Iam wondering if LONG TERM brahmacharya (more than 1 year etc) could result in lower Testosterone hormone, and this in turn could result in weight/muscle loss, since Testosterone is an important hormone for muscle growth (anabolism).

My reasoning is that by long term brahmacharya, the body gets a signal that one is not going to be having much sexual activity, and hence by "use it or lose it" logic, the body naturally reduces the testosterone hormone. Perhaps by the same logic (and perhaps as a consequence of lower T ?), the semen production also starts decreasing due to long term

brahmacharya.

I've seen reports that say celibacy is useful to "conserve energy" and useful for bodybuilding / boxing etc, but could it be that this applies only on short term like a few weeks / months. In short term conservation, the body still is habituated to the drive, so it stores up the accumulated energy which may be useful for bodybuilding etc. But in long term conservation, if my above line of reasoning is right, the T hormone levels drop and hence one finds it more and more difficult to maintain muscle mass. Could this be the reason we find many yogis/monks thin ? Ofcourse they may not be lifting weights that much, so that could be another factor leading to muscle loss.

Overall, my point is that long term brahmacharya + Yoga sadhana MAY result in decreased T hormone levels (and also decreased appetite, decreased intake of food ?) resulting in loss of weight/muscle.

Please share your overall thoughts on this line of thinking.

Answer
Levels of the male sex hormone (testosterone) rise further to a week of abstinence and thereafter settle down into equilibrium further to continued Brahmacharya.

As per medical science, low testosterone becomes common in normal men leading a life of seminal wastage (a life of non-Brahmacharya) as they begin to age, especially after the age of 30 or so. It's symptoms are generally seen in the form of fatigue, decreased libido, difficulty with erections, weight gain in the form of fat and loss of muscle mass. On the other hand, high testosterone is known to lead to possible heart problems, skin acne, hair loss, irritability and aggression, liver damage and mood swings. Hence testosterone is a very important hormone on which the overall health, strength, vitality and well being of a man depend upon. An increase or decrease of this hormone beyond permissible limits has negative effects on physical and mental health. The regulation and production of exactly the right quantity of testosterone is required for optimum health, well being and vitality of the body.

The practice of long term, unbroken Brahmacharya with yogic practices of Bandha, Pranayama and long meditation results in producing exactly the right quantity of the hormone. This is a process which is unavailable to the common man wasting his seed. Such a perfect state of balance would have existed in the common man only in his early teens, just after the onset of puberty when the body was replete and complete with all hormones further to the 12-13 years of natural Brahmacharya from birth. This state of ideality lasts for a few years after the onset of puberty and gradually turns into imbalance as one nears one's 20's if the reproductive fluid is lost often in recreational sexual activity. In the normal man leading the life of a non-Brahmachari, the body has to constantly compensate the loss of sex hormones lost during ejaculation. It accomplishes this function at the cost of health and vitality of the other living tissues. Eventually, the ability of the body to re-compensate this loss diminishes (seen notably after the mid thirties) and this leads to low levels of testosterone and its after effects.

The apparent weight loss that you describe is perfectly normal for anyone practicing a life of Yoga and Brahmacharya and is the result of an altogether different reason. It is a sign of health and not the opposite. Further to the production of the correct and right levels of

testosterone (as was during early teenage) due to prolonged Brahmacharya, three important changes among many other minor changes take place in the body:

1. The tendency for accelerated cell multiplication within the system reduces.
2. The bio-magnetism within the living cells increases (as was in teenage).
3. Increased Ojas in the Linga sharira (astral body), prolongs the life of living cells in the Sthula sharira (physical body).

These three major changes are the foundations which act as a basis for slowing down the ageing process in the Brahmachari Yogi. How is this so? To understand this, we will first have to get clear with what actually constitutes ageing.

Ageing is the result of irreversible degeneration and decay within the living cells of an organism. The body is in perfect condition, full of health and vitality during the teens. As one progresses towards the twenties (with the loss of reproductive fluid) the perfect state of health very slightly starts to wane. After the mid twenties and near the late twenties, the body starts a more noticeable leaning towards degeneration in one wasting his reproductive fluid for recreation. To compensate for this degeneration, the body of a normal man produces more living cells. This is what leads to obesity and an increase in girth during the initial stages of ageing in the normal man or woman. It is generally seen in men and women starting from the ages of 20-25 and reaching a peak near the age of 50 or so. In the next stage of ageing (seen from 50 or so onward into late old age), the body even starts to lose the ability to produce as many cells as are being debilitated. In other words, its ability to add more cells (that lead to weight gain earlier) itself reduces. Then, there is irreversible loss of muscle mass, weakness, loss of vitality and severe probability of disease and decay. The person becomes unhealthy and thin due to rapid loss of muscle mass and vital mass. This is completely irreversible and permanent.

Coming back to the three points mentioned earlier, conservation and transmutation of the vital fluid through resorption in a man or woman enriches all the living cells within with much Prana (vital energy) and drastically reduces their decay and ageing. Since the cells continue to function normally, the body of such a Brahmachari does not send signals for rapid cell multiplication as in case of the normal man. This immediately stops an increase in the girth or size of the entire body. The body of the Brahmachari becomes lean, tight and taut as in case of a person in his or her teens. Ojas in the person which is nothing but a kind of electricity holds together the living cells with much grip and tenacity (just as an electromagnet holds metal objects when charged with electricity). This is a part of bio-magnetism. Bio-magnetism is naturally at its peak in a person during ones teens unto the early twenties. It is this energy which is responsible for the youthfulness of a young person. This is why obesity and slackness in flesh or accumulation of fat does not generally occur in one's teens. The same process re-activates in the Brahmachari who is into prolonged and unbroken Brahmacharya beyond a year or so. This leads to a tightening of skin and flesh and slows down ageing very significantly. The compacting nature of the process makes it appear as though the body is becoming thinner. In reality, excessive fat gets discarded and the required amount of muscle mass is compacted (excess is shed). This can be checked through a fat-percentage test. In other words, the body more or less reverts to the size it was in further to complete growth that it achieved in the late teens or early twenties which is its correct and healthy size.

This reversal into a hormonal mode similar to that during the teens is what is responsible for slowing of ageing in the Brahmachari. With proper Yogic practices in Brahmacharya, the

aspirant can reduce the ageing process to a very bare minimum. It is clearly mentioned in the Yoga-Tattva Upanishad that the body becomes 'krushaka' (taut and wiry) in case of those who practice Yoga & Brahmacharya and this acts as the foundation for health, longevity and youthful beauty. Wrinkles and sagging of skin reduces greatly. The earlier one starts the practice, the better are the results.

In the Yogi who is into continuous and unbroken Brahmacharya with long meditation, his vital life energy goes towards becoming Ojas and into the production of Soma (amrit or divine nectar in the Sahasrara chakra of the brain) which is then used for revitalization both normally and especially in the state of Samadhi. Here, the vital energy does not flow copiously into the muscles beyond required limits. As much as is required for good health and strength is inducted into the muscles and not more. It will flow copiously to the muscles in that man who is only into muscle building or exercise and NOT into spiritual Sadhana or meditation. In such a person, complete Brahmacharya cannot take place as the percentage of semen identified for conversion into spiritual energy gets lost through a wet dream. The nature of conserved semen is such that it has to be channelized into spiritual energy for complete sublimation. Else, a part of it flows out and gets lost. Hence in such people merely limiting themselves to physical exercise or sports without deep meditation, this part of semen flows out without doubt in the occasional wet dream even if Brahmacharya has been thorough. However, they do get full benefits of Brahmacharya as regards the body but little benefits in terms of spirituality.

This is the reason monks/yogis appear wiry and thin. But this tightness should not be mistaken for the loss of weight/thin body occurring due to disease or ill-health in non-Brahmacharis due to age etc.. The wiriness of the Brahmachari is a sign of lithe strength, health, vitality and bio-magnetism of the finest degree. If the Brahmachari was previously lifting weights (before Brahmacharya) and had much muscle weight, he will generally find that this excessive muscle mass (which is bad for the heart in the long run) will now reduce leading to a taut and slim body which is fresh and young. This happens further to Prana (vital energy) flowing into the brain in large amounts further to meditation and the conversion of vital energy into Ojas (which earlier became muscle girth).

On the whole, one can rest at ease when he finds the above changes occurring and know that the body is producing just the right amounts of testosterone (neither more nor less but lesser than that which was produced through muscle building). As long as proper food/sleep (at the right time) and spiritual activity is carried out, there is no cause for worry. Hence in the advanced stages of Brahmacharya, it makes sense to reduce on muscle building exercises and switch over to yogic asana-s (postures), for these complement Brahmacharya and do not contradict it. Muscle building in the gym produces much testosterone (leading to production of more sex hormones) and leads to sexual aggression and irritation. This is not the aim of the advanced Brahmachari, for meditation cannot be taken into Samadhi (super-consciousness) by such an irate mind. In fact, the true Brahmachari who is spending much time on advanced meditation will gradually develop less of an inclination for muscle building. It is a natural shift, for his vital energy is depositing in the brain (as Ojas/Tejas/Soma) and not in muscle girth beyond the required limits. However, weight lifting or muscle building can be carried out moderately by beginner Brahmacharis performing simple meditation (as they have not yet reached the stage to practice advanced meditation). Once the Yogi becomes a complete Urdhvareta, muscle building does not cause problems as Veerya is not formed physically.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
In one of the answers you said brahmacharya removes past sins and do not add new karma how can a person who is married also do the same for moksha how can a married person get liberation in the single life time?

Answer
A married person wishing Moksha (liberation) through self-realization steps into the practice of Brahmacharya by gradually reducing the frequency of sexual contact with his wife which then helps the couple to completely stop all sexual contact in course of time. The purpose of the sexual act is procreation and not recreation. If this act is limited to its correct purpose (of producing an offspring or two) and the married couple slowly work at giving up all forms of sexual contact with each other after the birth of a child, they will very soon reach a state where it becomes possible to get established in a marriage based on Brahmacharya.

For such a pure relationship to develop between man and wife, one needs to develop a strong urge for self-realization with Bhakthi (devotion) and love for the Almighty. One should feel much longing and craving for realizing God. One should pray with tears of love to God, requesting him to show the path that helps one liberate oneself from this Samsara (trans-migratory existence). Then, if one's efforts, commitment and sincerity to achieve Brahmacharya are strong and genuine, the Great Lord extends his helping hand to make Brahmacharya get established, for Brahmacharya is impossible with human efforts alone.

If there is a strong inclination and effort from the side of the man to lead a pure and virtuous life that leads to self-realization through Brahmacharya and devotion to God, all things fall into place in course of time. There may be obstacles and impediments initially, but all these disappear when there is devotion and love for the Supreme. One's efforts should be consistent and unfailing. Then, the wife of such a man falls in line and will not be an impediment to his practice. She will co-operate and support him in his quest for God-realization.

Such a man and wife who limit sexual contact for progeny only and then resort to a divine and virtuous life of unbroken Brahmacharya in thought, word and deed with each other and with all other people derive as much benefit as would a Sannyasi (renunciate monk) in the path of spirituality and Godliness. They become very deserving and eligible for the state of Kaivalya (self-realization) and accrue much merit. Being married as householders does not in any way reduce their deservability. This has been very clearly mentioned in the Upanishads and scriptures without exception. It is the complete truth.

Lead a life of Yoga with the practice of Asana, Bandha, Pranayama and meditation. Strive to gradually reduce the frequency of sexual contact, then turn it into a non-ejaculatory relationship (refer past posts on what this is) and finally taper it away into nothing. Pray with devotion and sincerity to God requesting him to grant the strength to control the mind and the Indriya-s (senses). Within 6 months to a year of such honest efforts, it becomes very possible for both man and wife to get established in Brahmacharya completely.

Kindly go through each and every past answer and especially those where Brahmacharya in marriage has been detailed to get a better idea on how to proceed.

ॐ तत् सत्
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Question
QUESTION: Dhananjay, hi

On one one hand there is Dharma [one's duty to take responsibility for parents/wife/child etc] and on the other there is this strong urge to find God.
How does one balance the two. The urge to find God in Mahatma Budh was so high that he left all to find God and he did. I believe, based on past births etc, his final time had come, he had reached a state where he knew that all of this did not matter when compared to realising god. How does one reconcile the above? i.e. Dharma & Longing to realise god?
Can one who is honestly involved in following his dharma and is doing sadhna too, realise god?
And does it really help to renounce all to find god, after all there are different ways to find god and renouncing is not the only way.
Also, I wanted to ask, you keep mentioning that the world is illusory [maya] and asath [unreal]. Even if one keeps this in mind I always wonder, why? why did god create this unreality? what was the purpose of god creating the world and then letting humans suffer due to ignorance etc, with the ultimate human objective being self realisation.
Apologies if I am sounding vague.
Thanks for your help, Manish

ANSWER: 1. One should follow one's Dharma (duty) by honestly striving to complete one's duties in the path shown by destiny which is nothing but the will of God and set aside the rest of one's time for God-thought and activities required for self-realization. One's destiny is governed by God's will and ones 'Prarabdha' (past karma which will be worked out in this life). As these karma-s slowly work out and more positive or negative karma is not accrued by avoiding wrong actions and surrendering good actions as a service to God with the practice of Yoga and Brahmacharya; one's worldly duties, responsibilities and commitments slowly start reducing in volume. With sustained efforts in this direction, the honest and sincere Yogi will gradually & eventually reach a stage where God reduces his worldly commitments to a bare minimum and pave way for the Yogi to concentrate more time and energy in those activities required for self-realization. This then becomes the new Dharma of the Yogi to which he has to give his heart and soul. In such a man, there will be a strong longing from within to find God through self-realization. His mind and activities come back towards those required for God-realization in spite of engaging in worldly activities done out of necessity.

One wishing self-realization should initially strive in this direction sparing what little time and energy one can towards the practice of Yoga & Brahmacharya with devotion to God. With sustained efforts spanning many years or even lives depending on past karma and the will of God, he reaches a stage where his mind is constantly filled in God thought most of the time. Correspondingly, God arranges for lessening of his worldly duties and increases his spiritual practice. This is the case with all people who have persevered in this direction. The more advanced the person becomes, the lesser become his worldly responsibilities through the

grace of the Lord. In cases of saints and sages, the advancement has reached such a stage that there is no further world experience or world duty remaining for them except possibly guide others in a similar path. The Jivatma (embodied soul) is nearing its time for release. A mammoth force of great intensity then takes hold of them to concentrate on spiritual practice and attain to Yoga (final union) which they comply with, for what greater happiness and joy than to tread the path chosen and offered by God himself to reach God himself?

The wise man does not plan, hope or desire for anything except realizing God, for he has realized the world and its offerings to be harbingers of pain, being Asath (unreal). The undependable senses promised him much pleasure but cheated him with pain. He has had enough of being fooled. He now wants to break free of their grip and attain to his real state of eternal bliss which comes only on attaining to self-realization (the knowledge that He, the Atman (soul) is no different than the Paramatman (the Almighty)). He forsakes doership and performs the part of an instrument or medium, all the time associating himself with the fact that God is the doer and he is only the medium. His mind is ever fixed on God and God-realization. To him, the world and the worldly activities he has to perform due to his 'Prarabdha' (past karma) are akin to the role played by an actor in a drama. He is involved, yet not involved. This world is his stage, life is the drama and its experiences and his work there are a part of his acting. Just as a drama actor does not let his role affect his real life when he gets home and just as the drama actor does not really die because he died in the drama, the wise do not let the happenings or non-happenings of this life drama to affect their real purpose of existence. They carry out the job of acting as per the wishes of the master director (God) and again keep the mind still, focused on God and God alone.

Each and every creature has been given a particular Dharma that it has to perform. That which man proposes is fueled by his personal desire stemming from the individual ego. That which ultimately happens or what is called as fate or destiny is willed by God taking into consideration one's past karma. Only that which God wills happens, try how hard one may to do the opposite. When one's desire coincides with that of God's, it appears as though one is the doer. At other times one cannot understand why something does not happen in spite of one's efforts. The reality is that God alone is the decider and not we. This is because God is the master of this creation, this body, mind, its faculties and the world. All these are God's divine dream. He alone is the architect of everything that one can see and not see. Hence what he decides alone transpires.

Knowing it to be such, the wise yogi does not hope or not hope, desire or not desire and plan for any endeavor except attaining to his true state of self-realization. Those activities concerning the world, he carries out based on that forwarded by his destiny. If he is a doctor, he treats his patients with honesty and sincerity, for this is what destiny (God) wills and then reverts his mind to God-thought/activities. If he is a fisherman, he goes about his daily routine of catching and selling fishes and again reverts his mind back to God at the earliest. With such practice, one reaches a stage where worldly work is carried out correctly and efficiently without ever releasing one's grip on God-thought. Even whilst working in the world, the mind of such a man thinks of it as a service to God and not separate from his Dharma (for it is God, the master of destiny who has decided that the man should perform that particular occupation or job)

This world is like a movie that is displayed on the cinema screen. Do the characters in the movie, the happenings or the locations in the movie exist in terms of reality? No. They are only moving forms of light thrown on the white screen from the projector. As soon as the person manning the projector switches it off, all forms of moving images which were thrown

on the screen are sucked back into the device and all the people, locations and happenings in the movie disappear. Then, the person manning the projector alone remains. This universe with innumerable stars, planets, mountains, rivers, people (in terms of dualistic individuals) etc.. are all a part of the movie called 'Samsara' (dualistic world) projected from God's mind (projector) and fully controlled by him alone. So one only has to attend to the path shown by God as a service to HIM and revert one's mind back into Adhyatma (spirituality) the rest of one's time. Then, a very fine balance occurs between the world and one's spiritual state and they eventually merge into the one and only reality.

2. The Buddha didn't decide to desert his kingdom and family as a person in his individual capacity. What he did was to follow the will of God. He only acted as per the dictations of his inner voice (that of the Atman). In cases of some souls such as the Buddha, the Jivatma needs abrupt withdrawal from Samsara (dualistic world) by breaking and abandoning all ties, all of a sudden. The will of God deems it necessary for such an action in some cases. It might be that the wife and parents of the Buddha had such a Prarabdha (past karma) that required suffering arising from separation of a loved one. It might have been that the Buddha himself had to overcome such an attachment in order to proceed to higher spiritual domains. Then, such souls harden themselves to the possible repercussions of such a move and carry on their way out of Samsara. The necessity of such a move gets revealed to them from their very inner voice which is the voice of God. Variety and array is the nature of God's Leela (divine play). In the state of human perception limited by the intellect, we cannot understand HIS ways and means and why he makes some behave in one manner and others in another. We will know it when we reach that state of oneness with HIM through self-realization.

This is clear from the fact that all those in the path of self-realization did not abandon their family or needed to do so. They only did what God proposed. There are many instances of realized souls who attained to liberation whilst being in the midst of family. Merely deserting one's family physically serves no purpose. The mind of such a man who has merely separated physically from the objects or people to whom he is attached to will crave and long for them even if he were to dwell in a cave deep in the forest. What is required is renunciation of attachment and desire. What is required is mental distance, detachment and Vairagya (dispassion) from attachment to anything except God. When this is achieved, the city itself becomes a forest and one's residence itself becomes a cave. It does not matter to the person whether he lives in the forest or the city, for his mind is on God and not on the senses. So the wise Yogi does not become attached to the city or to the forest. He is not attached to any happening or non-happening. He does not hope, aim or desire for anything except the knowledge of God. He leaves to God what should happen or not happen in his life with a neutral mind and perspective, for he is convinced that everything God does is for his Good and not for the bad. If God wills him to move into a forest, then so be it. If no, then so be it. With such an attitude of neutrality, he accepts destiny with an ever smiling demeanor as the will of God. Bound by his personal desires he is not.

3. Only the one who follows his Dharma and his Sadhana realizes God, not one who runs away in a cowardly manner from the responsibility thrust by God himself. If one's efforts at Sadhana (spiritual practice) are genuine, God himself will reduce worldly responsibility. The wise Yogi does not increase or decrease his responsibility. These, he leaves to God.

4. In case of such a Yogi, the objects renounce him. He need not take the effort to renounce them!

-- The possibility of renunciation exists as long as there is an internal craving for some object

which the person then tries to get over through efforts at control or surrender. Where is the question of giving up something which one does not have? One can renounce the desire for money when he has the desire for money. How can one renounce the desire for money if he has no desire for money? Similarly the question of renouncing the world exists as long as one is attached to it. How can one renounce the world if it is no longer an innate mental part of the person? If it does not form a part of his thinking or contemplation? This is true renunciation. The real Yogi is like this, for his contemplation is on the Supreme and not on his surroundings consisting of worldly happenings. All advice for the beginner in scriptures regarding renunciation is devised to help him reach this stage. **What is important is to slowly renounce attachment to anything other than God.<b>**

5. We the Atman (pure soul) are actually a part of the Almighty, as a drop of sea water is a part of the ocean. But we have forgotten out true nature and consider ourselves as individuals. We can neither manifest the powers and abilities of the Almighty nor accept ourselves as being God himself. To remove this wrong conception and establish us back into our true state has the great Lord devised this life drama of Samsara (finite world) which is like the image emanating from a projector. It is Asath (unreal), for it is only the means used by the Lord to make the Jiva (individual) finally become aware of its oneness with HIM. The self-realized man realizes himself to be the Almighty itself and no different from it. This is how he becomes able to manifest many of the powers of God.

Someone I met the other day asked me with sarcasm and mockery -"If upon self-realization we become God himself and can do all the things which God does, can we then create immense riches, luxury, wealth and pleasure for ourselves? Can we create planets, stars and galaxies?" -- This person has obviously not understood what it means, even in the theoretical sense when the self-realized sages said "Aham Brahmasmi" - "I myself am the Almighty". When you have merged into God and have become God himself through self-realization, where is the question of 'YOU' thinking of creating stars or planets?? That which 'GOD' thinks happens even then as it is happening even now, for then there is no 'YOU'. There is only 'GOD'. This 'YOU' has disappeared. This 'YOU' has become 'GOD' further to removal of ignorance around the Atman (soul). There is nothing separate, no duality. The two concepts that earlier existed namely 'YOU' & 'GOD' have now become one concept 'GOD'. So if at that point of time 'GOD' wills to create a star or a planet, then it happens. Else it doesn't. How can 'YOU' think of creating a star or planet when 'YOU' no longer exist??... But have merged into the ocean of existence called 'GOD'?

<b>ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dhananjay, hi

Thanks very much for the elaborate answer, I really appreciate it.
Is the real battle then to eliminate YOU and merge with GOD?

Regards, Manish

Answer
Yes, one attains to Yoga (eternal union with HIM) when this sense of individual identity (fueled by the false ego born out of past actions) collapses and one feels himself in all beings and all beings within himself. The whole aim of Yoga with Brahmacharya is to accomplish this much and not more.

The sense of separate individual identity that I'm A, you are B and he is C does not exist in the Gnyani (realized one). He sees only the essence of everything and everyone as Brahman (Almighty) itself and nothing less. He feels his presence in all beings and feels all beings present within himself as God does. Lord Krishna explains this beautifully in the Bhagavad-Gita:

"Sarvabhutastha Aatmaanam, Sarvabhuthani cha Aatmani..
..Ikshathey Yoga Yukthaatma, Sarvathra Samadarshanaha"

" Seeing himself in all beings and seeing all beings within himself..
.. He who has attained to Yoga (final union) sees the same everywhere".
-- *Chapter 6/ verse 29 - The Bhagavad-Gita*

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
my question is like after observing celibacy for few months i feel great power inside me and i start loosing my concentration. even the spiritual readings and pranayamas start to loose their effect on me. i forget everything regarding my efforts which i make to keep my brahmacharya intact. i feel like there is fire in my veins and can do anything. in this state it becomes quite difficult for me to remain celibate. plz help me out. everytime i make efforts and maintain celibacy like 4-5 months and end up with the break. is excess of energy main reason behind my failure? i have made all kind of efforts like hard physical exercises, yoga, pranayamas,fast, satvic diet, even a low protein diet but all in vain.

Answer
Certain past Samskaras (impressions) and Vasanas (tendencies) that have not yet been weeded out of the Karana Sharira (causal body) are the reasons behind the break. Keep up the efforts unfailingly with the practices you have mentioned in a sustained manner. Do not give up. The only way to weed out these past impressions is through sustained efforts till Brahmacharya becomes natural and unbroken. Time and commitment are the swords with which you will eventually win the battle. Until HE decides that the time for success has come, success eludes. Till then, it is for us to prove our worth by never giving in and never giving up in spite of breaks.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello sir,
I have been initiated in kundalini yoga i chant a mantra with guru image.I want to ask after that I want to meditate on shri krishna image should i do one thing or both what is the difference between the two.

ANSWER: Prayer to the Guru with respect, love and devotion seeking his blessings are to be sought before the start of Yogic practice. Meditation is to be carried out only on the Supreme (Almighty). The Guru is the medium through whom God guides. He is like a bridge who connects the aspirant to God. After getting done with the Kundalini Kriya-s, you should meditate on the Almighty which can be with form (Saguna Brahman - Lord Krishna in your case) or the formless Almighty (Nirguna Brahman or Parabrahman - The Lord without form, without name or attributes in the nature of empty space stretching to infinity)

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks a lot for answer.What should be the correct time we must devote for both as per you.What type of krishna image(I mean bal krisha yogeshwer four armed form or varat rup) should one medidate for liberation and for formless what image should we percieve.

Answer
1. A minute or two is to be spent taking the Guru's blessings.

2. As much time as one can is to be spent on God-meditation.

3. The form of God most appealing is to be chosen.

4. For liberation, one should meditate on the Nirguna Brahman (formless God in the nature of empty space). This is the real form of God -- without name, without image and without any shape, occupying all space and time and invisible to the naked eye. One should sit straight in Padmasana, close the eyes, concentrate on the Thrikuti (place between the eyebrows) and think of the empty space that results, extending to infinity as his representation. Then one should think that this space is filled completely by HIM who is without form, shape, color and is invisible. Finally, one should think oneself as no different from this infinity (Brahman) and merge into it. During the initial stages of meditation, the aspirant will not be able to maintain concentration as various worldly thoughts distract him. Every time this happens, he should revert the mind back to God without fail and persevere. With honest efforts, meditation becomes deep in course of time and leads to Samadhi after many years of practice backed by unbroken and true Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dhananjay, hi

Thanks very much for your detailed answers.

Dhananjay, what are you thoughts on travelling, some people like to travel, some people have to travel with work. How does travelling affect the brahamacharya yogi? Since the yogi is used to a daily yoga routine, does travelling have any affect on his/her energy levels, what i mean is that the person is used to a place of comfort in terms of doing his/her daily routine [bandh, pranayam and meditation], does travelling spoil that peace etc etc. Is there a fear of loss of vital energy because of travelling, change of place, change of energy field etc etc?

Also, in one of your earlier posts i read about moustache and beard helping in warding off negative energy, can you please elaborate on that?

Thanks very much, you dont know how much I appreciate it, Manish

ANSWER: 1. A Yogi wishing true spiritual progress leading to the state of an Urdhvaretha and finally liberation should to the best extent possible avoid travelling, meeting people, spending time with groups of people and indulging in other external contact. All these should be limited to necessity arising out of work/occupation and never more. Much of his Prana and Ojas get lost through useless talk and useless thoughts sprouting from worldly contact. Contact with people results in draining of transmuted energy without doubt. Travelling unless necessary results in an abrupt change in mental temperament, environment, food, lifestyle and daily schedule. Much fatigue results from continuous travel. There will be very little or no energy left to focus the mind on Yogic practice. This is the lifestyle of a Bhogi (worldly man) and not that of a Yogi (one who is striving for liberation).

This train of thought is endorsed in the 'Hathayogapradipika' written by the noble, self-realized sage Svatmarama, where it is clearly mentioned that once Brahmacharya has become steady and Kundalini is awakened (both go together), the Yogi should settle down in one place and practice till he attains to Yoga (final union). In the Bhagavad-Gita, Chapter 6/Verse 10, Lord Krishna says: " Let the Yogi constantly persevere in keeping the mind steady on me, remaining in solitude, alone, with the mind and body controlled, free from hope and greed." Such a state becomes very difficult for one who travels, relocates often or is fond of company.

Some information on hair drawn from various credible sources is reproduced below for the benefit of interested readers:-

" Human hair regulates the flow of Solar energy into the system. To let Solar energy flow unhindered into our system, it is necessary to grow hair to its full length and take good care of it. Then, the amount of energy that flows down from the Sahasra chakra (thousand petaled seventh chakra in the brain) increases tremendously. Kundalini is activated by the radiant force in the Anahata chakra (solar-plexus) and moves upward in response to the Solar energy coming down. This balances the body center and maintains total equillibrium. If hair is kept unkempt, let loose, down or uncovered, it becomes electrically imbalanced and the natural process of raising Kundalini gets impeded. Actually, the word hair is so important that the word Kundalini dereives its name from 'Kundala' meaning a coil of hair, also referring to the three and half coiled serpent power. Hair is best kept uncut and at the top of the head in the form of a Rishi knot over the 'Brahmarandhra' or the solar center. This concentrates solar energy into the pineal gland and encourages the awakening and rising of Kundalini shakthi that is necessary for liberation.

Hair is an extension of the nervous system, it can be correctly seen as exteriorized nerves, a type of highly evolved ‘feeler’ or ‘antennae’ that transmits vast amounts of important

information to the brainstem, the limbic system, and the neo-cortex. Not only does hair in people, including facial hair in men, provide an information highway reaching the brain, hair also emits energy, the electromagnetic energy emitted by the brain into the outer environment. This has been seen in Kirlian photography when a person is photographed with long hair and then re-photographed after hair is cut. When hair is cut, receiving and sending transmissions to and from the environment and cosmos are greatly hampered. This results in numbing-out. The intuitive ability of the person gets greatly diminished. The natural ability of the human system to receive divine vibrations and insights from the cosmos suffer further to cutting hair on the head, beard or any other part of the body. Cutting of hair is a contributing factor to unawareness of environmental distress in local ecosystems. It is also a contributing factor to insensitivity in relationships of all kinds. It contributes to sexual frustration.

According to Ayurveda the ancient Hindu medical science, allowing the beard to grow prevents a person from contracting diseases of the throat and of the gums and the respiratory system. While the structure of hair is such that it can trap bacteria, it does not provide any congenial or favourable conditions for their growth and multiplication. On the other hand, shaven skin is one of the best substrata for their survival and multiplication. Shaving, which has to be repeated at least once everyday, invariably results in cuts, some of which are microscopic - and that is all the malignant bacteria and dreaded viruses need to swarm to the interior of our bodies. Just like skin, hair helps to synthesize vitamin D from sunlight. It also helps to supply the Pituitary gland (located in the head) with phosphorous. Phosphorous is an element which is absorbed during meditation by the Pituitary gland. The hair on our body regulates body temperature and our eye lashes, nostril hairs and ear hairs help to keep out fine dust particles. The research carried out with this end in view has highlighted the fact that hair serves as a factory providing Vitamin D for the body. Vitamin D protects a person against many fatal diseases like tuberculosis and is an essential element for the well being and health of bones, teeth and the nervous system.

Hair enhances the ability of a human being to experience God. This can be explained by understanding the workings of electromagnets. An electromagnet consists of an iron rod with a coil of wire wrapped around it. The strength of an electromagnet can be increased by increasing the number of coils. Now in a human being, there are nine visible inlets/outlets (2 nostrils, 2 ear holes, 1 mouth, 2 eyes, 2 below the waistline). And the 10th inlet is located in the head and is invisible. It is called the 'Brahmarandhra' (ending of the Susuhumna naadi) in the crown. This is where we experience the reality of God in Nirbija Samadhi. This can be considered to be the iron rod. Hairs are like coils of wire which amplify spiritual energy in the 10th inlet. A greater quantity of head hair will lead to more coils in the knot and therefore a higher concentration of spiritual energy. Of course, it is possible to experience God without any head hair like Buddhists. However anything that helps us to experience God more easily should be welcomed. Hair is essentially a spiritual technology that makes it easier to connect with God and maintain Brahmacharya by helping effective transmutation. Significant research has also revealed that longer the hair, more the production of Vitamin D through the interaction of Sun's heat on hair. All this shows that keeping hair is very important for one's physical as well as mental well-being. It has also been proved on the basis of experiments that the hair tied in the form of a knot on the top of the head is capable of attracting the maximum heat energy of Sun just as a television antenna has the capacity to hold photo waves from the atmosphere. (According to Tessitas, the ancient Germans also used to tie their long hair into a knot on the top of their heads). This solar energy which is absorbed by the antennae like coils of hair then stimulates the Pineal gland within the brain and helps in the complete and natural awakening of Kundalini Shakthi by percolating into the lower chakras from the Sahasrara chakra. If we take into account the cumulative loss

suffered generations after generations further to cutting of bodily hair, it seems certain that trimming of hair is certainly an impediment in the way of realizing the complete scope of the human intellect and connecting to God.

In the religious literature of the world there is much evidence which suggests that God has created humans with great interest. The Jewish and Christian churches also contain evidence to this effect that God created man in his own image and put his own particle as soul within him. On the basis of all this, it can be easily presumed that God did not add anything, including hair, to human body without a definite purpose. Thus, trimming or cutting hair amounts to not only declining the gift given by God but also disfiguring the shape given to man by the Parabrahman (Almighty). This blunder of cutting and disowning hair has not been made by man since the times of Adam, but the same is in practice only since the last century or so.

DEMERITS OF CUTTING BODILY HAIR:

If hairs are not trimmed or cut, their length & growth stops automatically after reaching a certain length. In such a situation, hardly 0.5% of the protein that we take in with our daily diet is spent on their upkeep. On the other hand, cut or trimmed hair consumes much more protein because this has to be spent on the regrowth. Hair is mostly made of protein and the growth of hair draws much protein from the human system. Had hair stopped re-growing after having been trimmed once, there would have been no extra expense of protein. However, keeping in view the multidimensional usefulness and requirement of hair on the human body, God has created within the human body an interesting mechanism to help continuous growth of hair. This mechanism continues being operational till one breaths one's last. Thus, this mechanism goes on spending more protein on the re-growth of hair after a person shaves or trims them. Nature does this so as to not deny a person the varied benefits of hair. It seems modern man is busy in shaving off hair under a sort of false/atheistic culture whereas God is ever involved in their growth. God is serious that we should have hair, for he makes it regrow every day in spite of us shaving, while man is careless and oblivious to its necessity.

After comprehensive research, scientists have reached the conclusion that hairs stop growing after having achieved the level of optimum growth. They remain alive for two to six years. They play an active role during this period and then getting weak, fall off as we comb them. This is called the death of hair. There is no use keeping dead hair. However, keeping in view the utmost importance of hair for the human being, nature is ever ready to replenish these dead hair by sprouting new ones in their place. The importance of hair can also be gauged from the fact that the operation of replacing dead hair with new ones starts immediately and forcefully so that body does not suffer because of their lack. This shows that new and healthy hair on the head and beard of a man is of paramount importance to life. That is why God has created such a wonderful mechanism as a result of which a person continues to be bestowed with healthy hair for long years of his/her life. The fact that hair grows rapidly even after regular trimming and cutting implies that God does not approve of the human action of shaving or trimming hair. The very act goes against nature and going against nature has severe repurcussions.

"Hair is the pranic antenna. It is energy, pure protein. Our hair fashions might be just a trend, but if we investigate, we may find that we have been depriving ourselves of one of the most valuable sources of energy for human vitality and spiritual growth”-- Yogi Bhajan

"Each part of the body including hair has a highly sensitive work to perform for the survival and well being of the body as a whole. The body has a reason for every part of itself." -- C. Young

God has given you one face, and you make yourselves another -- Shakespeare

END

For this reason, ancient Yogis and Rishis never cut hair but let it grow to its natural length. This helped them achieve multi-fold benefits. In all ancient cultures of the world, cutting of hair is frowned upon. The trend of cutting bodily hair took momentum only nearing the end of the 19th century. From the Yogic point of view it is well known from the scriptures that the natural growth of a beard and mustache helps cover the 'Chandra Dwara' (lunar center) of a man located in his chin. This center in the tip of his lower jaw is the spot through which people and especially women connect with the man. In the presence of a beard, this spot is fully covered and this regulates the Pranic energy one gives out while interacting with others or when others see him. Only the required amount of energy is given out in the presence of the beard.

In the absence of a beard, a man with a clean shaven jawline is unprotected and ungoverned in terms of his Prana (vital energy). His lunar center is fully exposed. This results in the loss of much Ojas, Tejas and Prana when he interacts with people, especially with women. Interaction here doesn't merely refer to talk but also sight. A man without a beard, with a clean shaven jawline becomes vulnerable and susceptible to the feminine energy given out by a woman. This then draws his masculine energy from the lunar center and he becomes defenseless in protecting himself from being dominated and subjugated by her feminine charms which are an effect of Maya (illusion). He has a high chance of being mesmerized and stupefied by her female energy. It has been observed that Yogis with a full grown beard and hair have a much lesser chance of losing their calmness, poise and steadiness on the appearance of a woman in the emotional sense. Thus it becomes a worthy tool towards the practice of Brahmacharya by acting as a shield that prevents the loss of Ojas, Tejas and Prana. A woman with sexual intentions cannot easily draw Ojas from the man with a beard.

To begin with, those who shave can stop the activity and grow a small stubble which can then gradually be let to grow as one comes to terms with the concept.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dhananjay, hi

Once again, thanks very much for the detailed answer.

If one were to let hair grow unabated then it becomes difficult to carry on working in the so called 'professional environment' for example. How does one balance that? After all one has to sustain himself/herself and family by earning a livelihood.
Also if one has a serious dandruff problem and has cut hair to get rid of that problem then what does one do for that?
Once you let your hair grow, can one use an anti dandruff cream for example or any kind of oil etc?
When you say Rishi knot, do you mean the shikha? I am presuming not but just want to confirm. A lot of brahmins [rather most the brahmins in the past] used to shave off the entire head and keep the shikha? any special reason for doing that? I do know there will be logic behind it for sure but does keeping a shikha, do what keeping full grown hair and then tying a rishi knot, does?
Dhananjay, apologies for asking so many questions, I am just trying to find the right balance for people who are engaged in worldly activities like working in an office for example and are serious about god realisation at the same time.
Also, thanks for your insights on travelling, they are helpful.

Thanks once again, Manish

Answer
1. Considering 'professional constraints', the Yogi will be of benefit from maintaining a small stubble with a mustache or a well maintained-trimmed beard rather than be clean shaven. Maintaining such a moderate growth of beard and mustache is well accepted all across the world even among corporate circles and poses no problem. This regulates his Prana to a much better extent from flowing out than an uncovered, bare chin.

2. The practice of Brahmacharya with Yogic practices produces much heat within the body. As a remedy, the scriptures advocate deep application of hair oil (such as natural coconut oil, olive etc..) twice a week before going to bed at night, soaking the head overnight and washing the same the next morning. This method is necessary to drain excessive heat produced in the body further to Pranayama, meditation and transmutation of semen into Ojas. People who follow this routine will observe that the body undergoes deep relaxation and gets de-stressed. This also helps maintain hair free from dandruff and bacteria. It cools and soothes the entire nervous system and is beneficial to the eyes and the brain. It gives deep, sound sleep at night thereby helping one wake up early in total freshness.

The application of skin creams, hair creams, body sprays, perfumes, deodorants and other artificial applications should be fully given up by the Brahmachari as these induct further physical toxins and pollutants into the system, being made of chemicals. Even the so called herbal cosmetics available in the market contain many dangerous chemicals. The use of soap during bathing is itself unnecessary and not of benefit to the Yogi. Soap removes the natural oil film on the skin and makes the skin dry, rough and brittle. To correct this, people use a moisturizer which is again more of chemicals and pollutants. The Yogic method of not using soap while bathing but briskly rubbing the entire body with water corrects all these

problems. Those who practice regular Pranayama de-toxify themselves right from within to a great extent. There is no need for external application of soap while bathing. A brisk rub with just water while bathing and rigorous toweling after a bath are very sufficient to cleanse the body. Not using soap in this way leads to a naturally moisturized skin which glows with health. It does not crack, dry up or become brittle even in cold weather. The skin stays firm and free from wrinkles. With constant Brahmacharya and Yogic practices, the body of the Yogi does not reek of smell unlike others who try covering this up with loud perfumes or toxic deodorants. It has been very rightly stated in the Upanishads that the body of one who is conserving and transmuting his semen emanates a mild and pleasant natural fragrance. He does not require external cosmetics. The lack of decay within the cells and immense Prana from within naturally lead to this state. Sweating reduces to the very minimum in course of time. All these effects become very noticeable on nearing two years of unbroken Brahmacharya with regular meditation. This is based on my personal experience.

If one still finds the need to moisturize skin, light application of any natural oil on the face will do the trick. The use of chemically based artificial cosmetics and products is best avoided and limited to the minimum where necessary such as soap for washing hands or the toothpaste for brushing teeth.

3. The 'shikha' is a later derivative of the Rishi knot. It is more symbolic and not of much use since it involves shaving the rest of the head. It was not used by the ancient Rishis and appeared later as a symbol of studentship. If possible, it is best not to cut hair at all but let it grow naturally and then tie it into a bun or a pony-tail while attending to external work. This might not make much difference to the advanced aspirant but it gives much benefits, especially in the initial stages of Brahmacharya. The best conservation of Ojas occurs when hair is tied into a bun and not let loose. Even a pony tail is less beneficial but better than letting hair loose. The Rishi knot is the best and most beneficial hair style which can be used while at home (as it looks out of place outside in the present day world), and while meditating, for it covers the 'Brahmarandhra' (opening of Brahman) at the top of the head and inducts immense cosmic energy. Meditation becomes deep and natural with this knot. The best example of the visible Rishi knot is that maintained by 'Sikhs' (followers of the realized saint Guru Nanak). (see:http://journeyinfaith.wordpress.com/2008/02/27/the-sikh-rishi-knot-and-its-meani) Sketches of ancient Indian Rishis also depict the Rishi knot which was held in place by 'Rudraksha' (sacred beads). All photos of Lord Shiva, the God of Yoga show him with the Rishi knot (Google search for photos of Lord Shiva). This is the way hair can be styled while at home and while meditating.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Sir,
I hope you're doing well.

From my experience, I think that masturbation makes the face look unhealthy. Do you agree? Is there any cure for that? Or are the effects irreversible?

Thanks,
Matt

Answer
The entire body, internal organs, brain, nervous system, skin and the bones degenerate further to indiscriminate loss of vital fluid spent on recreation. This effect of decay and loss of health is then seen in the face devoid of luster and life.

On the other hand, conservation and transmutation of semen into Ojas makes the entire human system sparkle with luster, energy, health, vitality, brightness and radiance. This is then seen through the face and eyes of the Brahmachari. Such a person is cheerful, energetic, calm, serene and full of radiance and positivism. He becomes youthful and divine both externally and internally. After a long period of unbroken Brahmacharya with constant God-meditation and devotion, he becomes an Urdhvarethas (one whose vital fluid flows upwards to the brain). Then, he constantly smiles from within, full of bliss and joy. *"Atmanyeva Atmana tustaha"* says the Bhagavad-Gita -- "He becomes content in the self by the self (Atman or soul) with no need of anything external to make him happy".

The only cure from the ill-effects of losing one's seed is to get over the habit through establishing oneself in Brahmacharya at the earliest.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sorry, I am reposting as I incorrectly entered my email the first time.

Things have been going beautifully after over 5 months of Brahmacharya and then an emission during a dream which has left me, after 3 days, feeling totally lacking in my earned vitality and optimism and with more than the usual load of challenges in my life. This loss was copious unlike two previous ones which had no discernable effect.
Could it be that relative low points in life are inevitable and occur as eddies which can engender a corresponding loss of the seed to presage the occasion, especially when you consider here that the loss wasn't a volitional action? I have lost even the motivation to meditate as it seems right now like useless drudgery.
Thank you for your time and service to provide needed understanding in an area of enormous ignorance.

Answer
The initial stages of Brahmacharya involve ups and downs, some of them quite severe in some people. The layers of Avidya (ignorance around the Atman leading to delusion) start getting stirred up whilst being unearthed. When layers representing past sexual karma and Samskaras (impressions) of much strength surface, there is a corresponding reaction which is also of a strong nature in the outward sense. This sometimes causes copious discharge through a wet dream.

This is sometimes the case with people in the initial stages of Brahmacharya. It appears as though everything is going well for months altogether and then there is a setback. The reason is the unearthing of a big chunk of strong sexual karma which was lying dormant and has now surfaced for evacuation. Some of these past impressions are so strong that they cannot be weeded out without a heavy emission in the dream state. The Yogi has no other

choice but to persevere and commit himself with more concentration and sincerity in the practice. This is part of the path of Yoga, especially during the initial stages when karma of a very gross nature is being handled and dealt with. With honest efforts and perseverance, with God-devotion and meditation, such instances become less possible and one will eventually reach the stage of freedom from wet dreams.

As rightly understood by you, these highs and lows especially in the Brahmachari occur in the form of waves. The novice encounters exuberance and excitement further to reaching the crest of the wave where everything appears beautiful and perfect. He gets a feeling he has attained to a high level, only to be humbled when the next strong layer of past karma surfaces with such force that he loses his bearing and becomes unstable on shaky ground, reaching the trough of the wave. The right approach of course is to stay consistent and honest with undulating Yogic practice and be unfettered by success or failure with a level head.

The adept achieves this by reminding himself that he is not the doer but God is. When one has so conditioned the mind, it naturally follows that one does not beam with pride on achievement or wane with depression on failure, for we are only the mediums and not the doers. God alone is the doer. Our's is to try to the best of our effort and leave the rest to HIM. We are neither concerned with success nor with failure but only with honest effort. HE decides what is best and we comply with HIS decision.

Stay firm in regular Yogic practice that covers Asana, Bandha, Pranayama and meditation on a regular basis. It is important that efforts are not slackened at any cost. The path of Yoga is not an easy one, for it is strewn with obstacles at every turn and corner. So the undeserving and non-dedicated do not have access to the final state of beatitude, God has made the path very treacherous and tough. Only the really committed strive for progress against all odds and eventually reach the goal. Others give in to their lower tendencies and give up, unable to bear the strain and super-human effort that is required. With the right effort and devotion to God, you will tide over these tendencies and emerge victorious.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay ji,

Thank you very much for showing us the right path of Yoga.

I have been trying to do pranayam for last many years, but every time I'm forced to stop it after 2-3 days. I start feeling feverish and hot all over and my mind becomes very sad, agitated and upset. It is a very unpleasant experience. I have tried all kinds of pranayams but the end result is the same.

As advised by Swami Sivanand in his book "Science of Pranayama" I tried having warm sweetened milk with ghee, but it did not help.

I have read somewhere that pranayam should not be practiced by people suffering from psychological or problems of the nervous system. I have suffered from severe depression and weak nervous system from birth.

Is there any alternative to pranayam that I can practice?

Thanks.

Answer

Apply effort on establishing prowess in Asana (Yogic physical postures) along with the strict practice of the Yama-Niyama-s. These do's and don't's of Yama-Niyama are meant to strengthen the mind, develop an awareness of reality and make the mind ready for the practice of Asana which requires much mental resolve. They are the foundations on which Asana will be established. Upon achieving adeptness in the Yama-Niyama-s, the mind and psyche become ready for the practice of Asana. The practice of Asana strengthens the body and nerves and calms the nervous system. It increases Prana (vital energy) within the system. It destroys many of the toxins which have been the cause of debility and weakness. Asana is the foundation on which Pranayama will be established. Upon achieving proficiency in Asana, the body becomes geared to take the load of Pranayama without trouble. One then becomes successful in Pranayama without doubt.

The practice of Asana must always involve slow, smooth and jerk-free movements. Breathing should be very slow with Puraka (inhalation) while rising up and Rechaka (exhalation) while moving down. Asana-s inovolve Kumbhaka (retention) of breath in their final resting point, either within the lungs (antara kumbhaka) or outside the lungs (bahya kumbhaka) depending on the final point of the Asana. All these should be correctly learnt in person from one who is proficient in the subject and then practiced. These things cannot be described or instructed through the medium of the internet. One should keep the mind calm and practice twice everyday, before Sunrise and at Sunset with regularity. The stomach should neither be loaded nor be empty. A cup of milk or malt can be consumed prior to practice. A life of Brahmacharya should be maintained without fail. There is no Yoga without Brahmacharya and no Brahmacharya without Yoga. Sathwic food free from strong spices and without much chilly should be the staple diet. Practice the following Asana-s in a gradual manner until complete mastery is attained.

1. Paschimothanasana
2. Padahasthasana
3. Halasana
4. Sarvangasana
5. Bakasana
6. Padmasana
7. Dhanurasana
8. Matsyendrasana
9. Shirshasana

Within two years of correct practice, the mind, body and nerves will get strengthened. They will become eligible for the successful practice of Pranayama. Psychological instability gets greatly diminished. One's efforts must be very consistent and sincere. The practice must be carried out with commitment and devotion to God. Pray to God for success in Yoga and Brahmacharya after the end of Asana practice. Genuine and sincere intentions with correct and sustained efforts will lead to success.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Sir I want to ask in meditation on saguna form like lord shiva can we chant "om namah sivay" in mind.2>Can we medidate when we are free like in bus train during journey and on times other than sunrise or sunset.

ANSWER: 1. 'Japa' (mental repetition of God's name) can be carried out while free or in the midst of work/travelling at any point of time.

2. Meditation does not involve any chanting. It involves concentration, contemplation and finally merging of consciousness into the Almighty. It can be indulged in during times other than Sunset or Sunrise.

ॐ तत् सत्

(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for answer is it necessary to get initiated in mantra ,which type of person should be a guru,can one get vedio initiation.

Answer

1. Depending on the kind of Yoga and the method employed by the Guru, initiation into a Mantra may or may not be necessary.

2. One who is self-realized (has attained to God-realization), selfless and thus capable of transmitting 'Vidya' (knowledge of the absolute reality) from the Almighty is fit to be a Guru. The true Guru is always an Urdhvarethas and a representation of the Almighty Brahman himself. He is not interested in money, name, fame, praise and other worldly attributes.

3. Such a Guru can transmit his blessings astrally (through the medium of space) if he is physically far away, or cosmically (across the cosmos) if he has departed from Earth, to the chosen disciple. Why then would he require video communication?

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Sir

I doing pranayama daily from the Temple infront of Vigraha, by filling the lungs with chanting Om 20 (20 in first view and 20 in after one rotation total 40 times) time like Om 1, Om 2 ....,My temple includes one main vigraha (Shiva) and five upa vigraha... I chanting 600 oms with filling lungs in 3 rotation around the Temple (200 om in 1 rotation and 600 after the completion of rotation) . After this process I feeling like as a drunkard with little bit kick, Sir my doubt is that is it good for spiritual progress or not?

Answer

1. Perform Pranayama by sitting in Padmasana or Sidhasana and in the method explained in previous posts (see:http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma). A detailed explanation of the correct means to be adopted has been dealt with in that post to enable practitioners act rightly. Pranayama should be performed in the above explained manner only after performing the three Bandha-s (Mula, Uddiyana and Jalandhara). Practice of Asana if any should be prior to Bandha. This is the correct order. **Pranayama should NOT be performed while walking, doing Pradakshina (circum-ambulation of the temple) or any other activity** . If performed during such activities, it might result in fainting, brain damage or other serious health problems. **DO NOT RESORT TO SUCH INCORRECT MEANS OF PRACTICE.**

2. Before sitting for the practice of Yoga, one can pray at the temple, do Pradakshina chanting 'OMKARA', chant the Lord's name etc.. The practice of physical Yogic kriya-s such as Asana, Bandha and Pranayama should not be mixed with other activities at any cost. Complete focus and concentration must be applied on the practice and not on any other activity. Mixing these with other activities could lead to serious complications and adverse health effects.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I asked earlier a question unlike medition japa involve chanting at any time in this we have to concentrate on sound of words or we have to concentrate on trikuti or we haven't to concentrate at all.Is their any posture involved.

Answer

1. One should concentrate with Bhakthi (devotion) on the God denoted by the mantra during 'Japa'.

2. It is not necessary to think on the words of the Mantra or focus on Thrikuti in Japa.

3. Padmasana or Sidhasana are preferable. While traveling or during other times, one can sit on a seat or chair and practice.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

If i don't waste my semen for some long time, Say for some years or months....like, after 1 year....I mean, if im not having sex or masturbation for last 1 year and then i go for it, it owuld be more harmful? Would i lost my semen's huge part?
I think my question is not so clear....because its not so clear in my mind as well... :(i wish you would get me....

And one more thing, if i dont have sex phsically but i think about it...then it is any harm to

my semen?
thnks

Answer
1. If abstinence is carried out through Brahmacharya, then the benefits will be complete and total. For the benefits to be complete, Brahmacharya should be practiced in thought, word and deed with God-devotion a life of Yoga and meditation.

2. Loss of vital fluid once a year or once in a few months is less debilitating than regular and more frequent loss.

3. Lesser loss of vitality results from less frequent loss of semen (both voluntary or involuntary)

4. Abstaining from physical sex or masturbation but indulging in sexual thoughts via the mind will eventually lead to loss of semen through masturbation, sex or copious wet dreams as the mind has not been taken off sexual contemplation. The mind is the switch which controls the body and semen.

Kindly go through each and every past answer to get clear about the topic in depth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi

Hope you are keeping well? Dhananjay, I believe from reading your earlier posts that when you refer to meditation you are not actually referring to chanting. Is chanting not a part of Bhakti Yog and a type of meditation too? i.e. a way to reach god.

If someone performs bandh, pranayam and then chanting, then does he/she not follow the sequence elaborated in ashtang yog and hence not achieve the full benefits?
What I mean is that chanting is a part of Bhakti Yog and also another way to realise god [as they say bhakti mein shakti hai], then why is it not termed as meditation.
And also, what is the true form of performing meditation, is it sitting in a cross legged position, concentrating on the ajna chakra and contemplating on the meaning of life etc etc?

Also, Dhajanjay, following on from one of my ealier posts, if one lives in a very cold country, then how does one do without the use of cold cream etc because the skin tends to get really cracky and hard. Sometimes the water is very hard as a result of which the skin gets cracky and hard.

Also with regards to hair, you had said that coconut oil should be applied twice a week [for people suffering from dandruff etc], overnight and then washed the next morning.
Wash with what? I am presuming plain water and not shampoo since shampoo has chemicals in it. Will the oil come off completely with water? If one has lost all hair and is bald, then I guess that person cant really reap the benefits of keeping long hair etc. Is there any remedy for this kind of a person?
Conversely if one is living in a very hot country, what does one do for the bad odour from

sweat? One is forced to use a deodorant etc.
Are these things like the deo, shampoo etc prohibited because the chemicals in them impede the spiritual growth or because they are generally and physically harmful to the body? I am sure there is reason beyond the physical.
Thanks Dhananjay and apologies for asking so many questions, as before trying to ensure there is a practical way out of every situation.
Regards, Manish

Answer
1. Chanting the name of the Lord/mantra/hyms is a good way to increase Bhakthi (devotion) and inundate oneself with divine vibrations. It can be performed before meditation.

2. Those intending to do Japa (chanting) should carry it out before Bandha, Nadhi Shodhana & Pranayama. This will help align the mind towards God whilst Yogic practice. Thus chanting can be made a preliminary method of developing vibrations of Bhakthi in the mind before Yogic practice.

3. Meditation is the term used to denote the three successive processes by which one merges one's consciousness into the universal consciousness of the Parabrahman (Almighty). The 3 processes being:

1. Dharana (concentration meditation)
2. Dhyana (contemplation meditation)
3. Samadhi (super-consciousness within the Almighty where the sense of individual identity and the awareness of oneself as separate ceases to exist and dissolves into the Almighty during the meditative process)

Chanting is not meditation, for meditation is a process that occurs at a much more deeper level and finally reaches the deepest level possible. Chanting occurs at the gross, mental level for it involves the use of the mind, while meditation finally goes beyond the mind. Unless the person transcends the mind, Samadhi is not attained. Unless awareness of oneself as the Ahamkara (ego) or the sense of separate identity is abolished, the final stage of Samadhi or merger into the Almighty is not attained. This cannot be attained by chanting alone as it occurs at a more superficial level. It can only be attained when 'Shunyata' (void of mind) is achieved in Samadhi. Hence those wishing to chant a mantra use it before the start of Yogic practice as prayer to God.

4. Correct method of performing meditation for liberation:- After completing Asana, Bandha, Nadi Shodhana and Pranayama (before Sunrise or Sunset), one first sits in the Padmasana, Sidhasana (these 2 are most preferred) or any other Asana which ensures that the lower back, spine, neck and head are in a straight line. Then one assumes the 'Gnyana mudra' (or 'Chin mudra' with the palm up) and places the hands on the side of the thigh near the knee with the palms facing the sky (see: http://sacred-earth.typepad.com/yoga/2008/07/mudras-for-pranayama.html), closes the eyes and starts to meditate.

The mind is fist focused on the 'Thrikuti' (spot between the eyebrows) denoting the 'Ajna' chakra. It is then made free from all thoughts other than that of the Nirguna Brahman (formless Almighty). HE is thought of as being invisible, formless, colorless and shapeless of the nature of empty space and pervading everywhere. Upon closing one's eyes and concentrating at the Thrikuti, the blank empty space that results (often black in beginners) is thought of as representing the Nirguna Brahman (Almighty) filling the infinite cosmos extending to infinity.

I. One first concentrates on HIM using this concept and visualization. Here the mind strays out into the world further to distractions by worldly thoughts. The meditator strives and brings it back to concentrate on the Brahman. This tug of war continues for some time and each time, the aspirant pulls the mind back to the Almighty. This constitutes **'Dharana'.**

II. After a few minutes (or longer) when the force of external thoughts has reduced, the thought of the formless Almighty increases in magnitude. The incidence of worldly thought reduces but still occasionally occurs. The aspirant perseveres to completely root out all thoughts other than that of the formless Brahman. He strives to fill the mind only with contemplation of this formless Almighty who is of the nature of all knowledge and bliss. Who is all knowing, all powerful and all containing. One reminds himself that the entire Universe of empty space is within this formless Almighty, has come from HIM and dissolves into HIM. That there is nothing beyond HIM and everything is within HIM. With much practice, the mind gets established in this concept of thought of the formless Almighty in the nature of empty space and does not waver or stray out. Breathing reduces in intensity and frequency. This is called **Dhyana** . It might take many months or even years for a person to reach this stage depending on his evolutionary spiritual level and density of Samskaras (impressions).

III. Upon achieving mastery over the second stage of Dhyana to a degree where the mind is firmly rooted in the thought of the Brahman during contemplation and maintains this state of uninterrupted and undistracted Dhyana, the meditator now goes a step further and starts to strive at associating the concept of himself as no different from the concept of the Nirguna Brahman. He reminds himself that he, the Atman (soul) is really the Brahman (Almighty) itself and nothing else when stripped of the physical body, mind and ego. It is like a drop of sea water reminding itself that it is really a part of the mighty ocean and not different. The drop now wants to lose its individual and separate identity and merge with the ocean, whereupon it experiences being the ocean.

When this concept is kept at the back of the mind and 'Dhyaana' practiced for a sufficiently long period, the mind starts to dissociate itself from the body. There is no thought (except for the thought "I am meditating on the Supreme") but only awareness of pure I-ness devoid of all other thought. This is called **Sasmita Savikalpa Samadhi** where external awareness lessens and one is engrossed in pure I-ness or pure egoism. Breathing becomes even less frequent than in Dhyana. The mind itself is the 'Pratyaya' (seed of meditation.) This state is maintained through conscious effort. One mistakes this I-ness itself to be the Atman at this stage, an assumption which is incorrect, for the Atman is illuminating the 'Asmita' or I-ness and I-ness being the ego is not the Atman who is a witness. Practice of this Samadhi of I-ness for a long period of time extending to many months or years with unbroken Brahmacharya leads to 'Nirbija' or 'Nirvikalpa' Samadhi (The Samadhi totally bereft of mind and breath called 'Unmani') which on mastery culminates finally in 'Kaivalya' (liberation through self-realization).

5. In a cold country, one can try replacing skin cream with a natural oil of coconut or olive, applied atop a layer of pure milk cream (after bathing, apply the cream of milk on skin first and then oil). Soap should not be used for bathing if this procedure is to bear results as soap removes the natural oil film on skin. Also, one should not bathe in excessively hot water as this too removes the natural oil film and makes the skin dry. Bath water can be warm but not very hot.

6. A mild Shampoo can be used to wash oiled hair. This does not toxify the system as few

drops are used and quickly rinsed away without leaving it on hair for long. Oiling the scalp is beneficial in releasing heat immaterial of whether one has head hair or not. One should try staying natural and let whatever hair grows to grow, be it of the beard or head. If the head is bald, then so be it, this is also the decision of the Almighty and the Yogi accepts it.

7. Unbroken Brahmacharya, a mildly spiced & pure vegetarian diet, the practice of Asana, Nadi Shodhana, Bandha, Pranayama and meditation, all these eventually purify the system to a degree where bad odor stops manifesting within the body of the Yogi. Decay and debilitation within, caused by loss of Veerya (semen) is the cause of bad odor in the sweat, mouth and skin. The Yogi gets free from all these eventually, resulting in odorless sweat of a small volume being generated. Even bath-soap becomes unnecessary. Brisk rubbing of the body with water suffices and yet the body remains fresh and fragrant when one reaches this stage.

8. All artificial cosmetics and applications are prohibited because:-

* They enter the skin, body and toxify the system and the process of purification being undertaken through Yoga and Brahmacharya gets impeded at the physical level.

* These contain stimulating essences which arouse one's passion and lead to a sensual state of mind.

* Constant application leads to dependence and makes them a part of living. This dependence makes one less self-reliant, self-sufficient and less independent of that which is Asath (unreal). One begins to associate one's sense of happiness and confidence on the application of these products which are Asath (unreal) and not on ones's own self (Atman). Also, the use of such products strengthens body consciousness by diverting the mind towards beautification of the body; while in reality, the Yogi is intent on a contrary purpose - To become independent of body consciousness and become conscious of himself as the Atman (soul). He is striving to realize that this body is Asath (false), while focusing on bodily beautification takes his mind into the realm of the unreal. This is contrary to the aim of Yoga which is aimed to make man "Content in the self, by the self".

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir

Your answers is very much helpful for me , may I know what are the results perfoming Bandas, I heard that the Moola Banda is good for keep brahmacharya? what are the results in the body after doing Bandas, Kechari mudra can perform by an ordinary man?

Answer
All Bandha-s and Mudra-s are designed to help one raise the Prana (vital energy) from the Lower chakra-s into higher domains so as to aid successful transmutation of the vital energy, leading to deep meditation aimed at self-realization. This also bestows Brahmacharya. As a byproduct, these improve health, detoxify the body and give vitality and well being to the entire system. The Thribandha-s should always be performed before the start of Pranayama.

The Mula Bandha when masterd leads to merger of the Prana (upward) and the Apana (downward) Vaayu-s (vital winds). It is performed in the state of Kumbhaka (breath

retention) by taking in a deep breath, holding the breath, tightening (constricting) the anal and urinal muscles (muscles used to stop the flow of excrement and urine), and pulling up Apana with a swift jerk like pull using the above mentioned muscles along with the abdominal muscles. This state is then maintained for a few seconds and breath then slowly exhaled. It leads to youth and vitality along with an increase in the gastric fire. This then arouses 'Kundalini Shakthi' which enters the 'Sushumna' Naadi within the spine leading to conditions suitable for Samadhi (super-consciousness).

The Uddiyana Bandha is another important Bandha used to help Prana enter Sushumna. It is performed at the final point of Rechaka (breath exhalation) first by slow exhalation and then extremely swift and sudden expiration of the remaining breath by drawing back the abdominal and stomach muscles above and below the navel against the back of the body and upwards towards the thorax. This state of breath exhalation is then maintained for a few seconds and breath then slowly inhaled. It curtails ageing and bestows excellent health and strength. It is most suitable for those wishing liberation as per the 'Hatha Yoga Pradipika' written by the great & self-realized Svatmarama Yogin.

The Jalandhara Bandha when mastered helps prevent the downward flow of 'Amrit' (or Soma, the nectar in the region of the moon in the brain) by constricting the Naadis in the throat region, thereby providing immortality to the Yogi. This then prevents consumption of the nectar 'Soma' through the 'Jatharaagni' (gastric fire in the stomach) leading to a stabilized Prana. It is performed in Kumbhaka (breath retention) by taking a deep breath and suddenly and swiftly pressing the chin (below the lower jaw) against the lower neck (uppermost part of the chest) by a firm contraction of the throat. This state is maintained for a few seconds and breath then slowly exhaled. This leads to closing of the Ida (Moon) and Pingala (Sun) naadis.

The Mula Bandha, Uddiyana Bandha and Jalandhara Bandha when performed together in conjunction are called 'Thribandha' and are the best tools for attaining excellent Brahmacharya and successful Pranayama.

Those interested in Khechari Mudra should practice only after learning the correct technique from a Guru who is adept in this vidya. It should not be attempted or practiced by the beginner who has not yet purified the lower chakras adequately. One might consider learning the practice after many years of unbroken Brahmacharya and meditation, following which one acquires the knowledge if God so wishes. If the procedure of Yoga and Brahmacharya as has been outlined in past answers, with the practice of Bandha, Nadi Shodhana, Pranayama and Meditation is correctly followed, the best results including all those which come from Khechari Mudra will be eventually obtained and one need not resort to Khechari mudra.

It is important for the aspirant to know that one should adhere to one system and one path that leads to self-realization and not dribble and meddle with various different methods of Yogic practices in a casual manner. Nothing will be gained by such an attitude; Rather, one might seriously endanger oneself through such behavior as has been the case with many people. These Yogic kriya-s, Pranayama-s and other practices are very powerful and can become dangerous if randomly mixed and incorrectly practiced as per one's fancy without the guidance of one who has successfully tread the path.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
Does continued practice of brahmacharya, lead to higher energy levels? I mean , will a person require less sleep, and he acn work longer without getting tired?

Answer
Yes, continued practice of Brahmacharya with a Yogic lifestyle will reduce the need for excessive sleep, excessive food and help one focus and work better. Both food and sleep finally become very moderate and of the right type. The established Brahmachari will not get the mind to overeat or oversleep.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
After practising brahmacharya for several weeks (about 3), I am beginning to feel lazy and cannot concentrate on studies. I feel drowsy most of the time. What should I do?

Answer
Indulge in regular physical exercise or Asanas, intellectual work and spiritual God-meditation along with the daily routine. The immense energy that has been conserved needs to be effectively channelized through the right means by diverting it into constructive activity. Else, the accumulated energy stagnates, becomes Tamasic (inertia) and finally goes out through a wet dream. Sometimes, during the initial stages of beginning Brahmacharya, negative emotions and stupor along with laziness surface due to the force of past Vasanas (tendencies). Even in such cases, the solution is the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Sir,
How can u define pure conciousness in terms of meditation.Pure consiousness,pure soul is same with all beings & all matters is it energy,wave or it is something behind energy wave.How it is beyond space and time.

ANSWER: There is only one Chith (Supreme or pure consciousness) occupying all space and time. IT has existed, exists and will always exist. It is neither matter, nor energy, nor time. It is beyond all these, for from IT come all these. From IT are born all these. All these are the effects while IT is the cause. IT itself does not have a cause since it has always existed and is NOT a compound product (that which can be split into smaller constituents - A condition necessary for any concept to come under the purview of birth and death, start and end). IT is thus the source and eternal existence which is the cause of all matter, space and time. IT is fully independent and unconnected with space, time and matter, for these have come from IT and not the other way round. IT is single, without beginning and without end. Since it is indivisible and not the product of two or more constituents, it is primal (the very cause) and has no second. IT is the first without a second, and even this statement is not fully correct, for how can that which is everything be limited to numbers such as first, second or third when there is nothing but IT everywhere?

This is what we actually are in reality. We are the 'IT' described. Everything around us from space, air, fire, water and earth are the effects of IT. We are not this body, mind, intellect,

limited self-consciousness or ego. When ignorance accrued through layers of karma surround a part of this 'IT' like thick dust covers a sparkling mirror, the mirror considers itself to be a piece of matter incapable of reflecting light and forgets this property of itself. It then associates itself with the dust covering it. This is what is called 'self-consciousness' or the limited consciousness all of us experience further to thinking ourselves to be a body with a mind and intellect. Further to thinking of ourselves as separate individuals, independent and different from another person. In reality, the true 'US' further to not being the body, mind, intellect, self-consciousness or ego is the infinite, all pervading, always present 'IT' described, for there is no other indivisible non-compound in this universe, everything being a product of two or more things except this 'IT', and even these compounds that we see such as matter are a product of two or more constituents and have sprung from this infinity but are not independent entities.

The Upanishads describe this 'IT' as the Parabrahman (or Nirguna Brahman - The Almighty Lord) who was never born and never dies, who has always existed and always exists. Who is everything, and beyond whom there is nothing since he exists and occupies infinity. Everything that we see or don't see, that we can think or cannot think, which we can experience or not experience is within HIM and an offshoot of HIM, while HE himself is beyond these offshoots. When everything is occupied by one single entity, where is the question of a second? The question of a second entity becomes possible when there is some space available which is unoccupied. How can a second entity exist when all space unto infinity is fully occupied?

* "Sarvam khalvidam Brahman" - say the Upanishads in describing this pure consciousness. " Everything is verily this Brahman. HE occupies all space and time and pervades everything". Everything else are only HIS effects, while HE is independent of these effects.

* "Tat Tvam Asi" - says the Chandogya Upanishad. "Thou are THAT". You are THAT pure consciousness, that Brahman himself and nothing else. The presence of 'Agnyana' (ignorance) around your real self has given you the impression that you and THAT (Brahman) are separate. It has lead to this wrong assumption and belief that you are this body, this person and this limited individual. It is like a wave which has risen from the ocean which considers itself separate from the ocean. It now considers itself different from the ocean. How can we make the wave overcome this wrong concept and drive home the right concept that it is not different from the ocean itself? For that the wave should be made to settle down into complete tranquility, serenity, calmness and a state of complete non-moving. Then, only the immense ocean exists, perfectly still, perfectly non-moving in a state of indistinguishable union with the ocean. Then, there is no wave but only the ocean. Then, the wave experiences itself to be no different from the ocean. It accepts itself to be the ocean on this realization and will never go back to the belief that it was different. Even if it were to experience the shape of a wave once again, it will no longer believe itself to be different, for it knows that this is only a phenomenon (Maya) that is making it appear to be separate, while the reality is that the ocean itself has taken the shape of the wave, while its real nature is that of absolute silence and stillness.

We in this state of limited self-consciousness are the wave and the Parabrahman (Almighty Lord) is the ocean. How do we make ourselves realize that we are the Brahman? How do we get over this false concept we now stand in? For that, just as the wave was stilled into peace, the mind has to be first made perfectly still. There must be no external or internal factor which throws back the mind into the form of a wave. But there are strong Samskaras (impressions) and resulting Vasanas (tendencies) within us, which are the root cause behind

the mind taking the shape of waves of anger, desire, passion, greed etc... including the concept of a separate self. So these impressions and tendencies must first be burnt and deactivated. There must be no remaining impression or tendency that can again throw the mind into the form of a wave. Then the mind becomes permanently calm and serene to an extent where it dissolves into the ocean of Brahman. "Yogas Chittah Vritthi Nirodhaha"- says the great sage Pathanjali Maharishi in his Yoga suthras -- "Yoga is cessation of the modifications of the mind-stuff".

The Jivatma then realizes itself to be non-existent in terms of separateness, for then, there is only the Brahman like there was only the ocean. Then, there is complete merger of the individual wave into the ocean of Brahman. Once it has reached this state, it no longer considers itself different from this ocean, though encased within this physical body with a mind. It considers itself as being present within all beings and all beings present within itself. This is the final state achieved after mastering 'Nirbija Samadhi' meditation (super-consciousness of the 7th stage leading to 'Dharma-Megha Samadhi') which then leads to 'Kaivalya' (self-realization). A Yogi in this stage has become one with the ocean of Brahman. His Atman (soul) experiences complete union with the Lord which is of the nature of knowledge-existence-bliss to a level which cannot be comprehended by the human intellect. It can only be experienced and not described say the Upanishads, for words cannot do justice as regards explanation. It is pure 'Ananda' (bliss) of completeness through union with HIM. Thus pure consciousness cannot be described. It can only be experienced in this stage.

This is the state of the 'Jivanmukta' (self-realized sage). He has lost the concept of individuality and an individual ego. This concept has collapsed and died further to the Samskaras and impressions which were supporting it having been roasted & deactivated. He is forever established in the state of oneness or non-duality with the pure consciousness or Brahman. Then, he experiences infinite bliss, knowledge and eternal existence in the nature of the Brahman without start and without end. All his sorrows end. His physical body remains for some time (as long as the Prarabdha karma - that which is to be worked out by the body in this life) remains. Once this is over, he drops his body and merges into the ocean of Brahman forever and does not come back. The purpose of his existence is over. His mind and prana are absorbed in the Brahman. This is what the Yogi tries to achieve through Yoga and Brahmacharya. Nothing more, nothing less.

The concept of time also dies when one reaches this state of pure consciousness. There is nothing called time for the Jivanmukta (self-realized sage), for he has gone beyond time. In reality, this thing called time does not exist even for the non-realized man, for it is only a relative concept. How? The answer is that when everything is occupied by Brahman and HE himself is everything in the nature of empty space and there is nothing else (for he is indivisible and not compound) where is the question of comparison leading to time? We now measure time as the time taken by Earth to make one rotation around its axis. We call this period - 'one day'. So the concept of time in this case is dependent on the Earth and its speed. Next we make use of this arrived concept and apply it to the Moon. We now arrive at a value of about 27 odd Earth days for the Moon to make an orbit of the Earth (go around the earth) as regards to the fixed stars which relatively do not move from their positions. So these concepts of time are based on the presence of celestial bodies such as the Earth, Sun, Moon etc.. The time concept is based on the presence of Earth to the earthling. If none of these planets or stars existed, there would have been no concept of time. It would have been one infinite and empty cosmos devoid of any object and fully clear. And there really IS no concept of time! How? Because these stars, planets and other heavenly bodies do not exist in terms of absolute reality. All of them are made of matter and matter is made of

atoms and atoms when further split give us sub-atomic particles such as protons & electrons which when further split give us nothing but ENERGY. There is no matter left at that stage but only energy as in case of a nuclear reaction.

So all matter is really not matter but a form of energy in a state of vibration. It is energy being held together in a particular frequency by the will and power of some force greater than than that present within or without matter. This force or entity which has created all these planets, stars and celestial bodies through the play of energy, leading to the atom and then matter is what we call the the Parabrahman (Almighty). Just as he created all these at some point of time, he will destroy and withdraw all these at another point in time. Then there is only empty space again and how will you quantify time when there is no object to base it upon? How can time exist when there is infinite empty space everywhere which does not change? There is then no today or tomorrow but only infinity without blemish.

The Upanishads tell us that even now there is nothing called time, for time is a relative concept based on the presence of heavenly bodies. There is nothing called time at all because all these heavenly bodies are a part of the mental projection of the Almighty Lord. He wills and they manifest as his dream. He again wills and they disappear through destruction. This is the result of his Leela (divine play) effected through Maya (divine illusion) but not real. Only one thing if IT can be called that, is real, namely HIM. Everything else appears and disappears as per his will. HE alone exists always and nothing else hence exists. It is all an illusion worked by the master magician. This is why it is said that this world and time are Asath (unreal), for they are false. "Do not get captivated by HIS objects of creation, for they are only his dream, his play. Make efforts to REALIZE HIM, for then you will realize yourself as no different and become eternal within him" say the Upanishads.

This is why we should practice Brahmacharya and Yoga with meditation, because misusing the sexual act for recreation binds us more and more towards his objects of creation (Asath-unreal which will dissolve and vanish like objects in dream sleep) and takes us farther away from HIM (our true self), leaving us attached and craving and finally full of sorrow to that which NEVER existed. All this is Maya (illusion). Desire for a woman, wealth, name, fame are all Maya. This is why sense pleasures which come from the body and mind do not give lasting happiness, for they are a product of that (the body) which does not exist in terms of absolute reality. The Atman (soul) within this body which is no different from HIM alone gives happiness. Hence HE should be known, HE should be realized and we should reclaim our true state of infinity.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for this great answer it has removed all doubts.I have one more question god does creation and destruction we are in brahma's day i.e creation when their will be night then destruction will occur.Is this destruction as described in vedas will be in the whole universe or earth and those who have become one with sat-chit-ananda will be born or not?

Answer
1. Upon dissolution, the entire universe becomes empty as it was before creation. Void of everything which was manifest and completely dark without light and without time. Then,

the Brahman alone remains as HE does even now, having disintegrated & swallowed everything back inside HIM by the power of his will to restart creation all over again

2. Those who have merged into the Sat-Chith-Ananda (knowledge-existence-bliss) of the Parabrahman do not come back ever. They have no further birth and death. The drop has merged into the ocean. It cannot be reclaimed or retrieved.

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Question
Hello dhananjay,

I am really curious to know about what you had suggested here to eat early before 8:00-8:30 am here-(http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/10/maried-life.htm).

What is it's significance in sex control/brahmacharya? I mean the contribution of eating in the earliest part of the day in brahmacharya.

Thanks and more power...

Answer
The purpose behind eating breakfast as early as possible is to help one maintain and retain 'Soma' (the divine nectar or 'amrit' which is formed further to the 'Urdhvareta kriya'- by the reversal of gross semen upwards into the Ajna chakra in the brain near the cerebellum) and prevent burning up of 'Ojas' (an astral fluid formed by the further conversion of 'Soma' into a kind of electricity), stored in the astral body.

In a Brahmachari who is continuously sublimating his semen upwards, semen converts itself into 'Soma' in the Ajna Chakra near the cerebellum in the brain - called as the 'Chandrasthana' (region of the Moon). This 'Soma' is very important for health and well being and also responsible in merging the Manas (mind) and Prana (vital energy) into the Atman or Brahman during the stage of 'Nirbija Samadhi' (super-consciousness). It also nourishes the body continuously during Samadhi, thereby maintaining vitality and health in the body despite lack of food or water during Samadhi. This is how a Yogi can stay in Samadhi for days, months or even years without food, water and even breath, for all his vital organs including the heart and lungs completely stop working in the advanced stage of Nirbija Samadhi. In an ordinary man, stoppage of these vital organs leads to death. But in the Yogi who has reached the advanced state of Nirbija Samadhi, his body maintains life and freshness despite lack of food, water and breath.

This mysterious and fascinating process is effected by none other than 'Soma' (nectar) trickling down into his system in this state of super-consciousness as a substitute to food, water and even breath. Thus 'Soma' is of utmost importance and very precious to the Yogi, for it is derived after sublimating Rethas (semen). Without considerable reserves of Soma, a Yogi cannot ever enter deep Samadhi (which explains why it takes many years of unbroken Brahmacharya to reach Nirbija Samadhi even in those who have striven for the same in previous births). Only one who is reaching very close to the state of complete Urdhvarethas becomes capable of entering the Nirbija state of super-consciousness. If semen itself is

precious, one can imagine how much more precious 'Soma' should be considering it is formed by further process & sublimation of semen upwards in the brain. Rethas (semen) is the gross most form of 'Bindu' (seed) while Soma (nectar) is the subtle most form of Bindu. It is Soma which is responsible for the Yogi maintaining a youthful and healthy body despite eating limited quantities of food. This is the reason why a Yogi does not require much food to stay healthy and strong unlike the ordinary man who needs a large quantity of food.

While the region of the Ajna Chakra in the brain is called as the 'Chandrasthana' (region of the moon), the Manipura Chakra in the region of the navel (stomach) is called as the 'Suryasthana' (region of the Sun). This region is opposite to the nature of the Moon, for located here is the heat generating point of the body. It is this region which is responsible for generating heat within the body to sustain life. This region also generates the 'Jatharaagni' (gastric fire) which is represented by the copious discharge of gastric juices during meal times. By the practice of Yoga and Brahmacharya, the flame of Jatharaagni becomes long and powerful leading to a strong appetite and hunger at breakfast and meal times. During these times, if proper food were not to be taken, the Jatharaagni begins to devour Soma trickling down from the region of the Moon. Since Soma is the distilled part of Rethas (semen), this burning up of Soma (finest form of Bindu or seed) by the gastric fire equals a corresponding burnout of Semen. When this happens, the body of the Yogi starts to age, debilitate and decay. It leads to ill-health and weakness.

This tallies with what is mentioned in the scriptures:

" In the case of those who practice Yoga, the Jatharaagni heightens and the Yogi should hence eat food properly. If not done, the fire starts consuming the body itself leading to devitalization" - Chap I/80-81 - The Hatha Yoga Pradipika.

For this reason, a Yogi never keeps his stomach empty but resorts to the correct quantity of food at breakfast, lunch and dinner. Breakfast taken at morning represents the end of a 12 hour fast (from the previous evening to next day morning). The body, after waking up in the morning and performing Yoga is high on Jatharaagni (gastric fire). It is seen in the form of strong hunger. The Yogi must now feed his stomach with food at the earliest, for failing to do so in the midst of hunger will lead to consumption of Soma by the Sun in the region of the navel. All his efforts at Brahmacharya will then be of no use. Eating proper breakfast at the earliest quenches the flame of the Sun and leaves Soma untouched and available for health, vitality and Samadhi. This is why eating breakfast as early as possible, especially when hunger arises is important.

Not only breakfast, the responsible Yogi should never delay his other meals. If one feels extreme hunger right on waking up at in the morning, it is a sign that some milk, fruit, malted milk beverage or other food should be fed into the stomach. Hunger is the symbol of a fired up 'Jatharaagni'. If there is no hunger on waking up, one can immediately take to Yoga practice without eating by drinking a glass or two of water. However if there are signs of strong hunger, one should drink some milk or malt or eat some food without fail. Yoga should never be practiced on an empty stomach suffering from the pangs of hunger. It will lead to old age and decay of the body. This is why the Yogic scriptures advocate eating fruit, milk, buttermilk, nuts or any other available food when assailed by hunger even at other times. Fasting is not for the Yogi. It produces weakness and eats away Soma. Fasting is advocated for a short time only on the rare occasions when there is a serious stomach upset or some other illness. One should neither overeat nor starve but maintain 'Mitahaara'(moderate diet) on a timely basis.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi I am a 23 year old male and I have a question. I feel like life is pushing me in the direction to follow the spiritual path. In the past 2-3 years I have had a spiritual transformation. For whatever reason I started having spiritual experiences and I took an interest in spirituality and many different religions. I have bought books on yoga and I have been meditating by myself for about 2-3 months. I am going to start taking serious yoga classes soon. I have been pracicting brahmarcharya for about 6 months and I haven not ejaculated in about 5 months. I used to be obsessed with sex but I have overcome it and even though I have used willpower to get over it I felt like I was getting alot of help in overcoming. I am alot more selfless than I was and I have better control over my emotions. I feel like I am being drawn away from " this world" I don't even strongly desire romantic relationships like I used too and my desire to find " the truth" has been getting stronger. Why do you think I have developed this spiritual urge in the past 2-3 years were I have made a complete change in the way I look at the world?

Answer
When the Jivatma (embodied soul) within, due to its efforts in past incarnations reaches a stage in evolution where it is ripe and eligible to delve into the absolute reality of the Almighty and realize itself, a strong and powerful current of destiny (will of the Almighty) coaxes it to persevere and strive in the path of enlightenment. Then, all worldly desires slowly and gradually start to drop away. Like how the current in a river gradually pulls a swimmer into the center of the river, the aspirant feels the undercurrent of an innate and mysterious force gradually pulling and nudging him deeper into reality and away from the world which is falsity.

This is the first sign indicating that the person can make true and noteworthy progress in path towards self-realization within this birth or the next few births if he honestly perseveres with humility and dedication. If his efforts at this stage align in the direction of acquiring 'Gnyana' (knowledge of reality) and consistently work at attaining to Yoga (final union with the Almighty) with the means required, he can proceed impressively towards the goal, for God himself is giving a clue that the track is slowly changing from that of worldliness to spirituality.

The unseen help you describe in maintaining Brahmacharya is the invisible hand of God working in tandem. This is what is termed as his grace and blessings, for true and honest Brahmacharya is impossible by mere human efforts.

Focus on a life of Yoga and Brahmacharya with devotion and love for the Almighty. Mere performance of Asana (physical postures) is not Yoga. Asana is only one limb of Yoga. True Yoga consists of 8 limbs (Ashtanga-s). Lead a strict life of 'Ashtanga Raja Yoga' as propounded by the great realized sage 'Maharshi Pathanjali'. Buy the book 'The Science of Yoga' by Dr. I.K Taimni (Theosophical Publishing House, Wheaton, IL, USA) where the correct meanings of the Yoga-Sutra-s (Aphorisms of Pathanjali) have been expounded. Gradually study this book taking time and understanding it in-depth without hurry. It will help you progress rightly.

Go through each and every 'past answer' from the profile on this site to get a clear understanding of Brahmacharya and get clear with how and what procedure of Yoga and meditation are to be practiced.

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(That Supreme being is the absolute truth)

Question
Sir
I have some more doubt that: 1. What are the Yogic Kriyas can do from the temple (Trataka and Meditation can do from the temple?) 2.Why the experts saying that yoga must do before sun set and sun rise? 3.why feeling light hot under the end of back born during brahmacharya life? 4.Please share your spiritual experiance during brahmacharya life?

Thanking u Sir

Answer
1. Yogic practices can be performed from the temple provided the seating position is maintained (Sidhasana, Padmasana etc..) and the surroundings are calm and free from disturbance and people. One should not practice Yoga Sadhana for liberation in front of people in public view. It should be practiced in private, alone completely filling the mind with the thought of God and nothing else. However, chanting mantras or Japa can be performed in the temple.

2. For the significance of performing Yoga before Sunrise and at Sunset see the FOLLOW UP of:http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/11/male-period.htm in 'past answers' Dt:11/14/2011

3. Various sensations occur in the lower chakras during the initial stages of Brahmacharya due to the flow of Pranic currents further to conservation of semen. This leads to feelings of heat in the lower spine.

4. My experiences in the path towards 'Kaivalya' (self-realization) are not yet complete. I shall try to describe them if I happen to attain to that state of enlightenment by the grace of the Almighty Parabrahman and if he so wishes.

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Question
Hi Dhananjay,
NAMASTE.

1. How do one should pray to GOD? Is praying to GOD in temple creating a wrong sanskaras within us saying that the god exists ONLY in the temple? How does one pray to GOD when one goes to a temple especially a temple having so many IDOLs? Truth is GOD exists everywhere & is only ONE.?

2. Are we following Raj Yoga, Dnyan Yoga or Karma Yoga?

3. Tell me in the very easiest way what beginner should exactly do after he sits in Padmasana / Sukhasana for meditation with eyes closed?

A. Some say to become thoughtless which is not possible for the beginner...
B. Some say to concentrate on breath or on trikuti ...
C. Some say close the eyes & try to get the picture of GOD..
D. Some say Chant the Mantra... (but this is NOT meditation according to you)..
E. Some say you should be continuously meditating 24 hrs daily while doing your daily routines.
F. Whether one should sincerely study & find out the truth & start meditating on that? Is meditation is something creating the correct sankaras in mind?
G. Some say it is to increase your concentration of mind?

It is really confusing. Please tell the exact path so that one will build his interest in meditation & parallelly eliminate his negative qualities & make a strong foundation in meditation. I do not understand whether one should meditate on eliminating ones negative qualities or on GOD (negative qualities/thoughts disturb during meditation/JAPA) or both. Also whether to continue meditation or increase meditation when negative qualities disturbs one? Whether one should take a break in meditation/Japa? & How much? Please guide.

4. Is JAPA is necessary to keep up brahmacharya? As per your blog it helps concentration but is it necessary if it is happening with negative thoughts?

Answer

1. One can pray to God in the temple, at home, at work or at any other place at any point of time. God is universal and all pervading. There is no place where HE does not exist. At a temple having many idols, focus on the idol or form of God which appeals the most. "Tad Ekam Sath, Vipraha Bahudha Vadanthi" -- "HE alone is real, HE is only ONE, the sages call him by various names".

2. As there is only one Lord, there is only one Yoga. The different means of approach to this one Yoga make it appear as though there are many types of Yoga. The fastest and most correct Yoga is that which consists of a combination of Karma yoga (surrendering the fruits of one's actions to God and performing actions as an offering to God), Gnyana yoga (delving into the truth behind "Who am I" or Adhyatma vichara), Bhakthi yoga (devotion to the Lord through love and surrender), and Raja yoga (as propounded by the Maharshi Pathanjali, see:http://www.davedavies.com/splanet/raja.htm)). All these ultimately lead to the one and same goal namely realization of non-duality between us and the Almighty.

A person who performs all actions rightfully, thinking of God, as an offering to God without craving for the fruits of actions. Who indulges in contemplating on the falsity of the world and the reality of the Atman (soul) through 'Adhyatma vichara' and 'Vairagya' (analysis of spiritual knowledge and non-attachment to objects), who cries with devotion, love and surrender while contemplating or thinking of the Almighty and who strictly follows the Yama-Niyama-s of Raja Yoga followed by Asana, Pranayama, Pratyahara and Meditation derives the best and complete benefits of all Yoga-s. This combination of the essences of all Yoga-s gives the best and fastest results in totality. This is based on my personal experience.

3. Sit in Padmasana or Sidhasana with the lower back, spine neck and head in a straight line.

A. Perform 'Nirguna Dhyana' as has been explained before in past answers on the formless

Almighty. Revert the mind back on HIM as and when it strays and think of nothing else except the formless, shapeless, colorless and invisible Lord of the nature of empty space.

If this is not achievable...

B. Perform 'Saguna Dhyana' (meditate on the Avatar of the Lord such as Lord Krishna, Rama, Jesus Christ etc..) or on Gods such as Siva, Vishnu, Ganesha etc..

If this is not achievable...

C. Chant a mantra such as "Om Namah Shivaya" or "Om Namo Narayanaya" or just "OM" silently and mentally with the eyes closed, concentrating on the Thrikuti (spot between the eyebrows) until concentration is strong enough to perform B. or A. types of meditation.

D. Keep the mind on the thought of God, performing all actions as service and offerings to him throughout the day. One's daily routine comprising of work and everything else is to be performed this way. We are here as an effect of HIS Leela (divine play). So our duty is to think of HIM as much as possible.

E. The truth (of reality) cannot be found out by the study (of the scriptures or Upanishads) alone. So there is no question of studying, finding out the truth and then meditating. All these should be done together setting aside some time for each simultaneously. Just as the body absorbs the essence of food eaten and discards the remaining, the essence of scriptures is to be absorbed and not mere words or literal meanings as written in the dictionary.

The incidence of negative thought, fantasy, imagination or unwanted feelings occurs in every person who occupies the stage of a beginner in meditation. One should replace these thoughts with the opposite thoughts of virtue, reality and truth when they appear. For example, if a meditator finds the thought of a woman and her body troubling him while meditating, he should remind himself of the reality behind the filth and refuse within her body and imagine how her body will appear at old age with a shrunken frame, wrinkled skin, dried up flesh, rotting teeth, scant hair, bad breath and a disagreeable smell emanating from all over with stool and refuse stored within. Let him remind himself of the weakness and debility he experiences on losing his semen through ejaculation on the body of a woman. Let him remind himself of the same signs of old age and decay which he will experience himself if he indulges in the sexual act for entertainment. This will neutralize the desire and produce Vairagya (dispassion). Then let him think of the bliss, purity and everlasting joy that comes from merging with God upon reclaiming his true state of existence. Then let the meditator continue with his efforts on meditation.

If thoughts about wanting excessive money, name, fame, friends and get-together-s is troubling him, let him remind himself that all these involve much stress, strain, anxiety, fatigue and ultimately sorrow. They make the mind irate, egoistic, angry, passionate, lustful and finally depressed. Let him remind himself that all these are a waste of time ultimately, for they leave him less happy than when he started and in sorrow and pain. They make negative Samskaras (impressions) stronger and cause lack of peace. This will neutralize the desire and produce Vairagya (dispassion). Then let him think of the bliss, purity and everlasting joy that comes from merging with God upon reclaiming his true state of existence. Then let the meditator continue with his efforts on meditation.

In this way, let him remind himself of the dangers of worldliness and the lack of benefit of attachment with worldly people and objects. Then let him persevere again and meditate.

This is how meditation is eventually perfected into Dharana, Dhyana and Samadhi. It takes many months or years of sincere and honest effort. One should adapt one's lifestyle and make it supportive to this type of Yoga as described. Then the past Samskaras (impressions) and Vasanas (tendencies) which support negativity gradually weaken and dissolve.

When negative traits manifest in day to day life, the same technique is applied and the mind reverted to Godliness. The Yogi uses his reasoning and feeds himself with reasons why worldly attractions are a waste of time leading to sorrow. Then he reverts his mind to Godliness though kindness, pleasantness, desire-less attitude and a general sense of peace and tranquility as regards himself and the world. Over the course of time, he becomes these very qualities in person.

4. If there is a feeling or tendency to indulge in Japa, then do Japa. Else, stick to the combination of Yogic practices as has been explained earlier with devotion to God and through performing actions as an offering to him in day to day life through the Yama-Niyama-s. When negative thoughts occur in the midst of Japa, use the same technique of reasoning as has been explained to neutralize these thoughts. Then continue with Japa. Japa is useful for some and not necessary for others. The decision is left to the practitioner.

On the whole, the technique is like cleaning one's house of dirt. We clean our homes everyday and live there. The next day, there is again dirt, so we clean again and live. This is a continuous process. With the Yogi, the dirt gradually reduces over the course of time spanning several years, eventually resulting in complete cleanliness of the body, mind and psyche whereupon self-realization occurs. Patience, perseverance and commitment are the keys to open the locks binding the doors of self-realization.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir

Is the brahamcharya life improves Atrogen hormon in men and Estragon in women?

Thanking u sir

Answer
I presume that your are referring to the male hormone 'Testosterone' (an androgen) and the female sex hormone 'Estrogen'. The practice of correct Brahmacharya in thought, word and deed eventually leads to the production of just the right percentage of both these hormones for optimum health and well being. Neither more nor less but just the right amounts are produced.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
my question is how to remain unaffected when one is getting the touch of a women unwillingly. for eg. suppose i am travellin in a public bus and there are no. of women standing and i also have to stand behing them. how should a person behave in this situation? plz suggest some powerful remedy for this because i often come across this situation. i am awaiting some helpful responses from you. this is the only thing which corrupt my thoughts. in my first mail i told u that after observing celibacy for months together i get fail inspite of my sincere efforts and this is the reason behind my downfall. the touch of female body makes the mind go wild and i lose my senses.

Answer
1. To the best extent possible and as a rule, always make conscious efforts to stay away and clear of such situations or locations which may lead to the contact described. The mind during the initial periods of Brahmacharya is always looking for an excuse that leads to touch, fantasy, sight or any other contact with the opposite sex. Even without one's knowledge or intention, the mind very craftily suggests or tends to place one in situations which could lead to the above. One should be very vigilant against such seemingly harmless suggestions by a mind colored by past tendencies and instead make use of 'Buddhi Shakthi' and 'Vichara Shakthi' (power of the intellect and discriminative inquiry) before heeding to suggestions by the mind. Always try choosing a place which prevents occurance of the situation you describe.

2. If despite such efforts one has no other way out but to occupy a place which brings along the possibility of unintentional contact with a female, then one should constantly remind oneself of the reality behind the filth and refuse within a woman's body and how the body will appear at old age with a shrunken frame, wrinkled skin, dried up flesh, rotting teeth, scant hair, bad breath and a disagreeable smell emanating from all over with stool and refuse stored within.

One should remind oneself of the weakness and debility experienced on losing semen through ejaculation on the body of a woman. Let there be the grave reminder of the same signs of old age and decay which will prematurely present themselves in the Brahmachari further to the sexual act for entertainment. This will neutralize the desire and produce Vairagya (dispassion). Then let him think of the bliss, purity and everlasting joy that comes from merging with God upon reclaiming his true state of existence through Yoga and Brahmacharya.

When an honest comparison is made between the two opposite kinds of effects which follow from adhering to Brahmacharya and not adhering to it, one who has a strong urge to get established in Brahmacharya will eventually be prepared to stay unaffected and unflinching in spite of unintentional touch, for his mind is not on the woman but on his practice. The mind can get affected when it is idle or when it is pondering on sexuality. It has a very less chance of getting victimized if it is kept busy on the ideal of Brahmacharya and Yoga. The reason behind the mind yielding to touch is because of its association with touch as a source of pleasure and happiness. When the fallacy of such a concept is strongly established in the mind backed by reason and logic, the concept starts to lose its ground and becomes weak. Consistent practice of the same will eventually produce dispassion at the bodily concept of a woman.

3. To instill a real sense of the decay and degeneration that the human body undergoes through age and disease, and to get firm with the idea of reality, one can visit an old-age home, mental asylum or even a mortuary and get a first hand experience of the reality

behind the illusion of the body. This method is very helpful when there is a very strong sense of lust and fantasy associated with the body of the opposite sex. This exercise can be used both by men and women Brahmachari-s to drive the sense of reality into their minds. Spending a few minutes in an old-age home or mental asylum by looking up the inmates or patients who have been afflicted with severe diseases leading to loss of bone, flesh, hair and in some cases even skin will give the correct picture of what this human body is really all about. This is what exists under the so called gloss of the human skin and flesh of a person even in his or her prime. It is very repulsive and not the least attractive. The illusion caused by Maya makes it appear otherwise.

Similarly, spending a few minutes in a mortuary with dead bodies very effectively drives home the concept of the disgusting nature of flesh. This is what the body of the so called 'attractive woman' ultimately becomes. Is one now ready to waste his divine and most precious fluid on this bag of dead flesh? The presence of the Atman (soul) who is none other than the Lord gives the body life. The power and attraction in beauty is the power and beauty of the Almighty Lord himself and not that of the body. As soon as life (Atman or Lord) leaves this body, it loses all its charm and becomes inert. Isn't this very simple? It is now a dead body fit to be eaten by maggots. Is it worth spending that most precious, most divine and most priceless fluid of life on this dead piece of decaying meat? One should strive to reach the state where one enjoys the beauty of the Lord (which is in fact the beauty seen in a living person) and not mistake the body itself to be the source of beauty. THAT beauty of the Almighty never wanes and never vanishes. It is eternal and real. It is to be known. This body is only a wrapper which holds THAT beauty when HE resides within. As soon as the Atman (soul) leaves, it becomes just what it was - A dead piece of flesh which wrapped the Atman within. It now shows its real nature and property. One of decay, impermanence and very disagreeable.

One can even opt to watch an autopsy (postmortem) if it is possible. The sight of the human body revealing its reality under the scalpel of autopsy and the smell that ensues will take away the sense of lust and desire even from a very passionate mind in no time at all. These methods can be resorted to if the sense of desire is too strong and if the mind refuses to believe that this body of flesh is nothing more than filth in terms of sexuality.

Finally, always keep the thought of God in the mind and pray to him help you overcome this limitation. All these methods bear fruit under HIS grace and HIS grace alone and never by mere human effort.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

First of all I would like to thank you for your time and wisdom for sharing your experiences and insights on brahmacharya. I have read many of your previous answers and feel truly inspired that Brahmacharya is truly possible in this day and age.

I am around 30 yr old and have been attempting brahmacharya since the age of 18, and I am interested in complete liberation (Moksha). I haven't gotten very far in the brahmacharya front. Until the age of 26, the maximum I could go without self-stimulation was 30-60 days. This I would do with the help of a vow to stay away from thoughts, words and deeds of abrahmacharya. However by the end of 30 days, I would forget why I took the vow in the

first place, and once the period of the vow was over, I would indulge in self-stimulation with double the force. SO I took a different approach and started doing it day by day (along with daily meditation, pranayam , etc). Last year I was able to keep brahmacharya for almost 5 months (I had one slip in the third month). However I visited India for a month and when I returned to the U.S., the sudden re-exposure to western women rekindled sexual thoughts in my mind and I indulged in porn and self-stimulation again. It has been one year now since this happened, and I have had two or three clean months this where where I had no thoughts of sex , but it was when I had taken a vow. When the vow period was over, my mind tricked me and I would re-indulge. I really really want to get rid of these thoughts and behaviour. I try do meditation and sun gazing every day, sometimes upto 2-3 hours (Slips happen more when I am not regular). Usually I don't have any thougths of sex , but when I check email or am walking if I look at a shapely women or a picture of one by chance, a thought is planted in my mind. Slowly as more and more such mistakes accumulate, I end up watching porn and self-stimulating. This happens 1-2 times a week. I really want to stop this nonsense. However I am afraid that if I take a vow (short vow for a month or two), I might screw up with double the force at the end of the vow. Also if I take a long vow (for a year or two years), I am afraid that I might fail and it could lead to depression. Also I often seem to forget after a few months why I took the vow in the first place. Only last year when I was able to keep 5 months with now vow, was I able t realize true benefit, but that was lost after my return trip to U.S. Now a new year is going to start, I am tempted to take a full year vow, followed by life-long brahmacharya. can you please offer some suggestions on the best method.

Thank you so much and my God bless you and may you attain final moksha. Jai sat chit anand

Answer

1. Since a life of Brahmacharya has been on and off and you are familiar with the practice, it is time to take concrete steps in establishing longer periods of Brahmacharya which will eventually become life long by the grace of the Lord. To accomplish this, a strict and uninterrupted life of Yoga (see past answers on the practice of Bandha, Pranayama and meditation) twice a day is to be attempted very honestly and sincerely. One session will be early in the morning before Sunrise and another around Sunset. An alarm should be set for 4.00 A.M and one should rise immediately without fail. This is the first requisite, no compromise. The events which follow on rising up have been outlined in previous answers with a Yogic perspective (read all past answers). The same is to be applied for the session before Sunset.

2. Do not bother about taking a vow or not taking a vow. Concentrate on the fact that unbroken Brahmacharya is your true, default nature. This is the nature of the Atman (soul). You have striven with vows and without vows earlier. Let those things go away with the past. Keep the fact very firmly in your mind that Brahmacharya is the only way of life and no other way of life exists. That it is as natural and inseparable to your lifestyle as eating food, drinking water and taking recourse to sleep. We do not take vows as regards eating, sleeping or doing other basic activities. Brahmacharya is to be worked at in this way by considering it default and not separate once the effort to get established has crossed a certain period as in your case. The time has come to get rid of the thief once and for all. Let us not fool ourselves with vows or non-vows thereby letting the thief loiter in our premises stealthily.

How did you succeed in 5 months of Brahmacharya if it was separate, unnatural and something distinct from you? Can we live without food, water or sleep for 5 months in the normal sense? No. This is the first proof that the concept of frequent sexuality for recreation

is an acquired disease of the mind and psyche. It is not of our true nature. We cannot live without that which is an inherent part of our nature. As long as this physical body clings to the Atman (soul), the body requires food, water and sleep (except in the self-realized Yogi who has gone beyond space and time). This is because it is in the inherent nature of the body to require all these for life. This is not the case with sexual pleasure. Man can and will live very happily once he raises above the need for sexual pleasure. It's purpose is procreation and never recreation. So we shall keep this fact in our mind all the time and push out sexual desire every time it raises its ugly head.

We have inherited this disease due to constant indulgence in the sexual act for recreation dating back to innumerable previous births. If it had been limited to procreation and if there had been 'vidya' (the means to acquire the knowledge of reality) there would have been no such urge for recreation. But we were ignorant. We did not have Gnyana (knowledge) back then. By HIS grace we have now been bestowed with 'Vidya' and now shall we apply this knowledge and revert to our default state of the Atman - independent from sexuality without fail. Let this be the attitude. Let there be rock solid and unswaying belief in this attitude. It will serve a very important purpose which the aspirant will realize later on.

Read each and every past answer (especially those on the means of Yoga, Bandha and Pranayama) and get clear with the means required. Surrender all actions as an offering to the Almimighty with love and devotion. Remind yourself that this thing called the 'Ego' is itself Maya (illusion) and false. One should think -" This thing called as 'ME' the separate individual does not exist. It is all Brahman (Almighty). He alone is real and exists everywhere, everything else being his effect and not reality. This world, my body and everything except the formless Lord is Maya enacted to work out his Leela (divine play). This body, mind and psyche is not the real me. HE alone is real and I am an inseparable part of HIM." Have this attitude of non-ego and non-individuality always even while at work and do your duty to please HIM without attachment to the job itself. Meditate on HIM with this concept established in the mind as much as possible.

You will be poised for success this time when this line of thinking becomes strong and a part of your outlook.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay Ji,

I'm deeply grateful to you for putting in so much effort to show us the right path of Yoga.

I started practicing and reading about Yoga some years ago. Since then I have had some questions in my mind to which I have not been able to find satisfactory answers anywhere.

These questions are only indirectly related to Brahmacharya, so I'm not sure if I should ask them here.

Here are those questions. You may answer them if you find it proper:

Q1. What exactly is Prana?

Q2. Where is it stored in the body?

Q3. How to increase its quantity in the system?

Q4. What is the relation between will power and Prana?

Q5. Are memory and Prana related?

Q6. We do physical work by contracting our muscles. It can be shown in the laboratory that muscles are contracted by sending an electric current to the muscles. This current can even be measured. Where is this electric current produced in the body?

Thank you very much.

Answer

1. 'Prana' is the subtle most form of energy or vital force present within and without the body in the universe. It is the means of all movement on the physical plane and the means behind all thought in the mental plane. In other words, Prana is the net sum of the essences of all forms of energy in the universe. In the human body, Prana is responsible for all life, power, strength, energy, movement and the existence of the very body, mind, intellect, consciousness and ego. Breath is the gross most representation of Prana. If the body is an electric wire, then Prana is electricity. If the body thought of as an engine, Prana is the essence of the fuel driving it. In other words, Prana is the actuating force or energy without which this body and mind cannot exist; without which life itself cannot exist. Minus Prana, the body will disintegrate into destruction. This is what happens when the Atman (soul) leaves the body upon death. The Atman (Brahman) is the source of Prana. When the Atman departs, the Prana or vital energy which resulted in life also departs.

2. "Where is Prana not stored in the body?" would be a better question. There is not such a place in the entire body where it does not exist (in sense of the 5 constituent Prana's - Prana, Apana, Vyana, Samana and Udana), for had it not existed at a particular location, that part would die and rot away into destruction. Similarly, there is not such a place in this entire Universe where the cosmic universal Prana is not stored. Prana occupies the entire system in a state of equilibrium and promotes life and well being.

"Pranam Brahmethivya jaanath" - says the 'Taithriya Upanishad.'
"Know that Prana (vital energy) is one of the representations of Brahman (Almighty)"

It is through Prana that the Lord has created this world, maintains this world and finally destroys it. All energy holding together the atoms that make this universe is Prana and Prana alone and nothing else. All other forms of energy arise and take birth from this Prana. It is the source of all forms of manifest and unmanifest energy.

"If one were to impart this Prana vidya (knowledge of Prana) to a dried-up stump, sure, branches would be produced on it and leaves would grow." - says the realized sage 'Satyakama' in the 'Chaandogya Upanishad' after instructing his disciple on 'Prana Vidya'. Such is the life giving power of Prana.

3. Unbroken Brahmacharya in thought, word and deed and 'Samyama' (Dharana, Dhyana, Samadhi meditations) on the Supreme results in an increase of the finest form of Prana.

Breath, food and water are the sources of supplementing Prana in the gross plane. The Yogi after reaching the 'Sasmita' state of 'Sabija Samadhi' (Sabija super-consciousness) after many years of Brahmacharya with Pranayama and meditation becomes a complete Urdhvaretha and develops 'Vayu Siddhi' or 'Prana siddhi' (mastery over Prana), whereupon he can develop the 'Ashta Siddhis' (8 supernatural powers) leading to superhuman abilities if he so strives.

4. From the Brahman (Almighty) comes the Atman (soul). From the Atman springs the individual will. From the individual will is created Manas (mind) and Prana. Willpower is the master which directs the servant called Prana.

5. Memory and Prana are both directly and indirectly related from the physical as well as the energy point of view. An increase in Prana if channelized to the brain results in an increase in memory and all other mental faculties. Loss of Prana correspondingly results in loss of related faculties.

6. The current that controls the physical movement, expansion and contraction of muscles is again Prana. It comes from the Atman (soul). Its location is in the heart.

Prana, breath, mind and semen are all interrelated. Mastery over any one leads to mastery over the other three. For this reason, the Yogi performs longer and longer duration of Pranayama and eventually attains to 'Prana siddhi' (mastery over Prana) over many years, whereupon he attains mastery over his mind, mastery over his breath and mastery over his semen to become an Urdhvarethas.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir
What are the powers(sidhis) an abilities of an Urdvareta Yogi?

Thanking u sir

Answer
Information regarding the 'Ashta Siddhi-s' (8 superhuman powers of yoga) and many other minor siddhi-s that can accrue further to attaining the status of an 'Urdhvaretha' (one whose Bindu (seed) does not flow downwards to become semen) are very easily available through any search engine on the internet. So it may not be of much use to reiterate the same.

Hence we will go into the elaboration of that information regarding these siddhi-s which is not well known and not well seen. These are the much more important aspects as regards to these siddhi-s which often escape the eye of the yogic aspirant and which invariably become an impediment to self-realization.

Siddhi-s (supernatural powers of yoga) are essentially by-products of advanced yogic meditation through performing 'Samyama' (Dharana, Dharana & Samadhi) on the different aspects of Prakrithi (nature). Siddhi-s are like the beautiful places of tourist attraction that come en-route while travelling to a destination. The destination city is self-realization. Siddhi-s come en-route the path to self-realization like these places of interest. They present

themselves before the yogi with much color and allure. Just as the wise traveler is intent on his responsibility of reaching the destination and has no more than passing interest in the places of attraction, a wise yogi does not pay much attention to siddhi-s that appear through advancement but keeps his mind fixed on the final goal of liberation.

There is much sense and relevance behind such an approach. In the state of an Urdhvaretha, the Yogi has conquered his semen but has not yet attained to self-realization. He is still mid-way in his quest. The latent Samskaras (impressions) and Vasanas (tendencies) that tend him towards lower traits and emotions are still alive in his Karana Sharira (causal body) in a state of restrained dormancy. They have not yet been burnt & deactivated. So the danger of resurfacing of these negative qualities is still very real. The paranormal abilities that one acquires through siddhi-s makes the neophyte get a feeling of exhilaration, invincibility and excitement. He gets a feeling of being a cut above the rest and special. This immediately leads to blossoming of the Ahamkara (ego). Once this happens, his downfall begins. Being driven by his ego which has dwarfed the Buddhi shakthi & Vichara Shakthi (power of intellect and power of enquiry), he falls pray to the 'Arishatvargas' (six negative emotions) and gets a mind to misuse these powers. His Viveka (wisdom) has been subjugated by the sense of 'I'-ness or ego. He is now under the grip of 'Maya' (illusion). He will commit various blunders which increase his karma and lead to a break in Yoga and Brahmacharya if he misuses these powers.

In reality, the powers at his disposal are not his powers at all. They are the powers of the Almighty that are shining through the Yogi. The Yogi is only a medium and not the source of these powers. He has reached a state of purity where select powers of the Almighty come within his reach. But the underlying seeds of the 'Guna-s' (traits) in his causal body are not yet burnt and deactivated. Like seeds sprout into saplings when conditions are favorable, these seeds of past karma will manifest again if he is careless and gets goaded by his ego. He will commit serious mistakes and incur much karma in such a case and will have to restart his practice all over again. Such a possibility is very real and very, very dangerous, especially when we take into consideration the effort, sacrifice and sheer hardwork that has gone into bringing him to the state of an Urdhvareta. The chances of becoming a 'Yoga-bhrasta' (one who has fallen from Yoga) are very possible at this stage. If this world is Maya (an unreal illusion), then woman is 'Maha-Maya' (a much mightier & unreal illusion). Even very sane, intelligent and level headed men loose their sense of Viveka (wisdom) and Vichara (power of inquiry) when under the influence of Kama (desire) for a woman. This Maya of a woman makes men do strange things which is beyond the purview of sensibility. Under the grip of desire for a woman, man indulges in very foolish acts which even dull-brained people would not commit; thereby putting himself and those around him in great danger, leading to great sorrow. Siddhi-s, if not used judiciously are like the Maha-Maya described. They can become very dangerous.

For this reason, the wise Yogi does not take the initiative to use these powers for unwarranted reasons. They are never to be used for selfish purposes driven by questionable and dishonorable intentions. Neither are they to be used to display, prove or proclaim one's Yogic prowess to people. Only fools behave in this manner, not real Yogi-s. Using such abilities to gain name, fame, money or power always leads to downfall. The true Yogi uses them only on rare occasions for the betterment of mankind under the commands of the Almighty. He uses them as regards himself under a similar context, when God wills him to do so and not at his personal fancy.

After attaining to the state of self-realization, he becomes a 'Purna Yogi ' (full-blown Yogi)

who is one with the Brahman. Then, he cannot make any mistakes, for his mind has united with that of the Lord's. His mind is now a representation of God's mind and God's will in totality. The scriptures say that such a realized sage is none other than the Almighty himself in the human form. He is no longer an ordinary mortal limited by right or wrong. He is then always right and unerring. All the superhuman powers are then nothing to him, for he risen much above them, attaining to the powers of the Almighty. He has become the Almighty himself through complete merger. The drop no longer exists, having merged into the ocean. Till such a state is reached, one should not give more than passing intrest as regards siddhi-s but maintain the state of undistractedness as regards the Almighty.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi

Wish you a very happy new year.
Dhananjay, you can chose not to answer the question below if you consider I am going too granular in my query.
I do know salt and spices should be used moderately but wanted to confirm if there is any spice which is strictly prohibited for someone on the road to brahamacharya. I list down the following spices, is there any amongst these which should not be used at all [i believe all of these can be moderately used]:
a)Cumin seeds [jeera]
b)Mustard seeds [rai], i read in swami sivanand's book that this should be avoided.
c)Garam Masala
d)Turmeric [haldi]. i know you've told me before about haldi that it can be used in moderate quantities.
e)Corriander Powder [dhaniya powder]
f)Red chilly powder [lal mirch]
g)Other specific masalas e.g. chana masala, rajma masala, biryani masala etc
h)Green chillies
i)ginger [adrakh]
j)i know onion and garlic should not be cooked with food and should be completely avoided for at least a year or more
Is there any vegetable/lentil which should be avoided? like okra [bhindi] etc, dont know hence asking.
Also, brahamacharya in thought, word and deed, I wanted to understand what constitutes maintaining brahamacharya in thought? I mean, just looking at the opposite sex [i am presuming] is not considered to be a break, not letting your thoughts go to an extent where it is considered dangerous in terms of retaining your vital energy [rethas] i guess is prohibited.
Thanks so much Dhananjay.
Regards, Manish

Answer
1. All of the spices mentioned above do not cause harm if eaten in small quantities with food. The trouble arises when one opts for a strongly spiced diet stimulating to the tongue and

other senses. It is impractical to opt for a completely spice free or salt free diet unless one lives all by oneself, alone in a forest without contact with society. Such a concept is idealistic and unnecessary. Living in the midst of a family setup, it is incorrect to cause trouble to others by either making them eat the food we eat, or asking them to cook food separately for us. Such a behavior does not befit the Yogi.

2. After 2 years or more of unbroken Brahmacharya with deep meditation and Yogic practices, and as one starts getting closer to the status of an 'Urdhvaretha', the desire for even occasional intake of onion, garlic etc.. will wane by itself and disappear. The Yogi then gets a very clear and correct knowledge of what he should eat and what he should not from within. His inner voice guides him in the correct direction. Then, the taste of onion and garlic becomes disagreeable. Till then, it is best to avoid onion and garlic or or limit their use to very small quantities. The stupor and tamas (inertia) caused by these makes meditation very difficult. Not only these but even food sourced from outside such as from restaurants, caterers and bakeries which contain additives, tasting essences, baking soda etc.. agitate the mind making Brahmacharya tough. Simple and nutritious food cooked at home with minimum spices is always the best option.

3. Brahmacharya in thought refers to not entering the zone where the mind starts sexual contemplation. When sexual thoughts show signs of arising due to previous Samskaras (impressions) and Vasanas (tendencies), one diverts the mind away from these. As soon as the Brahmachari encounters this zone in the midst his day to day life or activities, he withdraws the mind. If the mind still shows a craving to continue such thought, he reminds himself of the falsity behind physical beauty/lust and the unreal nature of the same and diverts his mind elsewhere.

While the mere act of looking at the opposite sex in itself isn't wrong; the sexual intent if any, which crops up within the mind through such action becomes dangerous. It takes the mind into the zone of sexual contemplation, reaching which trouble starts. From hereon starts the danger line. A wise Yogi never crosses this line. If one has reached the stage where the act of looking at a woman does not produce the least tendency for lust or desire but one see's the woman as only the Atman (soul) covered by the impermanent physical body made of flesh, then it does not matter.

To such a person, a woman, a cow, a man, a tree or any other object of God's creation is one and the same. He see's the one underlying Supreme in all these and is unaffected by the external casing made of flesh. This is a very advanced state which comes only when one is very close to self-realization and not before. Till then, it is best to limit contact through sight or talk with the opposite sex only if necessary, to the required extent and not more. Lust and desire have the uncanny ability to arise from very innocent and unintentional contact leading to deeper involvement at a more dangerous level.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi Swami,

I have found some solace and peace of mind after stumbling upon your postings on brahmacharya. In relation, I have 3 qns which I humbly request your replies:

1) I have recently finished my sabarimala yatra for the 2nd time and am still wearing my maala. Also, I have been having a very bad habit of self masturbation since age of 13. I am 28 now.Ayyappa deeksha enabled me to maintain brahmacharya for close to 55 days thus far.

However, I can deeply feel that my mind is already calculating what fantasies to indulge in and masturbate after removing my maala. Only when wearing maala I am able to sustain long periods of brahmacharya and from fear of ayyappan.However,when I remove maala, I have limited will power.

Is there no escape from this cycle where I practise brahmacharya when I have ayyappa deeksha and revert to pornography and masturbation after removing maala? What is wrong with me? I can be a saint and yet so quick to become a lustful man?

As of now, I have at the very least pledged that every Saturday, I will take vegeterian, meditate and chant saranams for Lord Ayyappa.

In my case what more can be done to reduce the intensity of the mind to seek pleasure from masturbation? Will ayyappa be angry with me?

2) If Atman is God, why are We(the God) not having the infinite powers and bliss and have to suffer in samsara? In another words, if we are to be God in the first place, why did we forgot our true nature and drowned in Samsara? If we are God to begin with, why were we not able to find fulfillment within ourselves and had to be bound by maya? Isn't that illogical?

3) In this human body, we are able to conceive Almighty, know him to be great and all powerful and know that all our desires will be fulfilled when we attain him. However, when we merge in god, how can we feel any bliss or sense of immortality when we are everything. There won't be a me as now to perceive the almighty isn't it? In another words, sugar is sweet only when I am able to taste it. What happiness can there be if I become sugar and there is no tasting. I would not be able to experience any sweetness isn't it?

My questions are not to mock at vedanta but are truly asked out of my own desire to fully grasp and understand the essense of vedanta. I hope you would not construe any of my questions as a joke or mockery. Thanks alot swami.

Saranam Ayyappa.

ANSWER: 1. Wearing a maala and worshiping Lord Ayyappa with the required discipline is a symbol of showing one's devotion and focus towards the Almighty. It is meant to bring the common man who has forgotten his state of divinity back into the realm of Godliness. By setting aside a few days for Ayyappa pooja, the devotee gets a chance to unwind from the world of materialism and focus his energies on the Supreme. The common man wearing a maala does this for a certain period and then reverts to his usual ways. The wise man takes the essence of this worship and continues this mode of life even later, for ever. He is forever in 'maala' in the real and genuine sense though he may not outwardly wear a maala or walk barefooted. This is then real pooja (worship), for this discipline has become a part of his lifestyle and is not limited to an annual occurance. He becomes the greatest and most loved devotee of Lord Ayyappa. There is none dearer to the Lord Ayyappa than such a rare devotee. He will receive the choicest of the Lord's blessings without doubt. Such a man is

always devoted to the Supreme, be it through Ayyappa or any other God which appeals to him, for God is one while his names are many.

Take a pledge on the name of Lord Ayyappa to be true and sincere as regards the practice of Yoga and Brahmacharya. Take a vow on his name that henceforth you will lead a strict life of virtue and Godliness through Brahmacharya, that you will not yield to temptation. If you were able to practice Brahmacharya for two months, it can be practiced for four months, for one year and for life. Brahmacharya is one's default state of being. It is not alien or seperate from one's true self. It is the state of sexuality for recreation that is a disease and unnatural. We have forgotten this reality and have made sexuality into our default state of thought and action. The avidya (ignorance) around the Atman (soul) made you behave differently all these days. Now the Lord has shown his grace. You have started educating yourself on Godliness and Brahmacharya. This is the first step. If efforts are put in the right direction and with the right perspective, you can overcome and get free from this disease of the mind. You can work successfully at annuling the layers of ignorance around the Atman which are the cause behind the disease.

Go through each and every past answer and get clear with the means that are to be employed to achieve the same. Strive for purity with honesty and devotion to the Almighty Lord. Wake up everyday at 4.00 A.M and indulge in Yogic practice of Asana, Bandha, Nadi Shodhana, Pranayama and meditation. Within a year, there will not be the least trace for masturbation. Distaste and dispassion will develop at the very thought of ejaculating semen for recreation. You will experience real strength, real confidence and real freedom. You will be happy without a reason through getting closer to the Atman. Then, real living starts. This is the truth and beyond doubt. Life without Brahmacharya and spirituality is not life. It is slow, painful death. Practice a life of spirituality and God devotion through Yoga and Brahmacharya and know the results through first hand experience.

2. The Sun is a hundred odd times the size of the Earth. His light, heat and power are virtually immeasurable and almost infinite. Yet a small cloud a few hundred meters wide blocks his rays from reaching us on a cloudy day. The whole area becomes dark and dull and cold. Does this mean that the Sun is powerless? As soon as the cloud showers into rain or is blown far away by wind, the rays of the Sun manifest themselves in all splendor. We the (Atman) are the Sun and the Avidya (ignorance) surrounding us are the clouds. When these clouds of ignorance are melted and blown away through the heat and winds of Gnyana (knowledge), the Sun (Atman) becomes capable of projecting his rays in full power and splendor without obstruction. Till then, even the rays of the mighty Sun appear to be powerless against the onslaught of the petty clouds of ignorance. It appears as though these small clouds are greater than the mighty Sun, for they have successfully blocked his glory. The reality of course remains that the clouds are of no match to the mighty Sun. It is our human duty to dissolve these clouds and reclaim our true state of Godliness. This is the purpose of the human birth and the reason why we are born. He who strives to achieve this and wins is the greatest human being, the method used to achieve this is the greatest religion and the resulting state of purity that comes further to self-realization makes that man on par with the Almighty himself and no less. He becomes fit to occupy that lofty state through merger.

The incidence of the Jivatma considering itself to be separate from the Brahman (Almighty) and eventually forgetting its true nature leading to ignorance & sorrow is a part of the Leela (divine play) of the Almighty Lord. It is an illusion that is enacted by HIM. Just as a piece of gold remains the same internally despite being covered by mud externally, the Atman (soul)

is not really affected but thinks himself to be, further to the effect of Maya (illusion). Why the Lord enacts this Leela is a question whose answer will become clear after we merge into HIM through self-realization. For now, it is beyond the purview of our limited intellect.

3. Does the man who has tasted freshly prepared, tasty food crave for stale, rotten and spoiled food? No. But to one who has never been fed with fresh food since birth, the concept of fresh food does not exist. He knows no better. To him, the only food is rotten food, for his knowledge ends there. The concept of desire, pleasure and happiness that we know of in this degenerated state of body consciousness stemming from Avidya (ignorance) is akin to the taste of such spoiled food through life long conditioning. We do not know better. We think these finite pleasures of the senses to be penultimate, while the reality is something else. We think this world to be real, while it is not so in reality. It is only when we work at unwinding these layers of ignorance around our true self (Atman) does the possibility of knowing that which is real bliss and joy occur.

It is stated in the scriptures that the final state of self-realization through merger with the Almighty leads to the experiencing of such bliss and indescribable joy that words fail to do justice. Shri. Ramakrishna Paramahansa, the self-realized sage while trying to describe this experience to the layman compared it to be a constant, eternal stream of bliss equal to the sum total of a million sexual orgasms taking place all at once and continuously unto eternity. This, the scriptures call 'Paramananda' or 'Satchitananda'. Like how the man conditioned on stale food since birth will never revert to it on tasting fresh food, the Jivatma (embodied soul) which has started to taste this nectar of bliss which starts trickling in through spiritual progress will gradually develop distaste for worldly sense pleasures & never ever look to worldly pleasures and attainments on realizing its true nature. This taste of divine Ananda (bliss) is of that order. One has to experience it in reality to know it truly. It cannot be explained or described. It is to be experienced.

One who has experienced it loses all interest in earthly pleasures of the senses which have a beginning and an end. Which eventually bring sorrow and pain. Which make man suffer in agony. It is to be known. It is to be experienced, this Ananda (bliss) of the Atman no different from that of the Almighty.

This concept of the body consciousness leading to considering ourselves as the body and not the Atman and the resulting Ahamkara (ego) which thereby blossoms leading to the concept of 'Me', 'Mine' is the thief which is robbing us and preventing us experience our inherant Ananda (bliss). We cannot conceive the Almighty as long as we are in the realm of the ignorance of 'me', 'mine'. We cannot conceive what the Almighty is as long as we consider ourselves to be the body. To conceive HIM, we have to raise above the body, mind, ego and emotional consciousness. Till then, like the man who has known only stale food, we cannot know what it is to experience HIM. In other words, we cannot understand or fathom the self-experience in terms of the Atman. When we experience HIM, we realize who we truly are and when we truly realize who we are, we experience HIM. Both are one and the same. So we should work for the same and not limit ourselves to this life of oscillating emotions that are inevitable in this degraded state of body and mind consciousness.

Where are we becoming sugar through self-realization? we are not becoming sugar but are becoming the BLISS PRESENT IN THE TASTE OF SUGAR. We have no need of the physical aspect of sugar anymore. Earlier, we encountered the bliss of sugar while tasting. We had to take the effort to savor the bliss of sugar. We had to eat a few grains of sugar and experience the bliss of sweetness. There was the need for an effort (beginning) enjoyment

(middle) and end (more craving). We could not go on eating sugar to prolong this bliss, for that would not be practical. So we had to become dependent and enslave ourselves to sugar to enjoy bliss. This was the case as we were different from the bliss present in sugar. There was duality. There were two concepts: US and the BLISS OF SUGAR. To enjoy, we had to eat sugar and MERGE WITH THAT BLISS OF SUGAR through effort.

Further to self-realization, an entirely different thing has taken place. By merging ourselves with the Almighty who is in the nature of bliss itself, We ourselves have become BLISS (not sugar). Now there aren't two concepts any more. No more US and BLISS. There is only BLISS. One single entity forever. It is eternal and permanent unlike the need to repeat sense pleasures. It is continuous, unending and complete unlike body or mind experiences which start and then end, which increase and decrease, which are to be repeated every now and then and cause agitation and unrest inbetween. So this state of self-realization is something very different and unique. We have experienced nothing of the sort till now. There, we are in continuous bliss in our own self, through our own self and with our own self forever without the need of anything external. Now imagine how intense and indescribable that feeling would be to not be the body, not be the mind, not be the ego, not be the emotions but ONLY BE BLISS in completeness and entirety for ever! It cannot be described. It cannot be imagined. It should be experienced. It is SAT-CHITH-ANANDA (knowledge-existence-bliss) say the Upanishads. It is of the nature of the Parabrahman (Almighty Lord). It is our true state of being. The whole aim of Yoga and Brahmacharya is to help us reach this state of union with the Almighty.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Swami, I really appreciate your well written replies which enabled me to understand the concepts. In addition, I have the following related qns.

1) Even after close to 2 months of brahmacharya, I am still getting depressed and crying spells over my life due to romantic rejections and not being lucky in getting dates to find a life partner. Personally, I have been a reject from many gals all my life and this had caused me to indulge in porn more and create my own fantasy world.It has go on for 15 years already. Somehow rather, when I was extremely depressed and was on the verge of committing suicide, out of nowhere I stumbled on swami sivananda website and have been reading on spirituality. For someone like me who had been a reject from gals and had been depressed for most part of my youth because of those rejections, swami sivananda's articles gave me some hope. However, I was still indulging in porn and masturbation side by side with spirituality.

Meeting friends who already have gfs and wife is a pain. Seeing ppl my age already having created a family is a pain. I am not jealous of them but despite being materially quite successful,I am angry god did not gave me a gal to love.

For my case, I feel brahmacharya helped me to some extent but my depression and crying spells do occur whenever I think that I am not even fit enough to get a girlfriend/wife.

What can be done in my case? Is there any hope for me? Or will I end up committing

suicide? Why even after ayyappa deeksha I do not feel confident,blissful and brave ? (although I can feel a small difference).

FYI, despite having ayyappa deeksha, I did not or rather was not able to wake up at 4am due to late night work. I prayed twice a day chanting the 108 saranams. I followed vegeterian diet but DID not exercise, meditate, do pranayama, bandha nor asana.

I am approaching my 30 and the depression of not getting a gal is there and has been there for 10 over years already. I do not know where my life is going though I have a good career. I seriously do not have any hope and everyday is like a pain to me.

In this state of despair, where it is even difficult to wake up at 4am, meditate or even attempt any asanas, what can be done?

Pls guide me.

Swami saranam ayyappa.

Answer
1. In this world of Maya (illusion), the wise man develops an attitude of not hoping, not hating and not craving for any object or experience through attachment but keeps his mind devoted to God. He remains neutral as a Saakshi (witness) while watching the Leela (play) of the Lord unwind, without being attached to any occurance or non-occurance. He reminds himself that this world is a dream further to being Asath (unreal). Not one person who is involved and attached to this world can be happy. That is how God has designed it. Only those who strive to realize themselves start treading the path of happiness. Only those who try for a merger with the Almighty, viewing the happenings of the world as though a dream reach the state of joy.

An unmarried man is unhappy because he lacks a wife.
A married man is unhappy because he isn't satisfied with the wife.
A man with a good wife is unhappy because he lacks wealth.
A man with a good wife and wealth is unhappy because he lacks health.
A man with a good wife, wealth, health and all comforts is unhappy due to lack of a son.
One who has all of the above still eventually becomes unhappy, dissatisfied and angry for a reason he himself does not understand...

What does this show? It shows that one cannot get everlasting happiness through objects and experiences of the world. This is because the world is Asath (unreal). That which is unreal cannot give satisfaction. It is like the mirage of an oasis in the desert. Just as the mirage of an oasis does not contain water and hence cannot quench the thirst of the thirsty desert traveler, any amount of worldly pleasure cannot make man satisfied and content. He will soon revert to his state of dejection and sorrow for a reason he himself doesn't comprehend.

"Vishwam darpana drushyamana nagarithulyam" say the scriptures -- "This world is like the image of an object reflected in the mirror"

It cannot give happiness, for it does not exist. For something to give happiness, it should exist. But this world does not exist. It is a mirage. Yet it appears as though it is real. This world is a mysterious place. Only one who fixes himself for self-realization crosses this dangerous and indefinite land of mystery. Others get caught in sorrow. Just as a hungry man

cannot sate his hunger by looking at the photographs of plates of food, but he must eat real food, this world which is an image (like in a dream) cannot satisfy the hunger of the Jivatman (embodied soul). For that, the Jivatman has to rediscover itself as the Shudhaatman (pure soul) which is the Almighty. Then, it becomes immensely and eternally happy without the need of anything external. It does not even want this body, mind or ego then. It drops away all these and merges into the Brahman (Almighty). Till then, it cannot reach eternal happiness.

The actual reason for the state of sorrow and unhappiness in man is this:
" We the Atman (soul) are a part of the Almighty who is of the order of the highest knowledge-existence-bliss. This is our real nature. It is one of matchless bliss. There is no pleasure anywhere in this manifest world which can equal this bliss of our true nature. All the wealth, health, women, money, comforts and excitement that one normally tries to gather in his lifetime cannot make up for even one percent of this innate matchless bliss present in the Atman. All these things fade into nothing when compared to the innate bliss of the Brahman (Almighty). But the Jivatma (embodied soul) has forgotten his real nature. Having been enveloped by layers of Avidya (ignorance), he considers himself this body, mind and ego. Life involving these three is bereft of bliss. These three are lackluster and dry, there is no sense of happiness here...

But the true nature of the Jivatma is bliss. Though forgotten, one cannot move away from one's true nature. A prince born in a royal family with all comforts will remember those comforts and pleasures even if he were to become a pauper and roam the streets. Even of he were to spend decades as a beggar, his mind longs and wishes for the happiness he enjoyed as a prince. This is because being in luxury and riches is of his nature. No amount of food or even life in a middle class atmosphere can make the former prince, now a beggar, happy. Why? Because all these simple pleasures are of no match when compared to his royal pleasures. He has experienced the height of luxury, wealth and power. Unless he gets those back, he will never be happy.

The Jivatma (embodied soul) is like the prince. The Sat-Chith-Ananda (knowledge-existence-bliss) of superlative nature that exists deep within it inherently cannot be matched by worldly pleasures and experiences. Having forgotten these attributes through ignorance, it wanders aimlessly and foolishly towards anything that promises it some pleasure with the hope - "This might now give me that supreme bliss". But all the things in the world are Asath (unreal) and hence cheat it with pain. It still does not loose hope but wanders after more worldly things in its quest for that elusive bliss but to no avail. This is the state of the world. Finally, by the grace of God, it realizes that the elusive bliss it was searching for is within itself all the time in the Atman. From hereon starts the life of spiritual unfolding, finally leading to self-realization, whereupon the highest, eternal bliss springs forth from within.

Aatmanyeva Atmana Tustaha says Lord Krishna the Bhagavad-Gita -- "Upon finding the highest bliss within itself, it becomes content in the self by the self"

This is the only way to eternal happiness. All others fail.

Hence withdraw attachment, craving and longing for worldly happenings and instead keep your mind focused on God with devotion through Yoga and Brahmacharya. That which HE wills always happens. That which HE does not will does not happen, try how hard we may to make it happen. So the wise man does not waste his time and energy chasing worldly accomplishments but directs his mind and energies on attaining to the Supreme. When the

right time comes, you will be blessed with a good wife if God so wishes. Even then should one not stagnate in the temporary happiness of marriage but keep one's mind attached to spiritual attainment, for this happiness from woman, wealth and son is also transitory and not real. These become painful the moment one gets attached to them. This is the law of nature. One cannot go against it.

Strive with all energy towards the practice of Yoga and Brahmacharya as explained earlier in past answers. The dark night is always followed by a bright sunny morning.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste..

Im Skod 23 yo...

Im addicted to pornography and masturbation..

Masturbating since 10yo and Watching porn since 20 yo...

Im so weak.. i can avoid masturbation only for a week...

Normally i masturbate everyday 2 to 5 times..

Recently i feel that i should stop masturbating n gain pranic energy..

But its so difficult..

I just have masturbated now after avoiding 4 a week n now i feel guilty..

can i know..
1) how masturbation can affect my health and spirituality?

2) how to avoid masturbating n porn?

3) does porn affects my spirituality too?

4) should i avoid masturbating n porn FOREVER?

5) how replenish my pranic energy? what meditation, yoga, food??
(if meditation, yoga can u give me the steps, n i like honey)

6) why pranic energy is important?

7) what will happen if i didnt masturbate for long time?
ive heard the energy or seed goes to brain, n stored as ojas..
is it true?? n my testicles hurt after 1 week if i didnt
masturbate (blue balls) so should i just leave it or massage
them?

8) how to absorb pranic energy? at which place is it found most
concentrated?

9) should i be vegetarian?? i dun like to see animals kept n
raised just to get slaughtered ..

10)im having a pre mature ejaculation for 7 years..how to solve
it?

Thanks in advance..
Hope all my doubts are cleared..
May God bless u..
Namaste..

Answer
1. Constant loss of semen from voluntary ejaculation through masturbation leads to immense loss of Prana, health and finally vitality causing degeneration and premature decay of the body. This results in rapid weakness & ageing. One becomes prone to illness & various diseases. The mind gets addicted to the concept of sexuality leading to strengthening of past sexual Samskaras (impressions) and Vasanas (tendencies). Spirituality becomes dim and finally disappears.

2. The method of getting free from porn & masturbation has been dealt with in various 'past answers'. Kindly go through each and every 'past answer' on this portal to get clear with the method.

3. Answer.1 clears Question.3

4. Yes.

5. The Yogic practices to be applied have also been outlined in past answers.

6. Because it is life energy. Isn't life important?

7. Mere lack of masturbation does not make semen into Ojas. For that, one has to practice Brahmacharya in thought, word and deed with a life of Yogic practices. Ignore blue balls.

8. Pranic energy is conserved through Brahmacharya. It is located all over the body with its source in the Atman present in the heart.

9. Yes.

10. Through Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
how much time it takes to be completely get rid of wet dreams? i have read in raman maharshi`s book that after one year spermatic fluid gets converted into molasses like candy and completely roots out the chances of wet dreams... plz comment...

Answer
Wet dreams completely stop after the Yogi masters all the 6 stages of 'Sabija Samadhi' (also called Savikalpa Samadhi) through meditation on the Supreme and starts becoming an Urdhvareta. By the time 'Nirvikalpa Samadhi' (which follows eventually after mastering Savikalpa Samadhi) is fully attained, the Yogi will have become a complete Urdhvareta and will have no more wet dreams. However, care will have to be taken to ensure that wrong thoughts, deeds are not indulged in at any point of time to maintain this state free from wet

dreams.

As one gets established in Sabija Samadhi, it leads to deep, uninterrupted, dreamless and blissful Nidra (sleep) at night. The Yogi does not require too much night sleep from then on and yet he is full of energy through the day. The body is fresh and the mind awake by 3.30 A.M or so, coaxing one to get out of bed and start Yogic practice. One feels a strong urge to meditate many hours in Samadhi from this stage onward. Blessed and fortunate is the Yogi who reaches this stage. In this stage, the mind is always in the thought of God with Bhakthi (devotion). I salute & bow to the Lotus feet of the great, Almighty Parabrahman with tears of Bhakthi and gratitude for the grace he has shown me. May my mind never be intent on anything but HIM. May all other honest Brahmachari-s also be blessed by his grace.

On the whole, for wet dreams to stop, the very strong and gross sexual Samskaras (impressions) and Vasanas (tendencies) in the Karana Sharira (causal body) have to be vacated through arduous practice of Yoga along with the grace of God. On reaching this stage, the milder impression's which are feeble cause mild desire when they occasionally surface (which the Yogi then displaces) but do not cause wet dreams. Entry into Sabija or Savikalpa Samadhi during meditation is the first physical sign of the beginning of this stage. Shri. Bhagavan Ramana Maharishi is referring to the state of 'Soma' or 'Amrit' (divine nectar) which is formed in the brain by the transmutation of Semen through the molasses-candy example you mention. This does not refer to gross semen. Semen formation stops upon reaching this stage further to establishment in the state of 'Soma' up in the brain which does not come down to form Rethas (semen), unless one loses Brahmacharya through voluntary, wrong action.

How soon one attains to this state varies from person to person depending on various factors such as one's intensity, regularity and honesty in unbroken practice. The strength of past karma and most importantly the grace of the Almighty is very crucial. Depending on all these, one reaches this state sooner or later. But it is to come, if the practice is correct, consistent and genuine. From my personal experience, if Brahmacharya is unbroken with regular Pranayama & meditation with devotion to the Supreme, any period upwards of 2 years or so of true, unbroken practice offers a very high possibility of reaching the initial stages of Savikalpa Samadhi. Again, generalizing time may not prove to be accurate as each person, his past karma and efforts vary in nature.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Mr Dhananjay,

Can you mention any pranayamas(apart for maha bandha) for maintaining bramhacharya. Sir, maintaing bramhacharya for 12 years is exceedingly difficult. what is the impact of brahacharya on the astral body if there is any?. I have read form a swamiji that until the age of 7, there exists a psychic shield around a person because he/she is not involved in sexual indulgence and thoughts(beofr teenage). 1) Can you please inform me about few astral effects of bramhacharya practice?
Also, 2) what does one do in a situation when an urge is unbarable and uncontrollable, being a bramhachari?
My last question- 3)Do sexual vasanas and samskaras of past lives get burnt with this

simple practice of bramhcharya?

Thank you.

Answer
1. The Bandha and Pranayama regime to be followed has been outlined in :http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma

2. The 'Linga Sharira' (astral body) is an extension of the physical body in terms of energy. It exists around and outside the physical body in the form of an aura or halo of energy. It contains various Naadis (astral energy channels) which conduct energy. Brahmacharya results in increase of Ojas (divine astral power) which is a sort of electricity. The astral body is the seat of Ojas. One who has much Ojas through Brahmacharya becomes very capable and energetic. He becomes capable of performing much work without fatigue. His positive energy influences people in a powerful manner. He attracts immense cosmic energy or universal Prana. His mind becomes very potent and the faculties of his brain get pronounced.

For the negative effects of sexual relationships and effects on the astral body, read the 'past answer' at:http://en.allexperts.com/q/Celibacy-Abstinence-3564/2010/12/Celibacy-Questions.h

3. Divert the mind, remind it of the reality of the filth within the female body and its appearance at old age. Remind yourself of the weakness and debility further to losing semen and stop the thought or activity causing lust from accelerating. For more details on how to achieve this, kindly go through each and every past answer on this portal.

4. Past impressions become feeble and loose their might through Brahmacharya. However, they are not yet destroyed. The remnant impressions are then destroyed by the Yogi in the advanced stages of Samadhi (super-consciousness).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Sir

Please tell me difference between Banda and Pranayama, they have same results? Please tell me some about Vajroli Mudra.

Thanking u sir(Supreme is absolute truth)

ANSWER: 1. Bandha means 'lock' or 'hold'. Practice of 'Thribandha' (Mula, Uddiyana & Jaalandhara bandha) is the means by which Prana (upward wind) and Apana (downward wind) are united and made to enter 'Sushumna Naadi' to aid awakening of Kundalini for meditation leading to Samadhi (super-consciousness). Bandha is preferably carried out before the start of Pranayama in the beginner.

2. Pranayama - "Pranasya Aayamaha" -- Control of Prana or vital energy through the means of breath. Union of Prana and Apana is Yoga. There is no Yoga or Brahmacharya without Pranayama. Pranayama is the tool with which the Yogi clears his Naadi-s (subtle energy channels) and makes them conducive to transmit vital energy. Through Pranayama are thrown out the impurities of the physical body. The highest kind of Pranayama is that which eventually leads to 'Kevala Kumbhaka' (cessation of breath). Pranayama leads to control over the Prana which leads to control over the mind. One who does not have control over his Prana has no control over his mind. One who has conquered Prana has conquered the mind.

Bandha and Pranayama are complementary to each other. If Prana is electricity, Pranayama and Bandha are the switches that direct electricity to the required points in a systematic manner. Hence both are to be practiced.

3. Vajroli Kriya: When a Yogi after the long practice of Asana, Pranayama and Meditation with unbroken Brahmacharya attains siddhi over his Rethas (semen) over a period of time, Vajroli kriya occurs. This occurs just before the stage of 'Savikalpa Samadhi'. It refers to the process by which the Bindu (seed) which was previously flowing downwards and outwards (as semen through ejaculation) reverses itself and starts flowing upwards and inwards back into the 'Ajna Chakra' in the 'Chandra Sthana' (region of the moon) located in the brain. Soma which is responsible for Samadhi is the result of union of 'Shukra' (male element of Bindu) with 'Rajas' (female element of Bindu present dormant within the male body in the perineum). When these two unite inside and the resulting energy rises up the 'Sushumna' into the brain, Soma is the result. Their union is very difficult. This is also called 'Urdhvareta Kriya'. When this process occurs through great efforts from the Yogi and through the grace of God, the Yogi becomes an Urdhvareta.

After reaching this stage, the Urdhvareta Yogi starts to acquire the 'Divya Sharira' (divine body purified by 'Yogaagni' [the fire of Yoga]) which is immune to disease, debility and even death if his Prarabdha (past karma) so supports. This body is also called as 'Vajra deham' (Diamond body). It leads to beauty, grace, strength and adamentine toughness as per Sage Pathanjali. The Yogi also develops various siddhi-s. Thus Vajroli refers to the natural process of reversal of seminal energy into Bindu and then Soma, through the 'Urdhvareta Kriya' that is a pre-requisite to Samadhi.

Contrary to general perception, Vajroli is not the pulling up of semen during sexual intercourse. This is a ploy used by the ancient sages to misguide undeserving aspirants who read Yogic scriptures. So that wicked, evil and dishonorable people with questionable intentions do not succeed in Yoga, they have hidden the true meaning of Vajroli behind the cloak of sexual intercourse.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: DEAR SIR

I cant forget your valuable help in Spiritual teachings, but I cant see you and dont know nothing about you, please put a photo with the site.

Sir, In Patanjali yoga Pranayama described in 3 manner like one is kumbaka inside the body second one is Kumbaka after rechaka and last one is kumbaka asper the current position of prana in the body, But I read from Holistic Yoga (Shanti Dharmananta Saraswathi) book that Pranayama in different types like Nadi Shudhi, Surya beda, Chandra beda, Ujjayi, Plavini, Murcha,Bhastrika, Brahmari, Kapalabadika etc etc.... , These classifications are as per the Patanjali yoga? Which one of these Pranayama is giving more results?

Thanking u sir
(That Supreme being is the absolute truth)

Answer

1. Till 'Kaivalya' (self-realization) occurs, a Yogi should remain unknown. Later, he may reveal himself if God so wishes. Direct interaction with the world in the capacity of a Yogi before this stage becomes an impediment to Sadhana (practice).

When God alone is the doer of actions and not us, how can one put one's photo and claim doership through establishing an identity?

2. Follow the Bandha, Nadi Shodhana & Pranayama regime as has been explained in past answers. There are various roads (techniques) to Pranayama. It is important that one sticks to one road and does not waver. Tying all the different methods off and on without focus will not give progress. Just as a plant becomes a tree and bears fruit after many years, one receives the fruits of Yoga only after practice for a very long period of time. Till then, one should be patient and devoted to one path and technique. The method described in past answers will lead to progress if followed correctly and consistently.

3. The Pranayama-s you have mentioned belong to 'Hatha Yoga' and not Pathanjali's 'Ashtanga Raja Yoga.

4. Kevala Kumbhaka (automatic stoppage of breath at any point without further need for breath) occurs only in the advanced stages of Yoga when one reaches 'Nirbija Samadhi' (Nirvikalpa Samadhi) and not before.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question

Dear Dhananjay,
How are you the replies you give to the readers are simply excellent and i am a regular reader. I am on my 19th day of my Brahmachary and i am happy coz i was having voluntary and involuntary slip nearly 4-5 times after a period of 9 or l0 days and iam now in my 19th day my only inspiration are your replies and the blessings of almighty thanks a lot, I have

some questions from your replies and the last nights experience. Coming to my questions. I was in relationship with a girl past 6 years we had very deep longing to get married. Last year she got married to some other as she didn't want to hurt her parents and go against their will.Since the time i was in relationsip i had dreams that we are married and having a happy family, in that dreams i was having wet dreams coz they are that deep,yesterday i had the same dream and i was in full control and the wet dream didn't happen since then i was very disturbed and thanked god not to have a wet dream as a result. so my doubts are...

1.If we were in relationship and willingly or unwillings we broke do the astral connection between the bodies still exist and do they result in dreams or anything which pose a obstacle to brahmacharya.

2.In your previous reply you were saying dont let the thought convert into lust resulting in preserved semen becomes lifeless and if we have some thoughts and it does not result in wet dream then can we assure ourselfs that we are safe as the thought was not stong.

Thanking your for your kindly response to the readers and you being the inspiration for us beginners.
Ganapathi.

Answer

1. A long and deep relationship involving frequent sexual intercourse results in a strong astral tube between the people involved. Less frequent sexual intercourse results in a less stronger astral tube. It generally takes 12 years for the astral tube of sexual intercourse to fully dissolve provided contact is not re-established.

A relationship which did not involve sex but involved other physical contact does not produce an astral tube but results in a less serious astral connection which may last a year or two. Since these tubes and connections transmit feelings and emotions, the possibility of one reacting to this effect does exist. At such times, the Brahmachari has to fight against these feelings and guard his state of purity without succumbing. Past Karma is to be borne and worked out. The initial period hence is a little difficult. There is no other way.

Practice of a life of Yoga (waking up at 4.00 A.M, sathwic diet, Bandha, Nadi Shodhana, Pranayama) with honest Brahmacharya and God-meditation helps overcome this connection more effectively. Such a Brahmachari has a better chance of coping with the matter on hand.

2. One never knows when lustful thoughts if let to grow big, translate into wet dreams or even masturbation in the beginner. Hence one should never let such thoughts grow into desire and contemplation. Any incidence of thought being let to flower into lust and passion poses the possibility of resulting in a wet dream sooner or later. Sometimes wet dreams do not occur for a certain period but suddenly occur all of a sudden.

The only way out is to work hard at maintaining purity and put in true effort with sincerity in God-meditation. Long hours of meditation convert Veerya (semen) into Ojas and dry it up. So one should meditate on the Supreme as much as possible after performing Yogic practices and even at other times, whenever possible.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
For those who don't believe or have less belief in god, is there some meditation to reach Samadhi?? for selfrealisation..

Answer
1. Sit in Padmasana or Sidhasana with the lower back, spine, neck and head in a straight line. Assume a comfortable state of body by relaxing the muscles and keeping the hand either in the 'Gnyana Mudra' or clasped together on the lap.

2. Close the eyes and concentrate at the 'Thrikuti' (place between the eyebrows). Remind yourself that you are not the body, mind, ego or individual consciousness.

3. In this stage, various thoughts start entering the mind of the beginner. Various desires and tendencies from within start to surface. Be calm and do not let the mind feed on these thoughts. Stay indifferent to them. You are the unmovable self or the Atman who has no desire and no thoughts. These thoughts are the result of the ego. But you are not the ego. Since the world is an illusion, these thoughts are also an illusion. Discard them as you discard the scenes you have seen in a movie after watching it. We do not let these scenes affect our real life; so should one discard the thoughts which try to grow on sitting for meditation as being unreal.

4. As each thought arises, we will erase it like we erase a photograph on the screen of our mobile phone. After some time, these thoughts reduce in volume. The mind becomes calmer. You are the unmovable Atman (self) who is constant, thoughtless, desire-less and full of bliss. Thoughts were being superimposed on you due to past actions and impressions just as various moving images are superimposed on the cinema screen. The cinema screen is blank, still and free from all images in reality. It does not have any distinctive feature. The projector beams these images on the white screen. We will now switch off the projector within us (the mind) and realize ourselves to be the blank screen. Whenever some thought invades the mind occasionally, let it be erased in this way. Let there be a strong reminder that this world, the body, the mind and all other things are not real but images as in a dream. We are not any of these. We erase these images as and when they arise. Much effort in unbroken Yogic practices and the grace of God will be required to achieve this in the initial stages, but then Yoga is not for the meek and weak. It takes superhuman effort to attain to Yoga.

When this process of elimination is practiced for a long period of time in meditation further to a life of Yogic practice and honest Brahmacharya, all thoughts from the conscious and sub-conscious mind will evaporate gradually and that which remains is the pure I-ness or pure egoism, also called as 'Asmita'. Upon reaching this stage, only pure 'Buddhi' or the sense of individuality uncolored and untouched by any thought remains. It is like the bedrock on which all the other thoughts and images stood and took support. But we vacated them and now only the base remains. With no thought and no desire to perform any action or not perform any action, we have now started experiencing pure individuality unmodified by an impression. This empty space, devoid of all thought, devoid of all urge and completely serene and tranquil is pure Asmita (I-ness) unadulterated by any modification of the mind.

There is no thought, no desire, no want, no attraction or repulsion to anything or anybody. One is simply witnessing and experiencing the sense of I-ness. However, this too is not the 'Atman'. It is still the individual 'I' which is ultimately unreal. What is it which is preventing us from completely experiencing the Atman and becoming only the Atman or our true self in this state? It is the mind itself which has become a barrier. Though fully cleansed of all thoughts, the awareness and consciousness of the mind itself is acting as an obstacle. The awareness of individuality as being separate from the universal is the obstacle. It is a state of duality. As long as the mind exists in its state of witnessing the process, we cannot fully merge into the Atmic state, for there is still the thought - "I am meditating and enjoying bliss". There is still awareness of the process of meditation.

When one is established in this process to perfection, the resultant state is Samadhi (super-consciousness). This stage of Samadhi where the mind is still aware of itself being in a state of meditation (but with no other thought) is 'Savikalpa or Sabija Samadhi'. The concept of individual identity or I-ness exists in this type of Samadhi. Since the mind exists, breath also exists. One breathes very lightly and occasionally. Since the 'I' in terms of individuality exists, the world also exists. It is a state of experiencing the I-ness or Aham with a mild awareness of things external to us (but not thinking of them). It is the Samadhi maintained with effort from the meditator. At this stage, the meditator mistakes the I-ness or 'Asmita' itself to be the Atman. In reality, this is incorrect, for the Atman is the illuminator of I-ness and the source behind its existence. Hence the name 'Savikalpa' (presence of wrong perception.)

When one transcends this state and goes into a deeper state where the mind loses awareness of being in a state of meditation (as in deep sleep but with full awareness of only the Atman (self), which is not the case in sleep, for there is absolutely no awareness in sleep), it is 'Nirvikalpa or Nirbija Samadhi'. Since the 'I' in terms of individual identity does not exist here, the world does not exist. It is the state of BEING the self or pure consciousness itself and not merely witnessing I-ness as in Savikalpa Samadhi. THIS is the Atman. THIS is pure consciousness. This is the real you. YOU are THIS. You are only this and nothing else. You are now experiencing your own self in totality. There is no awareness of things external to the self here. Everything has become the self or Atman, not even the mind exists. The Yogi has now become the PURE SELF, PURE CONSCIOUSNESS STRETCHING ACROSS INFINITY. This is the Parabrahman (Almighty).

It does not matter now whether we call IT God, Atman (self) or something else. IT is IT. The final origin of everything and which exists everywhere. The Yogi who is in this state occupies the entire universe. He feels the experience of occupying the entire universe. In the normal, wakeful state, he experienced being the body. Nothing more. Now he experiences infinity. He is in his true state of infinity and matchless Ananda (bliss). It is the Samadhi maintained without effort (as in sleep, we don't put in effort to maintain it). The mind and Prana merge into the Atman and cease to exist here. This when practiced long leads to self-realization.

The experience of Nirvikalpa Samadhi cannot be described after coming down from meditation. The mind which was absent (through merger with the Atman or Brahman) in this state is reborn after the Yogi regains external consciousness on coming down from Samadhi meditation. To succeed in description, the experience of Nirvikalpa which took place beyond the mind in a state of super-consciousness has to be explained using the limited mind. It is impossible. The limited mind cannot concise this concept through words. We can only say that even the continuous & combined sum total of all the pleasures ever possible in this world using the mind or body cannot equal even one percent of that supreme Ananda (bliss).

Even this does not do justice in describing the experience correctly, for the knowledge and state of being which one experiences beyond the mind, without the mind is beyond words. It is the state of complete union with the Almighty.

Since the mind is absent in Nirbija Samadhi, breath is absent. Since breath is absent, the lungs stop. Since the lungs stop, the heart stops. Since the heart stops, all other organs stop. The man is as good as dead externally and internally, yet he is not dead. He is in a mysterious state of SUSPENSION. The body is maintained without food through the shower of Soma or Amrit (divine nectar) from the region of the moon in the brain. He can remain unmoving in this state without food, water and breath for hours, days, months or years if so destined without any decay or ageing. He cannot hear any sound, cannot feel touch, does not breathe, does not move and in other words appears as though he is dead. He has completed Yoga and the final purpose of the human birth. Nothing more exists for him from hereon. Yoga (union) has happened. He has merged with the universal consciousness or the Parabrahman (Almighty).

As long as his 'Prarabdha' (karma which is to be worked out in this lifetime) remains, he comes back into the world after meditation. When it is over, he merges with the Supreme forever in his state of Sat-Chith-Ananda (knowledge-existence-bliss) and does not return. He has no further birth on this Earthly plane. He is then gone forever. The drop has merged into the Ocean...

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir, i m 20 yr old and going throught major depression due to my studies/carrer.sir, i failed several times in competating exams, due to that i got depressed and to creating problem for my family, i really don't know what to do? And yess m practice celibacy from last one month. plz help ..thanks

Answer
Focus on systematically assimilating the essence of the subject, well before appearing for the exam. Just as the body absorbs the essence of food and eliminates the rest, one should absorb the essence of the subject of study. This essence is what is called Vidya (knowledge) of the subject. Then, it becomes easy to do well in the exam.

A life of Brahmacharya will help in supplying the energy and concentration required to indulge in proper study.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, what is the importance of fast in bramcharya?? It is necessary for bramchari to take fast once a week ??{with only pure water}

Answer
People who indulge in Brahmacharya through regular Yogic practice should not fast. They should take 'Mitaahara' (balanced, moderate, timely food). Fasting on water alone, for a short time is carried out when suffering from an illness related to the stomach/digestion. This helps vacate the toxin from the body.

Unnecessary fasting weakens the body and produces ill-health.

See: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/eat-breakfast-early-

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

First of all thank you so much for your past answer (long vow vs short vow). It was simply amazing and inspiring to think of brhamacharya as a lifestyle than to worry about long vow or short vow. It has been working great so far. I having been waking up early every morning (not at 4, but around 5-6) and have been doing pranayam, meditation and sun gazing everyday. I could not do the bandhas although they felt amazing, because they seemed to aggravate my hip pain which shows up if I do something like bandhas or lotus posture. I have been doing about 30 minutes of sungazing everyday and about 15 mins of pranayam (both morning and evening) and about 1 hour meditation two times a day (2-3 hours total).

The first 15 days was pretty amazing. I felt the bliss of the Self during meditation and felt that I wanted nothing else but constant connection with the divine Self. It was really amazing, and brhamacharya was automatic. However I had some travel commitments with a friend. I went to visit him during the weekend, and did pranayam and meditation at least once a day. However upon returning back I was a little tired, and this week I have been getting up late and sometimes missing my morning meditation and sungazing, although I make it a point to do atleast 15 minutes of pranayam. Slowly negative thoughts are creeping in. I am sure it is just a temporary phase, but I want some motivation so that I don't slip. I have been observing strict brahmacharya for the last 23 days. I have had 4-5 nocturnal emmissions so far. I have been doing the best with words and thoughts, but the last few days I have been getting some negative thoughts (when I see other couples smiling and laughing, there are some thoughts and jealousy like "They look happier than me even if they don't seem to be practising brahmacharya"). I am sure these are temporary thoughts and feelings, but just wanted your advise on how to deal with such thoughts and how to keep myself motivated to stay on the path.

I will get back to the early morning routine ASAP, so that I can firmly re-establish the connection with the divine blissful self. I do feel the bliss during practise. But somehow (especially on days after nocturnal emissions) these negative thoughts creep in. Kindly advise on how to deal with these.

thank you very much!
jai sat chit anand

Answer
1. Gradually advance the morning waking (alarm) time by 15 minutes. If the current waking time is 5.30 A.M, make it 5.15. Then wake up with force and commitment without fail. After a week, set the alarm to 5.00. After another week set it to 4.45. Ultimately, one should wake up at least by 4.00 A.M and indulge in the complete set of Yogic practices. Unbroken Brahmacharya will not be possible to the one who spends 'Brahmimuhurtham' (3.00 A.M to

5.30 A.M) in bed.

2. Bandha-s will come within reach when there is gradual, constant and prolonged effort over their performance over the course of time. They are important for unbroken Brahmacharya.

3. Our right is to the action alone and never to the fruits. We should strive for honest and sincere Brahmacharya through the course of the day with great zeal and commitment knowing it is our default, natural state. "No other state exists" - such should be the belief. Belief and genuine effort should be backed by the innocence and trustworthiness of a child. The mother scares the naughty child telling him that the bogeyman will take him away if he does not eat food and the child believes her with complete trust, innocence and wide eyed rock solid belief. One's belief in Brahmacharya and God should be like this. Then the ship called mind sails past the dangerous waters of 'Samsara'(dualistic world of suffering) and Brahmacharya gets established. This should be maintained till one attains self-realization. When efforts in the waking state are honest and as past karma gradually vacates, nocturnal emissions will slowly subside in frequency and eventually disappear with advancement.

4. Cupid between man and woman is the personification of Maya (illusion). The initial stages of entrapment in 'Maya' appear tasty, sweet and pleasurable. Only later does it's true color and nature surface. It's true nature is the exact opposite; disagreeable, foul and full of pain & sorrow. This experience awaits all those who get entrapped in the net of sense pleasures laid by Maya. Once caught, it is very difficult to escape from this net. Knowing it to be such, the wise man does not let himself get trapped. He remains extremely vigilant and negates these inducements through Viveka (wisdom of reality), lest he be tempted to fall into this net of doom as a fish gets caught in the net of the fisherman.

One should remind himself of the unreality and filth within the human body. One should picture how a beautiful member of the opposite sex will appear in old-age with rotting flesh and teeth. One should spend some time in a morgue or the autopsy room if the desires are too strong. Then the guile, cunning and falsity of Maya get exposed.

A woman is all alluring and tempting before she nets the man in her net of Maya. Only later does the foolish, helpless man who fell prey to desire and lust realize the anger, cunning, coldness and ruthlessness behind those wiles, smiles and charms of the woman. The same applies in the reverse order as regards women who foolishly get caught in the net laid by lusty men. Each become a sharp blade who bleed the other to untold agony and suffering through the workings of Maya. This world of illusion and its workings are quite different from reality. Very few are those wise men who escape from these dangerous nets of the world and its apparent charms. Hence one should forever be established in Brahmacharya and reach God.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Dhananjay, I hope you are in good health.

My question is not directly related to Brahmacharya.

I have started observing Brahmacharya and I do feel it helps my concentration. I genuinely

study to please my Guru and I want to give the best I can to him and God. But sometimes I lose complete focus on what matters and what does not. I do not get great grades, and other people who do no observe Brahamacharya get higher marks. I do not understand this. Why is this? I know education is not all about marks but that has become the only medium to show your intelligence these days. It's sad. I study Mechanical engineering and since you have studied engineering also could you provide me some study tips? How one should study? How to develop one's memory? How to study a topic like thermodynamics? I struggle with that the most at the moment.

Answer

1. Practicing a few months or a year of Brahmacharya and expecting drastic improvements is like planting a sapling and expecting it to become a fruit bearing tree in a few months time. It takes many years of unbroken Brahmacharya with Yogic practices, God-devotion and meditation to see 'notable' differences between the Brahmachari and the non-Brahmachari. The initial period may not show perceptible differences in all. Why? Because one has lead many decades and innumerable past births of 'Abrahmacharya' (incontinence) and only a few months of Brahmacharya. So till then, one has to be patient.

2. The method of proper study is the same for all kinds of subjects, be they spiritual or material. It involves 3 steps:
A. Absorbing the essence of the theoretical aspect
B. Applying it in practice
C. Realizing it.

Unfortunately, application and realization on the practical plane are absent or very scarce in modern education. Hence students find it tough to understand the concept and perform. The only way out would be to learn the practical aspect of the subject (wherever possible) and realize the knowledge in actuality.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question

In your earlier replies you mentioned that it is best to have dinner at sunset time.
But I heard from a couple of sources, that the scriptures say that one should not eat anything at dawn/desk time(sandhya kala), except when its a must or some emergency and instead spend that time in prayer/Japa/meditation, etc?
What are your thoughts on this advise?
Or is this not applicable to the current age and time?

Answer

Dinner is to be taken just before Sunset, immediately after getting done with spiritual or Yogic practices. Similarly, the Yogi can take some light food, fruit or milk early in the morning if hungry, before or after Yogic practice as per his hunger/convenience. These are the tenets of Yoga. This is also advocated in Ayurveda as propounded by the self-realized God-Sage Dhanavantari.

This applies to all ages and times.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dhananjay,

Thank you for taking time out to teach many of us the importance of the vital fluid. A quick question. I am on my 5th month and feel great, but had a wetdream lastnight. Do I have to start over in my timeframe of being pure, as if I masturbated/had sex?? Or can I still say to myself, "this is my 5th month" ???

Thank you for your awesome energy,
Mike

Answer
An occasional, involuntary wet dream during sleep is not considered as a break in Brahmacharya. Only voluntary loss of semen in the waking state, carried out under awareness, resets the practice back to start and qualifies to be called a break.

However, it will be very necessary to ensure that one maintains absolute efforts towards Brahmacharya in thought, word and deed while awake, if wet dreams are to reduce and finally disappear. Events in the dreaming state are a pointer of mental thoughts indulged while being awake, either recently or in the past.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I have a question regarding health benefits of Brahmacharya. I have gastric reflux which has lead to various other ailments. I have tried Brahmacharya in the past for several months and have felt great power and inspiration and has got me to where I want to be in life.

But now it seems this is ruining me slowly month by month it does not go away. As of late over the past six months my efforts at brahmacharya have not been good. I thought I had it under control at about 3 weeks of practice it seemed to be healing but then I reverted back to losing the seed and it is becoming worse.

Can solid and consistent brahmacharya over a long period of time, say 6 months to 1 year along with healthy lifestyle repair the damage and cure this ailment?

Answer
One's present state of existence is a result of one's past karma. The best way to speedily workout past karma and revert to one's default state of bliss is through honest and committed practice of a life of Yoga & unbroken Brahmacharya aimed at self-realization with God-devotion. One should persevere in this path without doubt and without slackening efforts even if there occur breaks initially. With sincere efforts and God's grace, Brahmacharya becomes natural, unbroken and one's default way of life in course of time.

When strong past karma starts to surface whilst being worked out through Brahmacharya,

the person finds the going tough and an uphill task. If at such times one gets cowed down by the impediments and succumbs to giving up on Brahmacharya, he loses the one and only opportunity to redeem himself of his karma. Hence one should never give up on this mode of life. One should learn to be calm and face the surfacing karma with a firm resolve through God-devotion and commitment to Brahmacharya. This karma has embedded itself due to one's own past misdeeds and has to be worked out without a choice. The wise man hence does not waste time in postponing the same but gets ready to work it out once and for all and be free of it. Then, all the seeds of past karma (which are the cause of all physical/mental sorrow) slowly start vacating and the 'Jiva' (embodied soul) gets redelivered to its default state of bliss free from pain and finally attains liberation.

One should think of Brahmacharya as one's default lifestyle. It should be made into one's natural state for ever. It is sexuality which is unreal and the opposite of one's default state. Making this into one's lifestyle is a disease. One should first rid oneself of this disease, then all other diseases will pass. Sexuality is an urge for procreation and nothing more. It should not be extended to recreation. If this policy is strictly applied, the greatest strength and peace dawn from within and the body and mind follow with exuberant health. Then, magnificent benefits slowly start trickling in over a period of time. But one should be patient and apply these tenets for life without a break. There is no use if one gets disheartened after following such a life for a few months and not finding drastic benefits. Just as a plant sapling takes time to become a full grown fruit bearing tree, Brahmacharya yields the greatest benefits when practiced for a long time as one's lifestyle.

To the one who has made Brahmacharya his default way of life for ever, who is devoted to the Almighty, who leads a life of purity, virtue, kindness and non-violence, who wishes good to all (including those who wish ill of him) and treats everyone with an equal eye, who checks himself from succumbing to lower traits such as lust, anger, greed, attachment, arrogance and jealousy, to such a person, all physical/mental diseases, abnormalities and sufferings eventually pass. He is assured of reverting to his default state of joy and bliss without a doubt in course of time.

Practice such honest and correct Brahmacharya with a life of Yogic practices through devotion to God. The problem on hand will gradually dissolve. Unbroken Brahmacharya with God-devotion and meditation is the surest way to be rid of all forms of sorrow in this dream called life and reach eternal liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

My greetings to you and my wishes and prayers to God that atleast you in this world kaliyuga would attain realization in this very birth given your strong conviction to help others in this path.

1) I had resolved to overturn my life from that of porn and masturbation to brahmacharya. For close to 2 months, I maintained brahmacharya. However, last week, I had a sudden uprisal in my mind to seek pleasure. I immediately surfed porn and masturbated multiple times until my whole body went tired. At that point of time, I did not feel any guilt despite

my 2 months of brahmacharya.I felt I wanna fantsize everything - widows, teachers,teens and it came like a rush.However, in such incidents, how can I overcome such uprisals? I chanted god's nama but its of no use. Am I a jinxed soul who's karma is such that even calling out to god does not help? When even 2 month's brahmacharya cant bring me through, how can go past a year? Also, I am starting to feel the intense urge to masturbate and am afraid it would progress to real live sex(though I managed to be chaste atleast in the body without touching any woman so far).

2) I am suffering from serious lethargy and laziness that waking up at even 9am is a chore and cannot commit to wake up at 4am. I tried being vegeterian for 2 months but ended up eating alot of rice and it made me fatter.Despite satvic diet, I can still feel the lust in me. How come even 2 months of satvic diet is not helping? Then I might as well become non-veg?

3) Can I still follow brahmacharya while eating non veg? Will it have adverse effects in the mind and body?

4) The shastras says God will come to us when we call him. However, despite calling him when I am lusty, why did he not save me or gave me the intellect? If God is the doer, does it mean he made me masturbate and watch porn?

5) I am seriously concerned to take up tribandha. Do you have any video or book which you can recommend for me to follow?

I apologize if the qns are long winded. But you are my only real,selfless friend without a face next to god in this world who is guiding this sinner in this world of yoga. I cant ask all these qns to my worldy friends. And you are definitely god sent.

I hope you can advice and guide me.

Thank you.

Chinny.

ANSWER: 1. Is it not unreasonable to expect strong sexual Samskaras (impressions) and Vasanas (tendencies) which have embedded over the past millions of births to vacate in a few months time? It takes time, commitment and effort despite falls to progress and finally get established in Brahmacharya. Else, there would have been self-realized souls in every household by the dime and dozen. Some of these past impressions are so strong that the Jiva (embodied soul) needs to undergo the pain of breaks and falls in Brahmacharya to realize of their falsity and give them up. The Jiva at such a stage is not yet convinced of the dangers of recreational sexuality. It still believes and hopes sexuality to be a source of pleasure. It is not yet fully ready for Brahmacharya. Till such a time comes when the Jiva has fully realized the dangers of recreational sexuality and is ready for unbroken practice, and till such a time comes when the body and mind are purged of the very strong sins of past karma, unbroken Brahmacharya does not get established.

Veerya (semen) is God. For God to reside within us, we first need to purify and cleanse the place. God does not wish to reside in a foul and impure body, mind. If we wish to retain our Veerya (God), then we should first turn our body & mind into a beautiful, clean, pure and divine residence for the Lord. Then, he will make it his abode without doubt. Then, this body

becomes the greatest temple. Then, Veerya (semen) stays within, without the least urge to go out, for it loves being in this beautiful and divine temple-residence. The more one advances towards purity, the longer Veerya (semen or God) stays within. It becomes 'Soma' and 'Ojas', making the Brahmachari into an Urdhvarethas. It makes him the most splendid, godly and graceful human being, "*Atmanyeva Atmana tustaha* " --"Content in the self by the self" he becomes, wishing good to everyone, for the souls within other beings are no different from his own self. Finally upon self-realization, he becomes God himself. Till then, strong and honest efforts are to be applied without fail even if there occur breaks. Till one reaches that level of purity, efforts are to be Herculean.

All souls are God himself, hence none are jinxed. But till they strive to realize themselves to be no different from him, God remains out of reach. The more pure one becomes, the more reachable is God. Hence we should persevere to reach him through tireless efforts despite breaks. When one's devotion and commitment to reach him become so strong that one gives up all other objects and one cries with devotion seeking his help, he will respond. It is for us to prove our worthiness and become deserving of the reward.

2. There is no time frame as regards success. It varies from person to person based on one's past karma. Failure only indicates that efforts are not up to the mark. One should persevere till one becomes established. Include wheat products (roti/chapathi) in a veg diet and lessen rice. If efforts are consistent and genuine with devotion to God, the desire to eat meat will eventually fade away.

Gradually advance the morning waking time. One runs out of the path of a speeding car while crossing a road. Why? Because one could get killed. Does one complain of lethargy and laziness at such times? No. Such should be the attitude as regards Brahmacharya. One should stay clear of lust, temptation and other negative traits just like this. Lust and temptation are more dangerous than the speeding car. A man who comes under the wheels of a high speed automobile dies immediately. But lust will kill you slowly and painfully through the whole of life. It is slow and painful death surrounded by indescribable sorrow & agony. Now decide if you want to be lazy and lethargic. One should decide and act on this question.

3. It is best to give up meat. If one still feels the desire and succumbs, then one takes the long, tedious way out - That of giving it up through the experience of suffering. You will eventually give up eating meat as you realize the dangers and after much suffering. Why not strive at it from now and bypass the headache?

4. For God to extend his helping hand, one's calls must be pure, honest and genuine with complete trust and loving devotion. There should not be the trace of the Ego. Then, he extends his hand. How can God respond when one completely forgets God, is more intent on lust and temptation and finally remembers God for namesake at the last moment? If the thought of God was predominant, there could have been no lust. Conversely, when there is no lust, we experience God. Hence once should first strive to make things viable from one's side through effort. Then God can help. How can he help us if we ourselves are not ready to accept his help? So let us first strive to our level best to become pure through right thought, right deed and right lifestyle. Then, God's help trickles in without doubt. If we ourselves are not serious but merely repeat his name mechanically, while the mind roams in the forest of sexuality, God cannot help.

Did you think God was the doer at the time of masturbating and watching porn? No. You

thought YOU were the doer and YOU were the enjoyer. YOU were the one who experienced the resulting sensations and not God. Hence you experienced the break. Hence you had to bear the pain. This was the mistake. Think God is the doer and do every action remembering him, as his medium or instrument, as a service to him. Then, you will not be able to watch porn, masturbate or indulge in any wrong deed. As long as one works through the ego considering oneself to be a separate entity and the doer, one has to suffer or enjoy the resulting karma. As soon as one makes oneself neutral, desire-less and ego-less and merely performs one's life duty as directed by God, the results of actions do not affect the person. Then, God being the doer bears the karma and not us. Since God is the doer and not us, the actions of such a man (God's actions) are always right and never wrong. He can never perform even one single wrong action, as he has become a tool in the Almighty's hands (like a painting brush in the hands of the painter). This is what is meant by "God is the doer and not us". When we realize this, our actions, being those of God are always right. If we forget this even for a second, our individual ego re-surfaces and may make us commit wrong actions. Under such conditions, when we ourselves are not ready to remember him and work as his tools, how can HE take the responsibility of what karma we commit? We become all alone then and have to suffer for our misdeeds, for we assumed doership while committing the act goaded by our individual, desire filled ego.

5. For a pictorial representation of performing Mula Bandha, Uddiyana Bandha and Jalandhara Bandha, see the photos at Swami Sivananda's pranayama booklet : http://www.dlshq.org/download/pranayama.htm

When all these three are performed together, it is called Thribandha. It is an excellent tool for Brahmacharya when carried out before Pranayama, Nadi shodhana and meditation.

For descriptions on Thribandha, also see: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/thribandha-khechari-

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Friend,

I thank you for the reply. Its indeed insightful and helpful to my predicament.

I have some short follow up queries:

I understand we have to fully surrender to god. But does this mean we have to be like stone with no feeling, no emotions and no plans at all?

How in essence is surrender to god? Can't we have likes and dislikes? Or cant we laugh or cry according to situations?

How can we know for sure what is happening is the will of god? Then where does free will and intellect comes in? Aren't we us who is doing purusharta? If it is self effort that is driving our life, how are we to know we have indeed surrendered and god is doing actions for us? It could be our own self exerted effort right?

Thanks alot.

ANSWER: 1. What is surrender to God? Surrender to God means one makes 'Manava Dharma' (attainment of self-realization) the utmost priority. This aim is the central life purpose of such a man. His mind is forever in the thought of God, trying to work as per the tenets of Dharma (duty) and please the Lord. All other activities are incidental in the life of such a man and not central. He works as per the directions & will of the Almighty with happiness, zest and complete will. He has become a tool of the Almighty. He, as an individual does not exist. He has handed over his body and mind to the Almighty completely. He remains as a witness watching what the Almighty now does with the body and mind without flexing his individual will. Every time his individual Ahamkara (ego) tries to raise its head and assert itself as a separate entity due to past habit, he reminds himself of its falsity and non-existence using his Buddhi shakti (power of intellect) and Viveka (power of inquiry) and negates it. Again, he becomes a witness to what the Lord makes him do without letting his individual ego or desires interfere. This is called 'Sharanagati' (surrender) to God. It leads to the highest bliss and happiness.

Such a man is neither intent on action, nor intent on inaction. He is a neutral witness, fully acceding to the commands of the Almighty. The Almighty might make him a lawyer, doctor, carpenter, fisherman or something else. None of these things matter to him. He will work honestly and sincerely in whatever work destiny assigns him (without being attached to both the work and the outcome of his work) as his token of service to the Almighty. All that matters to him is being in thought of the Almighty by making himself a complete instrument of the Almighty. The only desire in his mind is to attain self-realization and reclaim his lost status of being one with the Almighty itself.

Why is he like this? He is like this because he has come to know that this world is Maya (illusion) projected by the Almighty and not real. Happiness, suffering, excitement, birth, death etc... all these are the effects of Maya and not real. What then is real? The Almighty full of bliss, knowledge and eternal existence is alone real and we are no different from him, being an indivisible part of him. This much is real. Everything else is false. We are that Almighty himself in reality, full of the highest bliss, indestructible, without birth and death, eternal and all pervading. Knowing it to be such, the man who has surrendered himself to the will of the Lord is intent on reclaiming that Supreme state and depart from this limited human state susceptible to pain and suffering.

It is like a king who had forgotten his royalty and became a beggar. Now he has come to know he is not a beggar. He wants to reclaim his kingship and give up being a beggar. So all his mind and energy is focused on reclaiming his lost kingdom. The day to day incidents in his life as a beggar do not matter to him anymore. His eyes are set on the goal of reclaiming his true state - that of a king. Other beggars might ill treat him, rebuke him, insult him or trouble him. But he is not worried and he does not react. Why? Because he is saving and focusing his energies to reclaim that lofty state of a royal monarch. Upon reaching it, none can trouble him anymore. Why then waste time and energy reacting to what others have to say, do or think? He has become wise. The other beggars do not know this. They think their life of beggary is itself everything. They are quarreling among themselves for the pennies and dimes of beggary, having forgotten that they are royal monarchs in reality. People who are attached to the world and its happenings are like the beggars. A man who has surrendered to the Lord and is working for 'mukti' (self-realization) is like the beggar who has come to know of his royal lineage. He no longer worries or gets affected by what

happens in his life of beggary. He is working hard and sincerely to get out of his false state of being a beggar (the world) and revert to his real state of kingship (self-realization). He no longer has the mind to get involved in the quarrels which other beggars indulge in, nor does he have the mind to run after the petty pleasures that they crave for from their frugal earnings. His mind is set on something very big. He is calm, silent and very focused. Let people call him names, disregard him or even deprive him of whatever he has. He laughs it all away, for he has come to know who he REALLY is. There is only one thing in his mind, and that is to revert to his true state of kingship. If he achieves this, all his troubles are over for ever.

Now does it matter to him whether he appears like a stone? Does it matter to him whether he exhibits emotions? Does it matter if he has plans? He has the greatest plan! The REAL plan. The plan of attaining to the state of a great king. He is extremely happy and full of joy internally, for soon he will be free from beggary forever and become a sought after king. Who wants emotions, feelings and plans now? All these concerned his earlier, unreal life of beggary and its results. He is shortly going to board a flight which will take him into the heavens of kingship - his true state. He cares a tuppence for those meaningless feelings, emotions and distractions which made him go through pain and sorrow. He has realized that all these were only a part of his imagination in the capacity of a beggar and no way connected with the reality of being a king!

When we start cultivating this tendency viewing life as unreal and God alone as real, we will know it doesn't matter whether we have likes or dislikes. We raise above likes and dislikes. We have no mind for the likes and dislikes of beggary. This is real 'Vairagya' (dispassion) and such a man is the real 'Sanyasi' (renunciate), not one who merely wears orange robes. We now only want the state of oneness with the Lord. As long as we live in this physical body, we get done with the 'Prarabdha' (past karma which will bear fruit in this life) that we have committed, for we cannot leave without settling that account. There are some due's we have to pay. So we pay them. We do not make new karma which will bind us more into this world of beggary. We remain neutral. We perform as per HIS directions, for HE knows everything, while we don't. We remain humble and in tune with his commands, for HE shows the right way to those who surrender to HIM. This is the idea.

3. When man cultivates this habit of being a 'Saakshi' (witness) to happenings of the world with devotion and surrender to God, the will of God flows through him seamlessly. He becomes the perfect tool of God's expression. He then does not have to think much on what he should do or not do. That is taken care by God. His inner voice (of the Atman) guides him accordingly. The only thing he does is to ensure that his individual ego is kept at bay and not allowed to indulge in wrong activities which take him way from his quest for self-realization. He constantly reminds himself of the falsity of the ego/mind and reality of the ever pure Atman. His efforts are in the direction of whatever it takes to help him reach self-realization and never the opposite.

Let God give him any occupation, any work or any kind of activity in the course of destiny. He does all these sincerely to please God, for destiny is also the will of God. But he is never involved in any worldly activity heart of hearts. His involvement in the world is only to the extent of an actor acting in a drama. Just as an actor does not get angry in real life because some character in the drama insulted him, the Yogi does not let the happenings or non-happenings in the drama called life to affect his true state. His heart is always with the Lord, thinking and contemplating on HIM. Based on one's 'Prarabdha' (past actions which will bear fruit in this life) and his own will, the Lord creates certain life situations and experiences

which one calls destiny. The Yogi goes through these life situations in this drama called life calmly and dispassionately, like an actor, without being affected, for it is only a drama. He knows he has to settle his past karma and its due's, for that is the law of nature. So be it. He is assured of liberation into eternal bliss once these are over if his efforts at self-realization through Yoga & Brahmacharya are honest and sincere.

A Horse is tied to a pole with a length of rope. It cannot move beyond the length of the rope. It can travel within this span and not more. The pole is God, the distance from the pole to the end of the rope is one's freewill and man is the horse. Like the horse, one cannot go beyond the rope's length. The pole (God) will not let it happen. The small distance that the horse can travel within this length appears to be one's freewill. When one is under the grip of ignorance, the horse (man) is at the far end of the rope and thinks he can move anywhere (do anything). As he starts gaining knowledge of the self (Atman), the rope winds itself around the pole and he comes closer to the pole (God). The freewill is now replaced to a larger extent by God's will. Upon Kaivalya (self-realization), the rope has fully wound itself around the pole (God) and the horse has become one with the pole. Then there is no freewill. Freewill and God's will have merged into one another in entirety. Horse and pole have become one. Man has united with God.

Till this happens, the apparent, limited freewill has to be utilized to perform proper actions which do not bind one to karma. One should be very careful about how one uses this limited freewill, lest it becomes an impediment to getting free from the life of beggary as described earlier. So the wise man never lets his ego interfere in deciding the course of his actions (for it is the ego with its desires which makes man go astray) but stays neutral in adapting God's will. With practice and advancement in spirituality, one will know the will of God without trouble. It becomes easy to decide on what action is to be employed and what is to be avoided, for one is in constant communion with the universal Almighty through a pure life and meditation. The mind of such a man slowly becomes a mirror of the mind of the Almighty. In reality, there was never any freewill. *It appeared as though the horse could move around the pole to some extent, but even the length of this rope and its movement was always governed by God, unknown to the horse (man)* . That is why this world is the Lord's Leela (divine play). He decides everything. The wise man realizes this and aligns his will with the will of the Lord. The foolish, egoistic man thinks himself to be the doer and ends up tired with much karma, for the horse cannot move beyond the span of the rope. None can go against the Lord's will.

At times when one may be in doubt or confused as to the path of action to be adopted, one should try to do that which is right, virtuous, honorable and proper. This is why one should follow a life of Yama-Niyama in Yoga. It helps man to choose the correct path. He will not adopt wrong means to solve any problem and is thus spared of sin. The intellect is made use of to put down the individual Ahamkara (ego) and nothing more. If this much is done, everything slowly starts falling into place. The Almighty being the real doer will guide and lead the Yogi in the correct direction. Life becomes free from stress, strain, anxiety and duress, for we accept the will of God and work within that boundary and do not exert the will of our false ego which is the harbinger of pain. This is the essence of true 'Sharanagati' (surrender).

Self effort in the direction shown by destiny and governed by the tenets of Dharma is to be complete from our side but *without the employment of ego & desire* . Such a man partakes in worldly action merely out of necessity but is not involved from within. He does these actions as service to God and not out of personal desire or ambition. He applies efforts in the

direction provided by destiny and then watches silently as a witness. Bound to the outcome of his actions he is not. The only thing of interest for him is to attain self-realization and become one with the Almighty. The world is a passing spectacle and not of any interest to him, except for being a field where he works out his 'Prarabdha'. He is not affected by the success or failure of his actions for he has given his best effort dispassionately. The rest is left to God. Based on one's past karma and HIS own will, God will decide on success or failure, not the Yogi. Since the Lord has been accepted as the doer, the man is only the medium and hence not connected to the fruits.

This attitude is beautifully described by Lord Krishna:
"Content with what comes through chance, free from the pairs of opposite emotions and envy, even-minded in success and failure, though acting he is not bound".
-- Chapter IV/22 - The Bhagavad Gita

This leads to accomplishment of the 4 'Purushaartha-s' (aims of man) within his destiny. It should be noted that only that within one's 'vidhi' (destiny - as decreed by the Lord and one's past karma) will come to one and not more. The first three of these Purushaartha-s (Dharma [as in career], artha [wealth], kama [desire]) will be realized to be impermanent after being sated to a certain extent and only the fourth 'Moksha' (liberation) will be realized as being eternal. This is the law of the Almighty. None can go against the same.

Hence our self effort must be full as regards to the performance of those actions which lead to virtue and good within the framework of destiny, but without attachment for the fruits. Such actions are called by the Lord as 'Yagnya' (sacrifice). They do not bind the Jiva with karma as they are done with mediumship and not doership. When our efforts in this direction carried out without the backing of the ego are sustaining, the Lord points out the right direction in which we have to persevere. Then, the fine line and fine difference between one's individual will and God's will become apparent as one proceeds spiritually in the right direction. Ultimately, the individual will merges into the will of the Almighty. For this reason also, one should practice Yoga & Brahmacharya, for right thinking and right knowledge of action dawn upon purification of the body and mind through Yoga & Brahmacharya. A polluted mind high on Asath (unreality) backed by Maya (illusion) is incapable of taking the right decision. The same mind becomes able to decide right upon being purified in the fire of knowledge that dawns from a life of Yoga, Brahmacharya, virtue and purity. The Yama-Niyama-s of Raja Yoga have been devised for this very purpose.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Dhananjay,

I appreciate your great guidance. However, I wish to clarify on some items:

1)You mentioned that in reality there is no free will and god decides the movement and the length of the rope in the horse and pole example? If this world is God's leela, then isn't he doing everything? Even when I am indulging in evil activities, isn't that god working through me?

2) I have personally felt very suicidal at certain points in my brahmacharya. How can these overwhelming suicidal feelings be overcome? Is there a case where it is one's prarabdha karma to suicide in this birth? And what are the consequences of suicide? Will god give me a better life somewhere else and end my worries and depression?

3) For a yogi, you mentioned one should follow ahimsa. However what if one's loved ones are in imminent danger from a robber or something? Cant I use violence to overpower him? And if we follow ahimsa, wont we appear meek and get easily bullied over time? There are stories where even incarnations like durga have used himsa to destroy evil. Cant we mere human beings use violence to attack evil when the need arises, especially when one's honour and life is in danger.

4)Some of my vegeterian friends (who happen to be from brahmins) partake in drinking beer, saying its vegeterian and not made of meat? Also, they say that its ok to partake alcohol(wine,beer) as long it does not affect the senses and keeps you alert. Also, it happens so that wine,beer relaxes the body and is a social lubricant.And they say it is ok to drink as long it does not makes you commit immoral activites. How can a yogi counter argue such smart points which comes from brahmins who have an heritage of strict discipline?

I apologize if my qns are long winded. But I am checking your postings almost everyday as it gives me wonderful guidance to change my lifestyle to a yogi gradually.

Thank you in advance for your self-less guidance.

Answer

1. God remains silent & lets the Jivatma (embodied soul) indulge in negative activity when the Samskaras (impressions) and Vasanas (tendencies) within it for such actions are so strong that it cannot be made to realize the fallacy of these wrong actions without committing them and then undergoing the punishment for the sin. The force of these past impressions and clinging to Avidya (ignorance) in such cases in so dense that there is no other way out but to learn them through suffering.

A teacher warns the student not to copy in the exam reminding him it is wrong. What will happen if the student still persists in the act believing it will help him score well? The teacher remains silent and the student is finally caught copying by an invigilator and debarred for a year. The pain of losing a year makes him realize his mistake and prevents him from repeating it again. The teacher is God, the act of copying is because of the Samskara-a (impressions) & Vasana-s (tendencies) and the student is man. We cannot say the teacher induced the student to copy by remaining silent. He had warned him earlier. The act of copying was the result of the student's ignorance and hence he had to pay for it. The teacher does not suffer in any way, nor is he responsible. When the impressions within are so strong that one is not willing to learn things the easy way through the inner voice of the Atman or external advice, God makes us learn things the hard way. This does not mean God makes us do these things. It only means that we ourselves are in such a state that there is no other way for us to rectify ourselves but through committing the act and learning through the pain of resulting suffering.

2. A person who contemplates/tries or commits suicide incurs terrible karma which will need many future births of agonizing pain and suffering to overcome. This body has been given by God to progress towards self-realization. A person who commits suicide tries to superimpose

his individual will/ego on the will of God and plans to go against the wish of God by terminating his existence. He indulges in the greatest form of Himsa (violence) towards his own body which has been loaned to him by God. He will have to pay very dearly and through extreme pain in many, many future births for this act of indiscretion. He will find himself in a much worse state in the next birth with much more negative karma. **Hence one should never contemplate on suicide** . It is an act of escapism which will lead to great suffering and agony in the coming births. One should face life bravely and squarely taking it to be a drama and not get cowed down by the highs and lows.

3. One should develop complete trust and surrender to God and never willfully indulge in any form of Himsa (violence) in thought, word or deed. Such action will bring the best results. If a robber commits a crime, he will have to pay for it without doubt. If we stoop to his level and indulge in violence to counter his attack, then we too commit karma and will have to bear the consequences. There would then be no difference between us and the robber. The correct method is hence not to resort to physical violence but to cleverly tackle the matter using the wisdom & intellect (such as taking recourse to law) under such circumstances. If one becomes unable to stop the crime using such measures, then the best course of action is to go through the incident silently without reacting with physical violence. God being the director of this drama called life will eventually punish all those who deserve punishment either through the arm of law or through life circumstances . It is not for us to take up this job, nor impose our will.

An incident from the life of the great, self-realized sage 'Bhagavan Ramana Maharishi' should be mentioned here. In 1924, at the 'Ramanashram' in Thiruvannamalai (Tamilnadu-INDIA), robbers broke into the ashram to commit a burglary. Upon vandalizing the place, they were unable to find anything of value. Angered by the same, they started hitting and injuring Bhagavan Ramana with stones and sticks. Shri. Ramana repeatedly told them to leave as there was nothing of value but the ruffians did not heed to his advice. When they were done with venting their anger, Shri. Ramana exhibiting his greatness, nobility and forgiving nature offered them food to eat and water to drink before they left. A year later, the same band of robbers were caught committing an offence elsewhere and hanged to death by the law. This was the fate they met with further to their wrong acts and further to harming a Yogi who was established in 'Ahimsa' (non-violence).

When a man establishes himself in 'Ahimsa' and surrenders to the Almighty, a great deal of strength and power start to adorn him. Such a man does not impose his individual will/ego on any creature. He does not knowingly harm any other sentient being, for he see's his own self (Atman) within all other beings. He forgives the misdeeds of others knowing it all to be the play of 'Avidya' (ignorance) effected through Maya (illusion). Then a very powerful and mighty reaction gets set in the cosmos. Those who harm such noble sages are severely punished by the Almighty without doubt when their time comes. God being the director of this drama called life see's to it that no bad action goes unpunished. The wise man does not interfere in the same. He stays fixed to his ideals and devoted to God through complete love and surrender.

Goddess Durga is an incarnation of the Almighty. God himself is effecting HIS will through her. This is alright, for HE knows what is to be done and what is to be not. If we try to do the same in our personal capacity, then we are effecting OUR individual will (of the ego) and not HIS will. This is to be avoided as it is incorrect. Hence we should not resort to violence in thought, word or deed but fully surrender to him with trust. HE will take care of such a devotee without doubt.

4. Indulging in any vice be it alcohol, tobacco, drugs, gambling, overeating etc.. and acts such as immorality, stealing, telling lies, harming others (in mind or body), attachment, greed, arrogance and jealousy will lead to degeneration and become the cause of more 'Avidya' (ignorance). Drinking any form of alcohol is a sense enjoyment which leads to the increase of Tamas (inertia). One who is Tamasic is unfit to progress towards 'Brahma-Gnyana' (knowledge of the self). An increase of Tamas leads to an increase in desire, passion, lethargy, stupor and other negative traits. Such a man eventually becomes addicted to the sense pleasure derived from drinking and loses interest in pursuing the very purpose of the human birth namely 'Moksha' (liberation). His 'Sthula Sharira' (physical body) gets afflicted with various diseases in course of time further to alcoholism. His 'Linga sharira' (mental body) becomes attached to the sensation derived from consuming alcohol making his mind weak, lustful, lethargic and bereft of focus. His 'Karana Sharira' (causal body) becomes dense with the karma generated from such sense stimulation (for he has indulged in Himsa against the body given by the almighty) and hence becomes unfit for self-realization. He will have to spend many births to merely overcome this tendency.

Who is a 'Brahmana' (Brahmin)? One who is striving for 'Kaivalya' (self-realization) through 'Indriya-Nigraha' (control of the mind & senses), Brahmacharya (continence), Bhakti (devotion to the almighty), 'Shaucha' (internal and external cleanliness), 'Tapas' (austerity), 'Svadhyaya' (study of the scriptures) and 'Nidhidhyasana' (meditation on the Supreme by making use of such knowledge derived from study) is alone a 'Brahmana' (Brahmin) and not merely one who is born to Brahmin parents or who wears a sacred thread. Unless these activities are inculcated and applied in practice, one does not become a Brahmin. Such a man is a Brahmin by birth and not in action. He is of no use to himself or to the society.

None of these above activities can be carried out properly by the man who is a slave to the senses (alcohol is a very strong sense stimulant). A drinker causes Himsa to his own body & mind given to him by God. He deviates from the path of 'Brahmanism' by misdirecting his life energy to sating his senses while his duty is to direct it towards self-realization. Hence arguments supporting alcoholism or any other sense addictions do not hold water. They are baseless. Such arguments are the result of a mind colored by 'Maya'(illusion) and not that of an intellect and mind powered by 'Vidya' (knowledge) and 'Viveka' (wisdom). Brahminical heritage must be respected, upheld and made a model to the entire world by strict practice of the tenets supporting it and not merely by birth as Brahmins. Such a man who is a Brahmin merely by birth and not in action is no Brahmin at all but a disgrace to the great heritage of Brahmanism.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Sir, Does long term celibacy can remove old pitted scars ocur due to disease?

Answer

After the Yogi acquires the 'Divya Sharira' (Divine body purified through 'Yogaagni' [fire of Yoga] upon entering Nirvikalpa Samadhi), his body gets fully purified and free from all debility and decay. On attaining to this stage, the body is blessed with perfect health free from all abnormalities. Since the possibility for the removal of all sorts of imperfections in the body dawns at this stage, the possibility of removal of scars also exists.

In the *Yoga Darshana* , Sage Pathanjali sums up the state of 'Divya Sharira' with the following words:

"*Rupa, lavanya, bala, vajrasamhananatvaani Kaya sampath* "

--" Beauty, fine complexion, strength and adamantine toughness involve the perfect (divine) body" -- Yoga Darshana, Vibhuti Pada, Verse - 47

Such a body is acquired by the Yogi on mastering the 'Pancha mahabhutas' (five elements: space, air, fire, water and earth) though Samyama, leading to 'Bhuta-siddhi' after Nirvikalpa or Nirbija samadhi. Exquisite beauty and grace radiate from such a Yogi further to the removal of karma-s which were responsible for their obstruction.

However, whether deep scars/pit marks completely disappear will vary from person to person depending on the strength of karma responsible for their occurance and the will of the Almighty. This body is the medium created by him and HE alone decides its future course.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

sir, i want to practice brahmacharya but i have a doubt. i was in love with a girl but we broke up.i am unable to forget her and think of her from time to time.Does this forbid me from practicing brahmacharya?? (P.S.-we were never involved physically)

Answer

Each and every person, be they man or woman, married or single or in any frame of body/mind can practice Brahmacharya with devotion to God. Brahmacharya is the birth right and default state of every human being. So nothing and no one can bar anyone from practicing it.

Practice a life of Brahmacharya with a life of Yoga and God-meditation as has been described in previous posts. Read each and every past answer to get clear with how to proceed. Great benefits will dawn in course of time leading to the formation of a very meaningful, joyous and blessed life.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Sir, Any specefic underwear-brief for success in Brahmacharya? I presently use boxer briefs but do not find them supporting.

Answer

The best male undergarment for excellent Brahmacharya leading to great strength, power, health, well being, energy and confidence is the KAUPIN (loin cloth) also called LANGOT [in Hindi], KONAKAM, KOVANAM [in Tamil], LANGOTI [in Kannada and Telugu]. Words cannot

describe the multitudinous benefits one gets from wearing the 'Kaupin'. The overall benefit for the male wearing this simple and yet extremely health promoting traditional underwear cannot be stressed enough. It is a must for all men wishing health and strength and especially the Brahmachari striving to conserve his semen and get free from sense stimulation.

Ordinary underwear (brief) fits like a bag or covering around the buttocks and the genital region. It is held in place using a rubber-elastic. The very design of the ordinary brief is incorrrect, unscientific and completely useless in serving the purpose it is meant to serve. The main purposes of the genital undergarment in the male are as follows:

1. To cup and firmly support the male gonads or testicles (within the scrotal sac) firmly in integration with the body and prevent them from shaking.
2. To hold the penis (urinary organ) in a stationary position and prevent it from shaking.

These two requirements are very important to ensure conservation of energy and for the optimum health of the genito-urinary system. It is a well known fact that not wearing any undergarment results in shaking of the penis and testes which leads to immense loss of energy and genital problems. When the penis and testes are held firmly in place and supported correctly using the 'Kaupin', the nerves leading to these organs are releived of stress which otherwise results if not wearing a supporting undergarment or by wearing the ordinary brief (which does not hold the testes and penis firm but lets them hang & sag). If the testes are not cupped firmly in place, the 'spermatic cord' (which holds the testes in the scrotum) gets loaded and eventually stretches. This leads to complications with much pain.

The ordinary brief is merely held around the waist by the use of an elastic and offers very little/inadequate support to the testes and penis. It is extremely important for the penis and the testes to be in integral motion with the lower abdomen/body and not indulge in independent movement during activities such as walking, running, exercising etc... If such movement (shaking) of the penis and testicles were let to happen, it firstly leads to loss of Prana (vital energy), secondly strains the nerves leading to these organs/glands and finally causes strain on the spermatic cord. It has been well documented that such shaking and inadequate support is one of the causes of a host of abdominal/sexual/genital problems (such as Hydrocele, Hernia etc..) in later years. Use of the 'Kaupin' completely erases such possibilities and promotes excellent health and strength. Also, the firm waist band of the 'Kaupin' supports the lower abdomen and diaphragm from excessive strain, thereby greatly reducing the chances of abdominal problems.

To the Brahmachari, the benefits extend further. When there is a sexual stimulus, the mind sends sexual signals to the reproductive glands and these respond with arousal. This arousal then results in the transmission of further signals back to the brain and the circuit gets completed, leading to repitition of the cycle leading to more arousal and finally the expulsion of semen. In the presence of the 'Kaupin' which firmly cups and hold the genitals together, the physical organs cannot respond with much arousal. Hence the circuit is not completed. This offers the Brahmachari a better chance and more time to compose himself and negate lust by displacing lustful thoughts and replacing them with other thoughts. In the absence of the 'Kaupin' and the presence of the normal western underwear, the penis immediately starts to get erect under such conditions (as the brief cannot prevent an erection) and the circuit gets completed leading to acceleration of the sex stimulus. Also, accidental touch or contact of the hands with the penis/scrotum while wearing western briefs poses a strong possibility of sexual stimulation/arousal leading to loss of semen. In case of the 'Kaupin', this

possibility is ruled out as accidental touch does not cause such a reaction (the sex organs being held firmly together and without the chance for erection are less prone to stimulation through touch).

Once a Brahmachari uses the 'Kaupin', he will never go back to ordinary briefs. The 'Kaupin' is a must for the Yogi/Brahmachari. It helps get free of wet dreams faster. The confidence, strength, power and well being one experiences from this traditional undergarment is such that one feels very unhappy to wear briefs after trying the 'Kaupin' for a month or so. In men who wear the 'Kaupin', genital/hernial problems are practically unheard of. A variation of what we call 'Kaupin' in India is called as 'Fundoshi' in Japan. It is the traditional undergarment of the Japanese. The Japanese have made good use of its benefits and to this day continue to reap the merits. The 'Kaupin' has been the traditional and preferred undergarment of the ancient Indian Yogis and Rishi's who lead very healthy lives. They used to meditate wearing nothing but the 'Kaupin' as a mark of detachment. The modern brief was unheard of until a century ago even as regards the common man. Parallely, the modern genital/abdominal problems encountered by men were also unheard of a century ago when everyone in India wore the 'Kaupin' by default.

During the practice of Yogic asana-s and Bandha-s much force and pressure is exerted in the abdomen. The 'Kaupin' works well in handling this pressure without trouble. Meditation becomes easier when the genitals are firm in place using the 'Kaupin'. Wearing the 'Kaupin' helps develop Vairagya (dispassion). It becomes easier to raise the 'Kundalini Shakthi' in the Muladhara Chakra to higher planes and enter Samadhi. All great, realized masters wore no other undergarment but the 'Kaupin'.

The realized sage Shri. Shankaracharya while praising the 'Kaupin' says:
"*Kaupinavanthaha Khalu Bhagyavanthaha* "
-- "Fortunate is he who wears the Kaupin" (having detached himself from the world)

The 'Kaupin' is easy to make and very cost effective. All it requires is two pieces of cotton cloth stitched together in the form of a 'T' shape. The horizontal bar of the 'T' is then tied around the right of the waist (using a single loop knot with two free ends) as a waist-band and the tail of the 'T' (which originates from the back) is passed under the buttocks, genitals, made to pass through the front of the band, pulled down once again cupping the genitals firm, making it pass under the buttocks and reach the back of the waist band from where it originated. It is now tucked deep into the waist-band (at the back) and held in place using an ordinary metal 'paper-clip' (used to hold sheets of paper together) to prevent loosening at the back. Unlike western briefs, the 'Kaupin' can be tightened as much as one wants and to one's comfort, leading to the perfect fit (should be moderately tight but not too tight). Since it is held in place at three pints (front waist, groin and back of waist), the forces are perfectly distributed to cup and support the genitals. This is very correct and the best scientific design (unlike western briefs which have only one support at the waist and the rest remains loose and hanging).

The 'Kaupin' can also be made using a triangular piece of cloth (as seen in the video used by traditional Indian wrestlers or 'Pahalwans') with waist bands at the sides and a tail. The following video which I happened to come by on youtube will be useful in learning how to tie the 'Kaupin'. (Tie the waist knot on the right side of the hip and not in the center under the navel as shown in the video). Link: http://www.youtube.com/watch?v=W6jL-eZtKCI&feature=related.

Care should be ensured that only pure cotton cloth is made use of to make the 'Kaupin' and not synthetics. Cotton being cooling and absorbent does good to the genital area. **The 'Kaupin' should be removed while sleeping (especially at night) to ensure that the penis gets full and unconstricted flow of blood.** Dimensions of the cloth to be used for making a T-shaped 'Yogic-Kaupin' for those interested are given below

Cloth cutting Dimensions:

1. TOP of the T (waist-band) : 2.5 INCHES wide and 57 INCHES LONG (for a waist of 34 INCHES)
2. TAIL of the T (which cups around the genitals twice): 10 INCHES wide and 50 INCHES long.

The rectangular tail is stitched perpendicular (at right angles) to the exact center of the waist band. The final garment will be slightly smaller than the above mentioned dimensions further to incorporating a piping (at the edges) by the tailor and shrinkage after wash. A meter and half of cotton cloth generally gives three such 'Kaupins'.

After a few days of use, one becomes so comfortable and in tune with the 'Kaupin' that one forgets he is wearing it, being hardly aware. It becomes so much a part of the body and one's lifestyle that one cannot do without it. One then realizes that the western brief feels very inadequate. These observations I make, on personal experience and further to many years of using the 'Kaupin'.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir

I'm a 22 years old french young man and i would like to thank you a thousand times for the information you bring on the internet. It is so meaningful to me that i printed the book on brahmacharya and i read a little bit of it every day. You have to imagine that where i live, in France, there is no information at all about the semen energy and the consequences of lust. Altough i realised a few years ago that semen loss was very tiring and that relationships with women were very nocives for mind and body, also very degradant spiritually, things weren't as clear as they were now after reading Swami sivananda's book.
So thank you one more time.

Since my childhood i have a major interest in spirituality, i studied buddhism, power of tought, and i am involved in a very serious process of self-purification and healing since i am 19. This resulted in the healing of my eye-sight.

What i want to say is that i'm now sure that i want to live a spiritual life and reach the higher state possible for me, and consequently, i was thinking to go on a travel or to go living somewhere i could find the presence of spiritual masters, people of great spiritual achievment so i could learn from them and enjoy their enriching presence.

So there is my question, have you ever been or hear talking of such places/people?
Would you give me some advices on where to go if i wanted to realise a spiritual travel?

Sincerely
Yann

Answer
"When one is ready, the 'Guru' (master) comes".

As and when the inner process of purification advances, the Brahmachari is assured of the right degree of knowledge by the Grace of God. Our's is only to try and persevere in the right direction through honest effort and Sadhana (practice). When one is ready from within to receive the grace of a spiritual master, God sends forth such a master. Sometimes, God himself directs and guides the aspirant through intuition or while in meditation. As and when the time becomes right, things happen on their own accord.

It is not mandatory to have a Guru in flesh and blood. If one strives hard & rests one's faith on any one of the self-realized sages taking them to be a Guru, their grace and blessings eventually shine forth. Realized sages do not bless, guide and accept any random person as a disciple. One has to prove one's merit and worthiness to receive their grace. There must be honesty, love, surrender and complete devotion for attaining self-realization from within. One's attitude should be - "There is nothing more important to me in this existence other than attaining to self-realization. This body, mind, emotions...nothing matter. Reaching that Supreme state alone matters. For this, I shall be ready for any sacrifice and any amount of effort. Let what happens happen. Nothing will dampen by efforts away from this quest". Then, after many tests & trials, one gets a Guru by the grace of God or God himself guides.

Only a self-realized soul can become a Guru. Others cannot be called a Guru or become Guru-s. The Guru is the personification of God on the Earthly plane. Having attained to liberation and having dissolved his individuality & ego, he has become one with the Brahman (Almighty). A self-realized master is none other than God himself in flesh and blood, so say the scriptures:-

।। गुरुब्रह्म, गुरुविश्णुहु. गुरुदेवो महेश्वरह।

गुरुसाक्षात परब्रह्म. तस्मै श्री गुरवेनमह ।।

|| The Guru (master) himself is the Trinity (the Gods Brahma [creator], Vishnu [maintainer] and Maheshwara [destroyer])|
The Guru is the personification of the 'Parabrahman' (Almighty). I bow to that auspicious Guru with devotion and humility ||

He is a 'Sarvagnya' (all knowing), and hence knows the problem of the disciple even before it is expressed. He knows the exact path which is required for the spiritual progress of the particular disciple towards liberation. He see's the past karma-s, present state and future of the disciple as one see's a photograph. Such is the power and ability that are within his reach. Only a self-realized being has complete and unhindered access to such knowledge. He has 'Thrikaala Gnyana' (knowledge of the past, present and future of the whole world including the disciple, being in a state of merger with the Almighty). He does not have expectations of materialistic things such as name, fame, flattery or money from the disciple or from the world. He is completely self-sufficient and self-content. He is selfless and wishes nothing but good for the disciple, for he see's the same 'Atman' (self) everywhere, in all beings.

But he will expect unfailing devotion, surrender, faith and an insatiable hunger from the disciple for the attainment of self-realization. He will test a person severely for worthiness before accepting him as his disciple. If such qualities exist in one and there is cent percent honesty and dedication to the objective, the Guru comes. When one has reached this state where one wants nothing else except self-realization and is ready, the Guru comes. Only the very fortunate who have proven their genuineness get blessed with a Guru by God. Others have to strive further till they are ready to receive and attract a Guru.

Swami Sivananda is a realized sage. Since you are influenced by his writings and find them appealing, keep a photo of Swami Sivananda with you, pray to him for guidance and knowledge to reach God through spirituality. At times of difficualty or when tempted by the senses, mentally think of him asking him for help. One who is searching for a Guru can do this as regards to any self-realized sage whom one finds appealing or connecting with. If the disciple proves himself honest and deserving of guidance, realized souls send forth their help from the cosmos through knowledge and assistance. But one should have genuine intentions and an unbreakable tenacity for attaining liberation. Then, the Guru comes.

The best place to travel is into one's own pure consciousness by meditation on the Atman (self) through Samadhi (super-consciousness). This is the greatest pilgrimage and the most sought after deity, this Lord who rests within us as the Atman (self). Realizing ourselves as no different from HIM is the greatest accomplishment.

Till then, continue with spiritual practice through the concept of Yoga and Brahmacharya as has been explained in past answers. Read each and every past answer from the profile page to get clear with the path. By the grace and blessings of the Almighty Lord, all things happen at the right time. HE is watching each and every action of ours and knows all. It is for us to prove our deserving, following which HIS grace shines forth either directly or through a Guru.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: hi dhananjay,

hope you are doing fine, i have a doubt regarding first year of brahmacharya, i read some where that during the first year of brahmacharya the person should compulsorily wake up at 4am if not he will not attain self-realisation, i cant understand why the person said so and plz you can shed some light on this, can you please guide us...

Ganapathi.

ANSWER: One should always wake up so as to perform Yogic practices (Asana, Bandha, Pranayama & Meditation) at 'Brahmimuhurtham' (between 3.00 A.M -5.30 A.M). During this period, the Pineal gland within the brain produces the hormone 'Melatonin'. The Pituitary gland produces a hormone called as 'A.C.T.H' (Adreno-cortico-tropic hormone). Both these hormones are in plenty during this period.

If one were to indulge in Yogic practices and meditation in this period:

1. 'Melatonin' is taken into the blood and absorbed by the gonads (male testes/female ovaries), thereby inhibiting the development of lust, passion and sexual agitation. This makes it possible for the person to maintain a tranquil and serene state of mind throughout the day, thereby supporting easy movement into higher planes of consciousness during meditation.

2. 'A.C.T.H' is taken into the blood and in turn stimulates the adrenal glands to produce sufficient amounts of 'Adrenalin'. The right amount of Adrenalin helps man maintain energy and vigor through the day for activities such as work or meditation.

If one were to sleep during this time and wake up after 5.30 A.M, these secretions are wasted (as the body is inert in sleep) and absorption of these hormones does not occur. These hormones then descend into the sexual area (since they were not absorbed) and stimulate anger, irritation and sexual tendencies. Finally, the hormones are burnt up and the remaining thrown out through expenditure of the sexual fluid in man through voluntary or involuntary means and during menstruation in women. This is one of the reasons why people who wake up late find it impossible to retain their sexual fluid for long. Such people who miss the absorption of these two hormones by waking up late become prone to loss of the vital fluid, start ageing fast and loose their health and vitality as they near midlife. They find themselves unable to work with energy through the day. Fatigue, weakness and loss of vigor soon follow.

For this reason, ancient Yogis, Rishis and saints always woke up early to catch the 'Brahmimuhurtham' without fail. This gave them a healthy, long life and ample scope to attain great heights spiritually through the attainment of 'Samadhi' (super-consciousness). They were able to proceed towards self-realization speedily. The same principle is followed by Buddhists (It is mandatory for Buddhist monks to rise at 2.45 A.M in Buddhist-Zen monasteries in Tibet and sit for meditation by 3.00 A.M).

Those who wake up during this period and meditate, quickly develop natural Brahmacharya, reduce ageing to the minimum and become blessed with much energy of the mind and body. One stays cheerful, full of energy and free from fatigue through the course of the day. The tendency for lustful thoughts reduces greatly as the mind stays 'sathwic' and pure.
The vibrations in the atmosphere at this period of time are most suitable to awaken 'Kundalini' and direct 'Prana' (vital energy) into the 'Sushumna Naadi' within the spine to help attain 'Samadhi' (super-consciousness) to help reach Kaivalya (self-realization). Since the world is asleep in this period, the mental vibrations of desire, anger, greed, attachment, arrogance, jealousy etc.. which otherwise inundate the space around us are subdued or almost absent. The cosmos is filled with divine, pure and virtuous vibrations at this time. It becomes easy to meditate and merge into the Supreme Brahman. This is why it is called as 'Brahmimuhurtham' (Brahmi - 'Brahman' or Almighty, Muhurtham - time -- "The time when the vibrations of the Almighty Brahman are at their maximum).

Anyone who follows this routine even for a month will realize its immense benefits through experience. Then, one will feel unhappy and at a loss if one were to wake up late. One should go to bed by 9.00~9.30 P.M at night to help wake up early. Waking up at this time is not only to be applied during the first year of Brahmacharya but throughout life and forever without fail. The benefits that follow are priceless and cannot be quantified.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: hi dhananjay,

a very hearty thanks for clearing my doubt and i have one more query i.e. if the people are working in night shift and they get some time to practice at office premises then are the effects as same to that we do at home or the vibrations in our home vary from office even though we are following the same routine, at last what is you suggestion for the people working in night shifts who have a deep longing to practice brahmacharya.

have a nice day,
Ganapathi

Answer

1. It is preferable to indulge in Yogic practice at home, everyday, in the same place set aside. However, one can practice at any place such the workplace as long as there is privacy, for it is better to indulge in practice than miss practice. These practices are not to be done in front of people but only in seclusion. The journey to self-realization is a private and very secret relationship between man and God. It should not be shared, described, performed or broadcast to the public/other people. The experiences one undergoes are not to be spoken of with people who cannot understand or are not connected with the practice, for this invariably leads to obstacles and impediments.

2. For people working night shifts, it is suggested that they indulge in Yogic practices twice a day like all others but at ANY TWO of the four 'Sandhi Kaala-s' (Before Sunrise, At 12.00 P.M mid-day, at Sunset and at mid-night 12.00 A.M) convenient to them. If they are working at night, they can opt for mid-day and Sunset practice etc... as per their convenience. If the practice of Brahmacharya and Yoga is sincere and genuine with devotion and love for God, God will undoubtedly relieve them of the stress of a night shift in course of time by arranging for a day job or reducing commitment/responsibility. This is the truth and beyond doubt. One need not have the least doubt about this. God always makes things easy for the genuine devotee in course of time so as to help him proceed towards self-realization. But the devotion and sincerity should be very real.

The initial period of Yoga and unbroken Brahmacharya (especially the first 2 years) involve many challenges. One's patience, devotion and sincerity are severely tested by God. Sometimes it may appear as though it is impossible to continue. Diseases/illnesses may crop up when past karma surfaces (when the conserved semen pushes out bad karma during evacuation). The task appears very uphill and strenuous. This is when most people give up. This is the initial screening set up by God to filter undeserving/non-serious aspirants. Those who are not genuine quit the practice at this stage. They decide Brahmacharya is not for them.

Only the chosen few who are intent on eating the fruit of Brahmacharya for self-realization continue despite all problems. They alone pass the tough screening process set up by the divine power, for God lets only the very deserving to continue. On the one hand HE sets up tests and on the other hand HE HIMSELF helps the sincere devotee pass these tests. Isn't the 'Leela' (divine play) of God complex and magnificent? Who can understand his ways and mysterious actions? We can only cry and marvel at his immense power and control.

One's attitude should be - "Let what happens happen. I shall not give up the practice of Brahmacharya even if it involves much sacrifice. I shall not get cowed down by the obstacles which come in the way even in the worst scenario. I shall make any sacrifice for attaining to self-realization. Even if I loose all the worldly things, give up on Brahmacharya and faith in God I shall not. Even if many obstacles and problems arise in this quest, this body and mind, I offer as a token of my love for HIM."

When Brahmacharya and desire for God-realization are fueled by such genuine, honest and innocent feelings, God comes at the last moment, even in the tests and trials and sets things right. One should trust God and love him with the innocence of a child. There will never be even one single voluntary break if such feelings exist. But even to think like this, HIS grace/blessings are mandatory. The Brahmachari may not see him with these naked eyes, but one can undoubtedly FEEL HIS presence at such times, saving the aspirant from danger and peril, showing him the right way out and standing by him like a father stands by the son. HIS intention was never to cause us trouble. It was only to test our authenticity and help us clear our past karma. HE gave us a test and as soon as we proved our sincerity, HE HIMSELF solved the test for us. What can we say about this Supreme being...This wonder of wonders called the 'Parabrahman'? We can only shed tears of devotion, not finding words to express the thousand feelings for HIM which arise from within.

Finally, I end with these few quotes glorifying HIS greatness, describing this indescribable Lord of Lords:

" The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the unmanifest. As long as the Jiva (self) does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows HIM, all fetters fall away and it is released forever without doubt" -- Chap I/8 - Svetashvathara Upanishad.

" There is naught higher than or different from HIM; naught greater or more minute than HIM. Rooted in HIS own glory HE stands like a tree, one without a second and immovable. By that Being is the whole universe filled." -- Chap III/9 - Svetashvathara Upanishad.

" Without hands and feet HE goes fast and grasps; without eyes HE sees; without ears HE hears. HE knows whatever is to be known, yet there are none who know HIM. They say HE is the foremost, that great Infinite Being." -- Chap III/19 - Svetashvathara Upanishad.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

What is Kriya Yoga? In " Autobiography of a Yogi" said that Mahavatar Babaji gave it to Lahiri Mahashaya, and He is the founder of Kriya Yoga ,Is ,it is the fatest way to God, Is Mahavatar Babaji is Deathless yogi?

Thanking U sir

Answer

1. Kriya Yoga is a part of 'Karma Yoga' (the Yoga of action). It consists of various Kriya-s (techniques of control of Prana) to help ascend 'Kundalini' to the seventh center - 'Sahasrara chakra' leading to Samadhi and finally self-realization. The word Kriya Yoga is a general term used to denote the use of various Pranayama techniques. The eight limb Yoga ('Ashtanga Raja Yoga') of 'Maharshi Pathanjali' that we follow is also Kriya Yoga. A particular kind of Kriya Yoga was taught by Mahavathar Babaji to Shri. Lahari Mahashaya in the mid 19th century which became famous as the 'Kriya Yoga' known today.

2. Yoga is neither fast nor slow. There is no Yoga faster or slower than the other. The speed of attaining to God depends on one's past karma, present efforts and most importantly on the grace of God. Based on one's individual temperament, past karma and mental/physical inclination, a particular path of Yoga appeals & becomes suitable to each. As there is only one God, there is only one Yoga. The approach to this one Yoga through different methods makes it appear as though there are many Yoga-s.

Broadly speaking, there are three methods. One is 'Gnyana Yoga' (Yoga of knowledge), the second is 'Karma Yoga' (Yoga of action) and the third is 'Bhakthi Yoga' (Yoga of devotion to God). The Gnyana Yogi with an intellectual approach makes use of knowledge, reasoning and analysis of 'Atma Vichara' (contemplation of "Who am I" etc...) and reaches Samadhi. The Karma Yogi employs action (through Hatha Yoga, Raja Yoga etc...) and reaches Samadhi. The 'Bhakthi Yogi' sings songs of God, cries with devotion to God, dances to please God and praises the Leela's of God and finally attains 'Bhava Samadhi'. He surrenders completely to God. One can choose any path found suitable to proceed in Yoga or form a unique path which may be a combination of the essence of the above paths. A person who has advanced in Yoga in previous births will find it easier to proceed directly to the particular Yoga of his temperament. Others who start afresh may find it necessary to start with 'Hatha Yoga' (to make the physical vehicle called body fit) and then proceed to 'Raja Yoga'.

Whatever be the path, only the 'Nishkama Yogi' (one who performs Yoga without desire for the world and its objects and only for liberation) attains 'Kaivalya' (self-realization). Those who resort to Yoga with desire for 'Bhoga' (worldly, sensual pleasures) do not attain liberation. The aim of any kind of Yoga is self-realization and nothing else. Yoga is not meant to merely offer physical health as is assumed by the west. Physical health is a by-product of Yoga and not the end. 'Asana-s' (physical postures) are the preliminary aspect of Yoga and not Yoga itself. The only purpose of 'Asana' is to make the physical medium fit to act as a foundation for practices such as Pranayama and Meditation. Europeans and Americans wrongly think 'Asana' itself to be Yoga and ignore the Yama-Niyama-s, Pranayama and meditation. This is incorrect. One who only performs Asana-s and not the other 'Anga-s' (8-limbs of Yoga) is a Gymnast. He is not a Yogi. Only he who practices all the eight limbs of Yoga with the aim of self-realization by giving up worldliness is a Yogi.

3. 'Mahavathar Babaji' is considered as an incarnation of the Almighty with a body made of 'light', immune to decay and death (one of the siddhi-s which comes further to self-realization if God so wills). The state of 'Divya Sharira' or divine body (which comes after reaching the state of a complete 'Urdhvarethas' [just before reaching Nirvikalpa Samadhi]) can lead to this body under certain conditions say the scriptures. He is the founder of Kriya Yoga. Nobody knows Babaji’s age, family, place of birth, true name, or other details. He is rumored to be many thousands of years old and yet looks like a young person. He is said to exist until the end of the world to guide souls towards self-realization. Shri. Lahari Mahashaya wrote that Mahavathar Babaji was Lord Krishna in the Mahabharata.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

Here at university there is a lot of outside noise up till 12am or so. This makes me waking up early very difficult as I do not get proper sleep. At the moment I wake up at 6.30. Although I would really like to wake up before 5.30. I have woken up very early and I do love it. This was during holidays when everyone at university went home so I was able to retire to bed early. But now everyone is here and I just can't go to bed early. 11pm is the earliest on a quite day. Although here in the UK sunrises around 7 so I do wake up before sunrise. What can be done to resolve this issue? Thank you in advance.

Answer
Do not keep the cellphone in the bed room while sleeping. A mobile phone works on microwaves and the signals that it receives and sends create a strong field of electromagnetic radiation around a radius of close to 20 feet. This interferes with the sleep cycle. It becomes impossible to achieve deep, sound and unhindered sleep. These electromagnetic waves interfere with thought waves and the result is a disturbed and restless mind. People who keep their cellphones under the pillow or even in the bedroom while sleeping become prone to dreams, unrest, fear and interrupted sleep. This hinders the achievement of 'Nidra' (deep sleep) depriving the person of deep rest and relaxation which comes from flawless sleep. Married couples who sleep with their cellphones beside them become agitated and prone to quarrel with each other further to the interference of these waves. A mobile phone should to the best possible extent be kept as far away from the place of sleep as possible (at least 20 ft). The devastating effects of cellphone use on the brain have even been scientifically proven beyond doubt. These radiation hazards are to be minimized to the best extent possible by limiting the use to necessity and never more (talking much on the cellphone also leads to brain disorders).

Immaterial of sleeping time, make it mandatory to wake up by 4.00 A.M for a month. Keep the alarm clock in an adjacent room or outside the bedroom, out of reach. This way, it becomes necessary to get out of bed to switch the alarm off and one is woken out of sleep. Keeping the alarm clock within reach tends to make one snooze and eventually drift back to sleep. This is then of no use. If waking up by 4.00 A.M is practiced forcefully beyond a month with regular Yogic practice and meditation, one will be unable to stay awake beyond 9.00 P.M at night. Even of there be much noise and chaos, one will achieve deep and sound sleep. No amount of noise or disturbance can then come in the way of deep sleep. The body having woken up early is in need of rest and gets this rest without fail ignoring external disturbances.

As and when past Samskara-s (impressions) and Vasana-s (tendencies) start vacating with unbroken Brahmacharya, Yogic practices and meditation, sleep becomes better. Once the Yogi achieves the state of 'Savikalpa Samadhi' (after a few years of unbroken Brahmacharya - corresponding with the awakening and stabilization of Kundalini in the 6th Chakra - 'Ajna') and spends many hours in meditation, very deep sleep dawns at night. Then, even the sound

of fire crackers being burst cannot interfere with achieving sleep. One then enjoys 5-6 hours of very deep 'Nidra' (sleep) with absolutely no dreams or awareness and cannot stay asleep beyond 3.00 - 3.30 A.M early morning. The body and mind having being fully refreshed and rejuvenated coax the person to go out of bed for Yoga. This is based on my personal experience. Till such a state is reached, there has to be much effort. There is no other way but to go through the method of enforcing discipline as regards waking up in the 'Brahmimuhurtham'. The state of 'Kaivalya' (liberation) and 'Yoga-siddhi' (Yogic powers) is not awarded to all by the Lord. One has to work really hard for the same. Only the deserving who set aside all lethargy and work with an iron will progress. Then the grace of the Lord shines.

How can we express or describe this bliss and sheer bliss of Samadhi derived from union with the Lord? Words cannot express it. There is no pleasure or excitement belonging to this world worth mentioning which can equal even one percent of that 'Brahmananda' (bliss of uniting with the Brahman in Samadhi). I cannot find words to elaborate on this further, for I get choked with tears of devotion for the kindness of that Supreme Almighty. It should be experienced first hand. This is our real 'Svarupa' (default state). This is the real state of the Atman. We are this and not the misery and pain experienced in the world.

It is said that a tiger or lion which has once tasted human blood becomes a man-eater. Then, it does not want the flesh and blood of other animals. It only wants the blood of man. A Yogi who has tasted 'Brahmananda' (the bliss of Samadhi) becomes like such a tiger. Just as such a tiger does not want the flesh of other animals but only that of man, the Yogi who has tasted 'Samadhi' does not want sensual/sexual pleasures but only the bliss of union with the Lord. Sexual pleasure becomes like filth and very tasteless. He wants that 'bliss of bliss' or 'Ananda' called by the Upanishads through various names such as 'Satchidananda', 'Atmananda', 'Paramananda' etc... Like a man-eater which always dreams of eating humans, his mind is on the Lord all the time. He always wants to get back into the state of this union through Samadhi. 24 hours in a day become inadequate.

This union with the Lord through Samadhi is called in the scriptures as 'Urdhva-Sangama' ('Urdhva'-upwards, for it occurs in the 'Sahasrara chakra' in the region of the brain, 'Sangama' - union). Then, one does not want in the least the 'other union' (sexual union) called 'Adha-Sangama' ('Adha'-downward, 'Sangama'-union, meaning the sexual union of the genitals), for the bliss of sexual union does not equal even one percent of the bliss of Samadhi. All Brahmachari-s who practice honest and unbroken Brahmacharya with a life of Yogic practices and meditation with surrender to God can achieve this union of 'Samadhi' with the Lord. It should surely be experienced, this Sangama. It is the pathway to liberation. It is the last stage of Yoga, perfecting which one is delivered into 'Kaivalya' (self-realization).

Reaching to this union is worth all the effort, sacrifice and pain that one encounters while perfecting a life of Brahmacharya. With a strong will and determination to achieve unbroken Brahmacharya & Yoga, one has to be ruthless as regards waking up or staying with Brahmacharya and Yoga, for unbroken Brahmacharya leading to higher states is impossible if 4.00 A.M waking with Yogic practice and meditation is not adhered to. One's attitude should be -" I will give up food, water and even my life but not Brahmacharya and devotion to the Lord." Such stubbornness and love is required.

One should enforce these things with nerves of steel. That is real strength. One who has conquered desire, anger, slumber, lethargy and other limitations of the mind is the really strong man. Apply effort in the method suggested with a strong will and love for God. Within

a month, by the grace of God, things will fall in place. You will then be able to wake up without fail and progress well. You will shine very well in your education & academics also. This is the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir

During my brahmacharya life I feel very uncontrolable joy with a viberation under the back born, If this satge needs a Guru? But this feelings are only at the time of Sadana time. Sir why We can get a good Guru in this Yuga?

Thanking U sir
vijith

Answer
During 'Sadhana' (practice), movements of Prana within the spine further to 'Pranothaana' (ascent of Prana) cause various sensations. This is natural in the course of Brahmacharya and Yoga. Kundalini awakening also causes similar experiences.

The 'Yuga' (period of cosmic cycle) has nothing to do with obtaining a Guru (master). It is neither tough to find a Guru in the Kali Yuga, nor was it easy to find a Guru in the other yuga-s. Time does not exist in reality and 'Atma Sadhana' (practice for self-realization) is independent of time. The Atman was never born, nor will it ever die. It is eternal and timeless. Hence the obtainment of a Guru connected with this Sadhana is not connected with time or to the cosmic cycle. It is honesty, commitment, sincerity of practice and the devotion one has for God that determines how soon the Guru comes. The Guru is the human form through whom God works.

Persevere correctly in the practice of Asana, Bandha, Nadi Shodhana and Pranayama as has been described in past answers twice a day without fail. Maintain Brahmacharya in thought, word and deed.

The Guru is sent by God and appears at the designated time. Till then, one has to persevere and strive in the right direction. There is always a Guru for every sincere Sadhaka (practitioner) guiding from behind even without one's knowledge. At the right time you will know who your Guru is.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Brother,

I would like to seek you advice on the following items and its impact on brahmacharya and yogic lifestyle in general:

1) I strength train with heavy weights every weekend. Will such a strenuous training affect brahmacharya and effects of god meditation?

2) I am trying to cut down my meat intake. I am like eating meat 3 time every week. Will taking non-veg adversely affect my system if coupled with yogic practises?

3) Can asthma patients perform pranayama? Pranayama deals with breathin so is it dangerous if the natural pattern of breathing is affected?

Thanks!

Praboo

ANSWER: 1. One can indulge in exercise, sports, weight training etc.. during the initial years of Brahmacharya. There is no problem. Such activities are required during the initial years for transmutation of semen. It is only from the stage of 'Samadhi' that one gives up on these. (Asana can still be practiced even after reaching the Samadhi state). The principle here is that for deep meditation and complete attainment of the status of an 'Urdhvaretha' (non-semen releasing Yogi) which leads to siddhi-s, attainment of the 'Divya Sharira' (divine body), and finally Samadhi (for self-realization), much 'Prana' (vital energy) must be directed upwards to the brain and not to the muscles.

In a person who is spending much energy towards weight training, sports, exercise etc... on a regular basis, the conserved semen is converted into muscle mass and physical strength. This will work well and to one's benefit in the case of a professional sportsman, bodybuilder, athlete etc.. (as his professional aim is to excel in his sport and win medals) but not for the Yogi aiming self-realization. There will be less Prana (vital energy) left behind for meditation leading to Samadhi. The body becomes strong while the mind remains prone to anger, lust, agitation, moods etc... Eventually, such large scale physical activity increases the 'Rajasic' nature of the mind and this leads to the production of more sex hormones within the system. Production of sex hormones in such volumes results in an increase in production of physical semen and an increase in sexual urges (while the aim of the Brahmachari is to prevent the formation of semen and retain it as 'Soma' or nectar in the brain for Samadhi). This is contrary to Brahmacharya. Hence it is preferable to reduce on weight training and exercise as one advances in Brahmacharya and instead shift to the performance of 'Asana-s' (physical postures).

Which is the exact point of time when one should give up bodybuilding, sports, exercise etc.. and depend only on Asana? The correct point of time is when one is able to reach 'Savikalpa Samadhi'. This is an advanced stage and does not apply to the beginner. It comes only after many years of unbroken Brahmacharya and God-meditation. When the Yogi reaches this stage (after perfecting the stages of Dharana & Dhyana in meditation), there is an automatic disinclination to engage in bodybuilding or external forms of exercise and give more hours to meditation leading to Samadhi. The Yogi feels an inner urge to spend many hours in meditation.

Upon reaching this stage, he does not require physical exercise to transmute and sublimate

his semen. Samadhi meditation automatically converts all semen into 'Soma' and then 'Ojas'. A few simple Asanas will do from hereon. Energy is voluntarily directed for Samadhi and not towards the body. The body starts taking care of itself even without exercise further to commencement in the formation of 'Divya Sharira' (divine body) of Yoga from hereon as one starts his journey towards becoming an 'Urdhvaretha'. The old cells in the body are replaced with new cells rich with 'Prana' derived from sublimated semen. The body becomes fresh, youthful, full of energy, and remains free from fatigue throughout the day despite lack of physical exercise which was required earlier for maintaining health. The body is rejuvenated and energized to an extent not possible by physical exercise in 'Samadhi' at this stage.

Upon full formation of the 'Divya sharira' (divine body) produced by 'Yogaagni' (fire of Yoga) just before 'Nirvikalpa Samadhi', it is no longer the ordinary body as was earlier. The ordinary body is prone to disease, rapid ageing and loss of vitality. Hence it requires regular exercise to maintain health. If exercise were not given, immunity and strength rapidly deplete. This is not the case with the 'Divya Sharira' of Yoga. It draws all that is required for health and well being from Samadhi. When the Yogi is in union with 'Brahman' (Almighty or pure consciousness), he draws immense Prana from the cosmos. The body is energized and recharged this way. It is now dependent on Samadhi for well being and no longer needs cardio-vascular and strength training exercises. It can live for many hundreds of years (if so destined by God) with no trace of disease or weakness. The effects of the fully formed 'Divya Sharira' are mentioned in the Upanishads:

|प्रृथिव्यापत्तेजो आनिलखे समुथिते
पन्चात्मिके योगगुणे प्रव्रुत्ते
न तस्य रोगो न जरो न मृत्युह्
प्राप्तस्य योगाग्निमयं शरीरं ||

-- *Chapter II/12 - 'Svethashvathara Upanishad'*

| When the elements of Earth, water, fire, air and space within the body have attained to perfection through complete purification,
When the five-fold perceptions arising due to such purification are manifest,
Unto him does not come disease, nor old age nor death (due to disease),
He who has a body purified by 'Yogaagni' (the fire of Yoga)||

However, till one reaches 'Savikalpa Samadhi' and the above process of divine body formation starts, it will be required to subject the body to adequate and regular 'Asana' or physical exercise. Till this point is reached, bodybuilding, sports, exercise etc...are necessary to transmute physical semen into 'Ojas'. If physical exercise were not to be given, there will be breaks in Brahmacharya and other health problems. The conserved semen is to be transmuted through exercise, intellectual-mind work and simple meditation in the beginner. A beginner Brahmachari cannot reach Samadhi. That occurs in the advanced stage after many years of unbroken practice. Hence the need for exercise. Even in advanced stages, performance of a few Asana-s is always beneficial for flexibility and fitness.

2. As you make true progress in Yoga and Brahmacharya, meat eating will gradually reduce and finally disappear. One who is getting established in Yoga will not get the mind to eat meat. His mind does not allow him to. When there is not the least urge from within to eat meat, one can be sure that one is making true progress in becoming a Yogi. You will eventually give up meat eating. Why not strive from now itself and derive the benefits of faster progress, better purity and lesser karma by giving up on the habit? Gradually reduce the intake to once a week, then to once in two weeks and in this way taper it away into

nothing.

3. Asthma patients can perform Pranayama provided the practice is taken up in a slow and gradual manner. Refer past posts on Yoga and Pranayama for details. 'Kapalabhati' and 'Ujjayi' Pranayama-s are beneficial for asthmatics before commencing regular Pranayama. Start with lesser counts of 'Kumbhaka' (breath retention) and very gradually increase the retention time over many months. Do not hurry. With proper Pranayama, a life of Brahmacharya and Yoga, asthma can be cured in course of time.

For details on Pranayama refer Swami Sivananda's free booklet: http://www.dlshq.org/download/pranayama.htm

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Brother,

Thank you for the detailed reply. However, I do not understand some contradictive matters in the article and prev articles.

1) One, brahmacharya is lived to conserve energy, being prana to raise it up to higher chakras and attain mukti. However, you mentioned that when one is maintaining brahmacharya, they should involve in some sports and use the energy if not it will become tamasic in the body. One one hand, we need alot of prana for samadhi, on the other hand, we need to use up the energy on sports/physical training to prevent tamasic buildup. In then end prana is going to used up from maintaining brahmacharya?? Abit contradictory. Isnt god meditation transmute the semen?

2) Does eating meat constitute bad karma? If that is so, how can kannappa nayyannar who had direct vision of siva was able to even see god despite a low, tribal, meat eating hunter? Will god forgive if i stop meat eating and become vegterian?

3) I have heard the story of arunagirinathar. Some of my friend who indulge in dating, casual relationships used to cite that if murugan can bless arunagirinathar who was a compulsive visitor of prostitute, casual relationships and datings are minute in comparison. How can for someone like arunagirinathar who did not maintain brahmacharya was saved by the lord? Isn't it contradictory?

4) I want to clarify how meditation on the trikuti is performed - do we need to cross our eyes i.e. turn the eyeballs towards the nose lining first and then in this position turn the eyeballs towards the intersection between the eyebrows? I have tried this before and I have experienced eye pain.pls correct me if i am wrong.

Thanks in advance.

Best Regards,
Praboo

Answer
1. There are two important reasons for the practice of Brahmacharya:

A. To help overcome slavery to sexuality, thereby helping one develop ‘Indriya Nigraha’ (control and restraint of the senses), which is mandatory to purify the mind for the attainment of self-realization.
B. To conserve Prana through transmutation of ‘Rethas’ (semen) and make use of this Prana for various objectives such as the removal of past Samskara-s (impressions), Vasana-s (tendencies) and purify the body, mind and psyche, making it a fit vehicle for ‘Samadhi’ and self-realization.

In the beginner Brahmachari, the ‘Sthula Sharira’ (physical body), ‘Linga Sharira’ (astral body) and ‘Karana Sharira’ (causal body) are dense with impurities carried forward from past deeds of this and former lives. Hence the ‘chakra-s’ are rife with blockages. Prana cannot flow freely in the ‘Naadi-s’ (astral energy channels). To attain Samadhi, the Naadi-s must be clear and free from blocks. The chakra-s must be fully deflowered. Only then will the Prana flow unhindered into the higher chakra-s and finally the ‘Sahasrara chakra’ in the brain. Till this purification has progressed to a large degree, it will not be possible for a beginner to enter ‘Samadhi’. Since transmutation of semen through Samadhi is not possible in the beginner, there is a need for adequate physical, mental and spiritual activity, to aid effective transmutation of semen.

2. ‘Kannappa Nayanar’ plucked out both his eyes and offered them to the Lord when he saw the 'Siva lingam' in tears. Such was his devotion. He was not a meat eater and hunter by choice but by force of circumstance. Does the common man have this much ‘Bhakthi’ (devotion)? Will he be ready to cut out his eyes and offer them to the Lord? If one has such innocent love, surrender and devotion to the Lord, it does not matter what one eats or doesn't. Though born a hunter, 'Kannappa' was a very spiritually advanced soul. Lord Siva appeared before him not because he ate meat but because of Kannappa’s unconditional love and devotion.

For all other ordinary people, giving up meat at least during the initial years is beneficial to progress in Brahmacharya if self-realization is the aim. Eating meat builds aggressive tendencies which make one more prone to anger, lust, agitation unrest etc… Deep meditation becomes almost impossible. It promotes the release of sex hormones in the system which leads to strong sexual undercurrents. Unbroken Brahmacharya becomes very difficult. Hence at least till the state of an Urdhvareta is not attained, meat is best avoided.

3. ‘Arunagirinathar’ smashed his head against the temple steps/pillars and finally threw himself from atop the temple ‘Gopuram’ (tower) when he realized the great mistake he committed through his womanizing ways. Such was his repentance and shame upon the dawning of knowledge. Lord Muruga gave him Darshan not for his womanizing ways but upon being impressed with the devotion and repentance shown further to getting free of ‘Avidya’ (ignorance). When your friend associates himself with the actions of this great man prior to sainthood, he should also be ready to follow the footsteps of this Saint in the extreme steps he took to cleanse himself of his sin. Is he ready for the same?

One should take the essence and morals of the lives of such great men and apply it in one’s own life. Today, people remember these Saints not for the mistakes they committed before the attainment of knowledge but for the sacrifice and devotion they displayed upon the dawning of knowledge. The wise man acts accordingly and eats the fruit of knowledge, while the fool discards the fruit and settles for the peels.

4. It is not necessary to practice 'Aghochari Mudra' (nose tip gazing) if one feels discomfort. This is a preliminary exercise to aid concentration and not mandatory. The method of practicing meditation is available in past answers. Kindly go through each and every past answer to get clear with the methods of Yoga, Brahmacharya and meditation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Could you kindly share your view about the modern medical advice that regular ejaculation for the male is essential for the health of the prostate and reproductive organs and that long term abstinence from sex and orgasm is a harmful practise. What does the yogic wisdom say about this?

namaste,
Ronan

Answer
When a man leads a life high on sexual thought, word and deed, there is much generation of sexual fluid within his system. The prostate produces the prostatic fluid. The Cowper's glands produce the Bulbo-urethral fluid; the testes constantly produce more and more quantity of sperm by drawing from all essences within the body. Ultimately, the man reaches a state where it becomes default for the body to produce large quantities of sexual fluids for ejaculation. It becomes something like second nature for the body to produce these fluids even when there is no need for the same (like the salivary glands secrete saliva very often in a person who constantly thinks and craves for food, even though he might not eat food at that particular point of time)

It is to be clearly understood that the seminal power is a mammoth power of great magnitude and intensity. It is a power which is capable of creating another life. The sexual fluid is the only fluid in the body which has the ability to create another life. No other secretion in the system can produce offspring. Hence it follows that this fluid is surcharged and replete with all life energy in man. It is formed after drawing from all the essences within the system. It is like a powerful surge of electricity. Now imagine a hydel-generator constantly generating high voltage electricity in a hydroelectric power plant. What is done with all the electricity which is produced? It is sent to a power grid which transmits this mammoth power to millions of homes, industries etc… Where the same is put to constructive use for lighting, heating or to run machinery and gadgets. This way, much benefit is accrued from the hydroelectricity which was generated.

What would happen if the generator at the hydel-plant kept on generating high voltage power and the same was not transmitted and utilized? What would happen if all this electricity was made to stagnate within the generator itself? The generator would be burnt beyond repair and would destruct itself. Such power cannot be made to stagnate. It should be made to work for a constructive purpose and given a channel of expression. Else it becomes destructive and dangerous to the very machine that produced it in the first place.

The Human body is the generator, semen is the electric current and constructive activity and God-meditation are the means by which this electricity called semen is utilized effectively. When man conserves his semen and transmutes it into a subtle form of electricity called 'Ojas' (divine astral power), it can be made to work wonders in any given field of application. It fills him with immense Prana (vital energy) which can be directed to perform any task with much ease. He hardly gets fatigued, for the energy generated is constantly being transmuted into productivity. On the other hand, if man were to not give a proper expression to this seminal power, it becomes like the electric generator not being given a channel for all the power it produced. The same force works in the reverse direction and might well destroy the body.

This is what happens in the normal man addicted to a life of sense pleasure and recreational sexuality. His mind and actions are always in the direction of sex. Most men think of sex every few minutes. So hopeless and enslaved is man to sex as a source of pleasure. The result? His body constantly draws from the life essences and secretes sexual fluids all the time. As discussed, this fluid now needs an outlet. Like the electricity produced by the generator, it cannot be made stationary or stagnated. So he starts to feel unnatural urges for recreational sex, masturbation and illicit relationships. He starts viewing each and every member of the opposite sex as a target to release this pent up energy. He commits various mistakes, unpardonable sins and incurs much karma in the process. If he does not release this energy, it will kill him. He will go mad.

This is what people refer to as the 'sexual need'. It is a very dangerous disease, this thing called as the 'sexual need'. This is why modern medicine recommends releasing the sexual fluid, for when not conserved and transmuted, it has to be expelled for a temporary relief. This expellation however leads to the fastest degeneration, decay and debility of the body, mind and psyche. Not expelling it in such a state of mind leads to other health disorders. It is like being caught between the 'devil and the deep sea'. Either way, there is destruction. God created the sexual force for progeny and nothing more than progeny. Period! But man chose to extend it to recreation. This blunder costs him very dearly. It is a blunder which works very slowly but very thoroughly in destroying him.

This is why one should not suppress or repress sexuality. It cannot be held back this way with force. One should prevent the very birth of recreational sexuality through Brahmacharya and get free of this need. It takes a few years of Yoga & unbroken Brahmacharya with God-meditation to stop the secretion of sexual juices. Till then, physical, mental and meditative activity is applied regularly to transmute semen which the body is still producing through past habit. In one whose mind has become free from sexual contemplation and fantasy, Rethas (semen) is not produced. It has become 'Soma' (nectar) in the brain. He is then called as an 'Urdhvarethas' (Urdhva-upward, Rethas-semen – One who has directed his sexual fluid upwards to the brain). A most blessed life which cannot be described in words follows from such a state. In such a man, this energy does not come down and become gross semen as in the normal man. He has all the energy required to persevere in a mode of life that grants him self-realization, the very aim of human existence.

In reality, the 'sexual need' does not exist. It is a disease which one has brought upon oneself through countless lives devoted to recreational sexuality. It is an after effect of 'Avidya' (ignorance) which has wound itself around the Atman (soul). Just as a food addict generates much saliva even when not eating, even when not necessary, the common man who has become a slave to sexuality generates sexual fluid most of the time through

indulgence in sexual thought and fantasy. If man was able to prevent such thought and instead divert his mind to constructive activity and God-meditation, the incidence of generation of the sexual fluid would also reduce in volume and finally disappear. This same energy would instead flow in nourishing the body and brain. It would give him a body immune to suffering. It would bless him with a sharp intellect, excellent memory and powerful ability of analysis even well unto old age, for where is the pain of old age in the man who has conserved his 'Bindu' (seed)?

Then there is no problem. A permanent and efficient solution is reached. This is why one should practice Brahmacharya. The conserved 'Ojas' roots out all imperfections in the physical, mental and causal bodies and helps one lead a very happy and meaningful life to free oneself from karma. Man realizes the fallacy of his ego and becomes one with God. The Atman (soul) is redelivered into its state of union with the Almighty. Brahmacharya is one's default state. It is sexuality for recreation which is a disease and not our true state. It robs man of his happiness and well being. Hence this disease of slavery to sexual recreation, one should end.

All those who lead a strict life of Yoga and Brahmacharya, who are devoted to God, who desist from indulging in the lower traits and emotions, who see God in every living being and practice Ahimsa (non-violence), semen gets reabsorbed into the system leading to excellence in all domains in course of time. The need to constantly 'ejaculate and cleanse' the sexual system is for the sex enslaved man and not for the true Brahmachari. Having transmuted and sublimated his semen through physical, mental and meditative activity in the beginning years of Brahmacharya and continuously being in the state of an 'Urdhvareta' through 'Samadhi' in the later years of advancement, he has no juices rotting within him, waiting for expulsion. This, I state with humility, through personal experience, further to being fortunate in incurring the blessings of the all merciful 'Parabrahman' (Almighty Lord) as regards Yoga and Brahmacharya. May his grace shine upon all those wishing for release from the sufferings of 'Samsara' (ocean of trans-migratory existence) and may he grant us absorption unto him.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi

I read in one of your posts about the electromagnetic field cell phones create and how they make uninterrupted sleep virtually impossible. Is it advisable to switch cell phones off while sleeping? Do they cause the same effect when switched off, I am presuming not but just wanted to be sure. Also, should they be kept off while performing bandh,nadi shodan, paranayam and meditation?
Re meat eating, how is it harmful to the spiritual aspirant? If taken in moderation, is it still an impediment to spiritual advancement, I am asking because I have read about self realised masters who used to eat meat, in moderation though.
Hope you are well? Thanks, Manish

Answer

1. A cell phone can be switched off while sleeping. Switching a cell phone off negates the transmission and makes it safe. If this isn't possible, it should preferably be placed at least 20 ft from the body. The 'Linga Sharira' (astral body) is susceptible to the effect of vibration and radiation of all kinds up to a distance of 20ft. While at home/office, it is best not to carry a mobile phone on the body but place it as far away from the body as possible. It makes a lot of sense to switch cell phones off when not in use or when not expecting a call and limit their use to the minimum. During Yogic practices and meditation, cell phones should be switched off or kept in silent at least 20 ft away.

2. Why avoid meat during the initial years of practice:

• Meat is highly 'Rajasic' (activating) in nature. It makes the mind prone to anger, passion, agitation, desire and a host of other lower traits and emotions. It opposes tranquility and calmness and promotes aggression and sexuality. Wet dreams and sexual fantasy become frequent and intense. These are traits which work against the beginner Yogi aspiring to achieve unbroken Brahmacharya and deep meditation. Hence the beginner would do well to give up meat. At least till one becomes an Urdhvareta, meat is best avoided.

• The human oral and digestive system is not meant to handle much meat. The human digestive system is alkaline and does not have enough acid to digest large chunks of meat. The intestines are not designed to assimilate large volumes of meat. Hence digestion becomes slow and the food rots within the system for longer than 48 hours. This produces many toxins. The body becomes impure and prone to disease. The rotting material within the system leads to violent emotions, anger and a host of other mood problems. It pollutes and fouls the mind. Meditation becomes very difficult. Shifting to vegetarian food solves these problems to a large extent. Some details are available at: http://www.celestialhealing.net/physicalveg3.htm.

3. A self-realized master was once moving in the forest with some of his disciples. He had ordered them not to touch meat. At one point of time, the master ate some meat himself. A student who saw this exclaimed –"Master asks us not to eat meat while he himself is eating it". The master kept silent. When they arrived in town, they came upon a blacksmith who was melting bars of iron in the smithy. The master took a red hot molten block of steel with his bare hands, put it into his mouth, chewed on it and swallowed it. He now asked the complaining disciple to do the same. The disciple shrunk in horror.

The master said –"When you are able to do what I did, then it does not matter to you whether you derive your energy from a plant or a piece of meat. You absorb the one underlying Prana (vital energy) present in all things. You have developed the ability to absorb the essence of a thing and reject the rest. You experience the one Brahman (Almighty) in all things, living and non-living. You have become one with that Almighty and there is nothing different than HIM. All has become HIM. Till then, till such a state ('Gunatita' – beyond the three Guna-s or traits – Sattwa, Rajas, Tamas) is achieved, you cannot supersede the limitations you find yourself with." The disciple realized his mistake and fell at the feet of the master asking for his forgiveness.

We need not know why the master, himself being a vegetarian ate meat on that particular occasion. He would have had some reason which is beyond our comprehension. He might have eaten it just to show his disciples the freedom from limitations which come upon self-realization. He might have done it to illustrate that a piece of flesh and a piece of red hot

steel were both the same to him, for he saw the all pervading Brahman (Almighty) within all things. What one can be rest assured is that this eating was not fueled by desire for the taste. A realized soul is in a state of bliss and intasy which cannot even be remotely comprehended by the normal man. Earthly pleasures appear completely tasteless. Not being in the state of body, mind and psyche as that of a realized soul, the common man cannot understand the ways of God and that of those who have united with HIM. For that, we ourselves should reach and experience that state. It is very common for realized masters to stay without food, sleep and water for more than 6 months at a stretch. Can the common man do it? They have transcended all that exists on the Earthly plane and are beyond these limitations. Hence the 'Sadhak' (aspirant) should not compare himself to a self-realized soul, nor try to behave that way.

Giving up meat and staying strictly vegetarian during the initial years of practice goes a long way in becoming independent of the senses through their restraint (Indriya-Nigraha) which is mandatory for self-realization. It helps achieve unbroken Brahmacharya and the state of an 'Urdhvaretha'. This is based on my personal experience. This should be reason enough to the serious aspirant wanting nothing more than unbroken Brahmacharya for self-realization to give up meat gradually if not all of a sudden.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Mr. Dhananjay, my respectful regards to you. I have been researching on the subject of Brahmacharya, sexual transmutation & Urdhvareta since past few years and here are my questions in these areas:
But before I begin, let me share a few things about me:
I'm 24 as of 20 Oct 2011, unmarried.
I don't: smoke, drink, do drugs, gamble.
I am still (technically) a virgin.
I am a vegetarian.

Since you don't ask for money, I think it would be fair enough to share my knowledge with you in return. So here's a worthy secret about the organic human body. We see that metal depreciates, degrades, deteriorates the more it's utilised; same is the case with many other objects like TV, Fridge, Mobile, Laptop etc. However, in case of the organic body it is the opposite. That is the more we use it the better it gets, the less we use it starts deteriorating (or it may seem). Man initially had a tail, but as he reduced it's usage over time (i.e. as he became terrestrial [land-dwelling] from arboreal [tree-dwelling]) it's no longer with him today. But here's the secret. In my opinion the organic body too like all other objects degrades with usage, but what gives it this unique reverse quality is the presence of semen (body-sap) that pervades throughout the body. As a person ejaculates semen over-time the body starts loosing this unique quality and starts degrading like all other objects; i.e. the body start growing old, wounds take more time to heal etc. Moral: The Yogis, who advised men to prevent wasting their semen, were right.

Q1) I've read in Sivananda's celibacy literature that the divine body smells like a lotus whereas the normal human body of a person smells like a buck-goat. Does this mean the divine is the blue-coloured body like that of Lord Vishnu (because the term lotus made me think of him)? And, in my opinion, a man is not technically an Urdhvareta till he has achieved

a divine body. Is this correct?
Q2) My objective is to become an Urdhvareta. Now, I've been masturbating since age 15 and later when I had visited a doctor for an increase in urination frequency, he told me to masturbate even more & I foolishly did what he told me without thinking much about it. I turned 24 last Oct 20, 2011; according to you, do I still have a scope for becoming an Urdhvareta because I've read that efforts towards Brahmacharya should begin before age 32 or 34 & does that imply 1 cannot be an Urdhvareta after 32 or 34 yrs of age?
Q3) Due to God's grace I haven't had any night-falls till date & mostly I don't have any dreams. However if I had to point out the reason that makes me masturbate is the pre-ejaculatory fluid that comes out on stimulation. Is there a (preferably permanent) cure for this? Any medicine?
Q4) I think that the Ojas creation due to sexual sublimation & the ascent of Kundalini are 2 totally different phenomenons. One keeps your body young healthy and youthful while the other burns away your (unripe) normal body from within to make it a (ripe) divine body? Can you shed some light in this matter? I am a bit confused between the 2.
Q5) I've noticed that a lot more men suffer from Heart-Related Disease, at a later stage in their lives, as compared to women. In my opinion, heart is a main part of the nervous system & frequent loss of semen is what causes these heart problems & they have to resort to 'heart-oils' like Saffola etc. Is this correct?

Thanks and May God bless you (to be an Urdhvareta if that's your wish too).

Answer
1. The 'Divya Sharira' (divine body) is perfected AFTER becoming a complete 'Urdhvareta' and not the reverse. The skin complexion becomes lighter and brighter in color further to inundation with 'Tejas' (luster). There is a replacement of the previously degenerated body cells with fresh, new cells rich in 'Prana' accrued from the transmutation of semen into 'Soma ' (nectar in the brain) (There isn't any blueness). A very mild yet unmistakably pleasant scent emanates from the body from this stage onwards.

2. One starts becoming an Urdhvareta as one perfects 'Savikalpa Samadhi' and not before. There are 6 stages in Savikalpa Samadhi, each deeper than the previous. By the time the Yogi is established in the last stage of 'Savikalpa Samadhi' – 'Sasmita-Savikalpa Samadhi' (also called 'Sabija Samadhi'/' Samprajnata Samadhi') , he is a complete Urdhvareta and very close to acquiring the 'Divya Sharira' (which gets perfected just before entering 'Nirvikalpa Samadhi').

Practice a life of Yoga and Brahmacharya along with God meditation as described in past answers. If the grace of God is in plenty and there is much effort, the same can be attained in the course of a few years of unbroken practice. The age of 32-34 is the general upper limit within which unbroken Brahmacharya should be established (and never broken) and Yogic practices stabilized for reaching 'Sadyo mukti' (self-realization within one single birth). However, depending on how much advancement has occurred in previous births, there are exceptions to this pointer.

3. Brahmacharya in thought, word and deed is the only cure. An established Brahmachari does not secrete any kind of sexual fluid. His mind is ever on God. He see's God everywhere and does all actions to please God.

4. Ojas is the very subtle electricity stored in the 'Linga Sharira' (astral body) further to

conversion of gross semen into 'Bhutasukshma' (vapor like substance). 'Kundalini' represents the force by which the Chakra-s (confluence of astral energy channels) are cleansed and freed from blockades by the action of 'Prakrthi' (manifest force of nature). Ojas is the effect while Kundalini is the means.

5. The loss of vital energy in man further to ejaculation is more in intensity than an orgasm in woman. If a man and woman were to have the same frequency of sexual release, the man weakens and ages faster. This is because a man expels his vital fluid while in a woman her vital fluid (Raja-Veerya) though secreted from the sex glands is still retained within her system and not thrown out. Though her 'Bindu' (seed) does come down from the brain as in the man at the cost of 'Soma' (nectar), the final loss of vitality is less in magnitude due to absence of external release. However, women also experience the ill-effects of recreational sexuality in course of time without doubt. The loss of vital fluid for recreation hence leads to the debility and degeneration of all organs in both men and women in course of time. No change in food habit (of any brand of oil!) can then reverse this debility, for the 'Bindu' (seed of man or woman) is an effect of 'Para-Ojas' which is fixed when God creates the body at the time of birth and cannot be replenished through food.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: 1) Is it possible to maintain celibacy after 45 years of age for the rest of the life?
2) What are the merits as well as demerits of such act?
3) Since the sexual energy is getting conserved by maintaining celibacy, in what form the same (sexual)energy is going to get transformed?

ANSWER: 1. It is never late to adopt a life of Brahmacharya. Better late than never. Brahmacharya is one's default way of life. It is the true state of the Atman (soul). Everyday of practice gives its benefits. It offers the chance for a better spiritual, mental and physical state now and in the next birth. Hence by all means can the practice be taken up.

2. The merits include good health, strength and well being, a clear and calm mind that helps one function better and stay happy, spiritual development leading to lessening of past karma and overall improvement in all fields of life. Brahmacharya should be practiced in thought, word and deed with adequate physical (asana or exercise), mental work and spiritual (meditative) activity. There are no demerits.

3. Sexual energy which is conserved is directed towards other constructive activities which may include physical exercise, asana, sports, mental work (as in one's job), hobbies etc… and meditation. In other words, one will have much energy and zest to perform any activity of one's choice to satisfaction. As the aspirant advances, he will get drawn to deeper meditation that leads to much joy and peace of mind.

Kindly go through each and every past answer to get clear with the topic in detail.

<b>ॐ तत् सत्<b>
<b>(That Supreme being is the absolute truth)<b>

---------- FOLLOW-UP ----------

QUESTION: Thank you for responding for my earlier queries

1) Is there any yoga that may be practiced for getting a complete control over masturbation?

Answer
The method of Yoga/Pranayama and the lifestyle to be followed for establishment in Brahmacharya
is available in past answers for reference. Following this method will lead to freedom from masturbation.

<b>ॐ तत् सत्<b>
<b>(That Supreme being is the absolute truth)<b>

Question
As a martial artist, I am hoping to test out the powers of brahmacharya, and of course to get closer to my deity Lord Shiva (sada shiva in Vaikuntha planet) Is it possible to get a body made of steel (vraja) by becoming an urdhavereta, like a real life Superman/yogi- assuming Superman was a real life person, would he still loose in a fight to say Lord Brahma or Lord Shiva?

Answer
The best possible outcome as regards the body, mind and finally the Atman (soul) come from honest and unbroken Brahmacharya. If a Brahmachari is interested in using the conserved energy for martial arts, then he can make good progress in that field. Simply following a life of correct Brahmacharya and using this energy for his fight practice will help him excel in martial arts. Conserved semen is like electricity. Electricity can be made to produce light, heat, run a gadget, a motor and for hundreds of other applications. It all depends on what one uses it for. The energy derived from Brahmacharya is very similar. It can be chanelled in any given field. A Yogi uses this for the purpose of 'Kaivalya (self-realization) as that is his aim and life objective.

Becoming an Urdhvareta gives a body with true strength and toughness. What is true strength? It is not the strength derived from lifting weights or making six-packs. It is not the power to pump a hundred Kgs of weight on the bench press at the gym. Neither is it the ability to run for miles or swim across a river. All these no doubt require strength, but a man who does these is not necessarily a 'strong man' in the real sense. A really strong man is one who can manage to stay in his 'Atmic state' (default state of the soul) full of calmness, happiness, serenity, virtue, goodness, confidence, energy and iron determination towards the achievement of his objectives. He wishes good for all (even those who wish him bad). He does not cause the least harm in body or mind to any being. He is ever truthful, does not covet what belongs to others, has a pure and straight forward attitude and is unattached to the material things of life.

The really strong man is unfazed and unaffected by the highs and lows of life and perseveres in attaining to his goal despite all odds. He so strong, content and peaceful from within that he does not need any vices (such as alcohol, tobacco, drugs, gambling, porn etc...) to make

him 'happy'. He is not driven by his ego. He may or may not succeed in a given job, for that depends on the will of God, but his efforts are at cent percent. This calls for a force and strength from within which is uncommon. Such force is ‘real strength’. It comes from the 'Atman' (soul or Almighty) and not from anywhere else. Brahmacharya gives such strength. This strength can then be used for any constructive activity one aims at. Since this world is ultimately ‘Maya’ (illusion) and all its activities as also hence illusory, the Brahmachari uses it to know who is is (for self-realization).

Lord Brahma or Lord Shiva are beyond the body and mind. They work in a plane much above the Earthly plane. The 'Superman' in comics is bound by the Earthly plane. He acts and reacts to what happens here on Earth. He cannot function beyond the Earthly plane. By the time the Superman is done with flexing his muscles and getting ready for the fight, these God's would be long done with winning it without even shaking a hair. Hence he wouldn't be a match to these Deva-s!

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir

I have read it many times that beauty is only skin deep. I know it to be true too. I can easily guess the image of the woman I find attractive now ; 30-40 years down the line , when she would become old and no longer beautiful. But then my mind puts forward an argument , which I find very difficult to put down ; even though I know I must not pay heed to it. It tells me that even though what you imagine the woman to be 40 years later is absolutely true , but 'right now' the woman is attractive. It tells me to forget about the future and live in the present , and to enjoy the beauty of the woman right now and not to think about when she would grow old.
I find this reason of my mind very difficult to resist. Though till now by God's grace somehow I am able to control the temptation and do not approach the lady , I still repent the fall of my Brahmacharya in thought. Please suggest me a sound argument to give to myself , the next time I see a pretty lady and my mind again comes forward with the same reasons.

Secondly , I also practice equanimity of mind , which Lord Krishna says to be one of the characteristics of his devotees. I am usually satisfactorily equanimous , but food ; especially sugary foods completely destroy my equanimity. Please suggest some ways to control myself when I look at something I find very delicious.

Your's sincerely
Kaushal

Answer
"A young woman in her teens or prime is very attractive..."
“Is the same young woman in her teens or prime, 'DEAD' attractive?"

Go to a morgue and have a look at the corpse of a young lady.

Some people feel dizzy when they see such a corpse.

Some others feel nausea & throw up.
Some others feel disoriented and mentally unwell.

Is she attractive? Isn't the sight of a DEAD body harrowing to the human emotions?

You have a question to now ask your mind as you stare at the dead woman - "O mind, the woman is the same, her body is the same and her age is the same, do you want to 'enjoy' her? Do you want to 'enjoy' her 'right now'? At the present? Not 40 years down the line but now...

The same mind will turn coward and rush you out of the morgue. This is the credibility of the so called 'intelligent mind'. How undependable and untrustworthy it is, this thing called the mind. Isn't it a cheat of the first order? Is there anything more fickle and altering than the mind? The wise man hence keeps the 'Manas' (mind) snubbed under the feet of 'Vichara' (inquiry) and 'Viveka' (wisdom). The fool lets the mind roam as it pleases.

It is said in the scriptures:

| मनह एव मनुश्यणाम बन्ध मोक्ष कारणयोहो ||

"Manaha eva manushyanaam bandha moksha kaaranayoho"
- "It is the mind which is the cause of bondage (to the world through Maya) when turned outwards, and it is the same mind which is the means to 'moksha' (liberation) when turned inwards."

Hence this mind is to beld under the control of wisdom and directed towards God if sorrow is to be avoided & liberation desired.

What is the difference in the woman before death and after death? There is only one very simple difference. The Atman (soul) has left the body. Earlier, it resided in the very same body. But it has left now. The 'woman' is now no longer a 'woman' to the 'smart and reasoning' mind. The 'woman' has become a 'corpse'.

So what then was the source of beauty and appeal earlier? It was the presence of the 'Atman' (pure soul) no doubt, for that is the only difference between earlier and now. Everything else is the same. The woman is the same, the body is the same and her age is the same.

The 'Atman' (pure soul) who is none other than the 'Brahman' (Almighty Lord), who has no death, no birth, who is beyond all decay and the source of all creation, was the source of the beauty. For a few years, when a woman is in her prime, the Atman shines a fraction of his immense beauty and power into the body of the woman (so as attract the male, cause marriage, create a family and produce offspring). As soon as this purpose is served, the Atman starts withdrawing his power. This is why even the most beautiful woman starts to lose her charm and allure further to bearing a child. A woman who has borne a child does not posses the feminity she had earlier. That magic is receeding very fast. By the time she reaches mid-life, the woman has lost all the beauty she had as a teenager. She appears lackluster and drab, like a length of sugarcane from which all juice has been extracted. This is because the Atman has withdrawn the power of 'Maya'. The purpose of 'Maya' (of aiding procreation) has been served. There is no further need for the illusion called beauty. Upon death, the body is in its true, real form. The truth of the body is evident without any facade.

It is then nothing more than a rotting bag of filth and refuse. Nobody wants to associate with it anymore. Even the very close relatives who claimed true love as regards the woman now want to dispose 'it' off speedily. They cover their noses when they reluctantly stand beside it in fear.

As long as the Atman resided in the body, and in her prime, the woman derived her beauty. As soon as the Atman left the place, there is no longer any 'woman'. There is only a corpse. It will decompose, rot and putrefy in a very short time and become extremely revolting to the senses. One cannot stay even as further as 50 feet from such a decomposing corpse. The 'woman' without the Atman becomes so unbearable. Only vermin, maggots and worms will feed on such a body. This is what the ignorant man feeds on when he 'enjoys' a woman through the sexual act for recreation and wastes his most precious' Veerya' (semen). Isn't the 'Maya' (illusion) of the Lord very powerful and very cunning? It makes fools out of the so called 'Intelligent and sophisticated men' in a fraction of a second. Even very wise men with very high IQ's do many stupid things while pursuing this bag of filth with a covering of false beauty. That is why the Upanishads call 'Maya' as *'Anirvachaneeya' – 'That which makes the non-existent appear existent'.* Only the grace of God and attainment of 'Gnyana' (knowledge of the Atman through self-realization) can ward away 'Maya'. The beauty of the world and woman is nothing but 'Maya'. Let the mind always remember this.

The same applies to the pleasure derived from the five senses (eyes-sight, nose-smell, tongue-taste, ears-sound and skin-touch). These do not produce lasting happiness and are again the cause of bondage. They lead to 'Avidya'(ignorance) and enslave man into suffering. Addiction to any of these ultimately ends in pain. Hence the need for 'Indriya Nigraha' (restraint of the senses). With progress in true Brahmacharya, the senses will come into control in course of time

If one really wants to 'enjoy' beauty, then it is the beauty of the 'Atman' and not the body which is to be enjoyed, for it was the Atman which rendered the body beautiful. This formless, colorless, shapeless and all pervading Atman who occupies the entire universe, it is HIS beauty which is to be enjoyed. He who is none other than the great Almighty 'Parabrahman', who is called the 'Atman' when he resides within the limited body. HIS beauty should be enjoyed through 'Samadhi' (super-consciousness) and 'Kaivalya' (self-realization), for we are no different than HIM. THIS is our real, default state, one of 'Paramananda' (highest bliss). This is the correct reason why one should practice Yoga and Brahmacharya for self-realization and realize the limitations of the impermanent, physical beauty of the world and its objects .

For all those who are interested in 'enjoyment' of the highest order, enjoyment of the beauty of the 'Atman' fractionally/temporarily seen in a woman, self-realization is the answer. One cannot enjoy even one percent of this bliss through sexuality. It is less than a percent in recreational sex, and brings with it weakness, disease, decay, depression and much karma. It binds man to this body and cancels 'Mukti' (liberation). But through self-realization, it is permanently enjoyed to eternity in totality. The realized soul is in a continuous stream of such unending bliss, that a sexual orgasm appears tasteless and like filth. And this is a very poor example to describe 'Brahmananda' (Bliss of the Brahman) which comes while in 'Samadhi' and all the time after 'Kaivalya' (self-realization), for this bliss of the Lord is 'Achinthya' (unimaginable), 'Avarnaneeya' (indescribable) and 'Avyakta' (beyond words and beyond manifestation).

"O Lord Parabrahman, salutations to you, who is the origin of this Universe and all

pervading. Who occupies this entire universe in totality extending to infinity. Let us serve your Lotus feet forever, constantly in your thought, with the resultant bliss for food".

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My Dear Sir,

Sir our Solar system contains many stars,Planet,Moon , Sun etc , in our scriptures said that there are 1000 of sun in the System, My doubt is that what is the next of each solar system.What is the energy for the movement of each planet??

Sir your effort for making answer to each question is very time taking process, How you can get the time for it?

thanking u Sir

Answer
• Our scriptures call the universe 'Brahmanda'. It is rightly described as an illusion of 'Maya' (for matter is energy in a state of vibration and not really solid) effected by the cosmic dream of the Almighty 'Parabrahman'. It does not exist in reality, for Brahman occupying empty space, extending to infinity is the only reality. The manifest Universe consisting of hundreds of billions of stars and their Solar systems stretches to infinity. The whole concept is the effect of the Lord's cosmic dream. Hence it is governed and run by him through his 'Ichaa shakthi' (will).

A verse in the Upanishads confirms the truth that nothing we see or don't see works on its own energy.

"The Sun does not shine there, neither the Moon, nor the stars. There, these lightnings shine not, how then this fire? Because HE shines, all things shine. By HIS light alone do all these shine".
- *Chapter VI/14, Shvetâshvatara Upanishad.*

Everything runs on the energy of the Brahman, through his will, being a part of his dream imagination, for everything is contained within HIM. The Sun and the planets, the hundreds of billions of stars and other billions of Solar systems, all these derive energy from HIM and not on their own. Like HIM, they stretch to infinity, being within HIM. All is HIS Leela (play).

Hence it is time that man gave up his high and mighty ego, his arrogance of thinking himself to be the Supreme knower of all and realized himself to be a non-entity as regards claiming doership.

| तस्यादेशेन विना त्रुणमपि न चलति ||
" Tasyaadeshena vina trnamapi na chalati" .

-- "Not even a blade of grass moves without HIS will" say the scriptures.

HE alone is the source of everything and the mover of all things animate and inanimate. By HIS will alone are things created, exist and finally get destroyed. WE as the ego, as individuals do not exist. This assumption of ours, this 'Aham' (ego) as being separate is the cause of all pain and ignorance. It is the cause of our karma. In reality, HE alone exists in Akasha (empty space), formless, colorless, shapeless, extending to infinity. Full of knowledge, existence and bliss, HE exists as the one Supreme monarch without a second. As long as the 'Jiva' (embodied individual) fails to accept this, it is bound by limitation and pain. This belief in the illusion of being separate is the effect of 'Avidya' (ignorance). Upon realization, it merges into the only existence and reality called HIM say the great scriptures.

• Just as everything is an effect of HIS will, every person is HIS creation and every being right unto a blade of grass is working under his commands, the fingers which are typing these words that you read are also being operated by HIM. Why then worry about finding time? THAT creator of time does the needful.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, thank you so much for your time, I always read you. I'm an aspirant and doing my best to commit to Bramacharya in thought, word and deed.

My questions, sir: do Siddhis really exists? have you seen somebody perform a Siddhi? do yourself have acquired some Siddhi?

The concept of Siddhis are very interesting to me, I have read a litle about them but I find some of them impossible that break the laws of nature, like that Siddhi where the person can shrink his/her size to that of a atom, those kind of Siddhi seems more like fable to me, but then there are those that seems and even can be possible, like clairvoyance.

Thank you sir, and have a good day.

Answer
To a cow grazing on grass, the concept of man flying an airplane, manufacturing a cell phone, inventing the internet and creating software programs looks 'miraculous'. It cannot understand how these things are possible. It appears out of the ordinary and superfluous to the cow. It is very hard for a cow to believe these things. The cow can understand eating grass, giving milk, defending itself with its horns and taking a nap in the shade of a tree. It cannot understand these things which man does. If someone were to tell it and make it understand the things which man does using his intellect, the cow in its limited state of consciousness and minute intellect would exclaim - "These are miracles which are magical. It is very hard to really believe these things are possible". But to us using all these facilities, there is nothing miraculous. It is perfectly scientific and very rational. The cow however is in a much more limited state of 'Chith' (consciousness) as compared to us. Its mind, intellect and reasoning do not touch the boundaries of our intellect and reasoning. It cannot talk on the cell phone or pilot an airplane however hard it tries.

The siddhi-s (super-normal powers) which come to the Yogi in the journey of getting closer to the Atman (self) are very similar. There is an expansion in the 'Chith' (consciousness) and awareness of the Yogi as he dissolves layer upon layer of 'Avidya' (ignorance) surrounding his true self or the Atman. As the cow has its limitations, the normal human consciousness also has its limitations. In case of the Yogi, these limitations slowly dissolve with the dissolution of the layers that were obstructing their manifestation.

In reality, there is only one Supreme consciousness pervading all space and time. This is what is called as God-Almighty. When a part of this Supreme consciousness disociates itself from its entirety and associates itself with the limited body and mind, we have what is called as an 'individual consciousness'. An individual ego, a person is formed. He now considers himself separate from the universal consciousness of which he really is a part of. This causes limitation, pain and delusion. The scope and reach of the part of Supreme consciousness restricted to the body and mind become very limited. The cow is in a very, very limited state of consciousness and hence cannot do much. The human being is in a much wider state of consciousness. He can do much more. A Yogi who has attained to a certain spiritual state of advancement finds himself in a much wider scope of consciousness than the normal man. He can do certain things which the common man cannot do and cannot understand. These abilities are called as Siddhi-s (super-normal powers). There is nothing miraculous here. They are perfectly scientific. Nothing in Yoga is unscientific, for Yoga is based on the truth of truths namely the Atman (pure self).

To the Yogi who has attained to some of these abilities, they are very natural. He does not find them outside his scope of operation. But then, these are abilities still within the realm of the world of bondage and illusion. They may be super-normal to the common man, but in terms of the absolute reality (of pure consciousness or the Almighty Brahman); they come nowhere close to the absolute. He can perform and use these powers only in the manifest world or in the higher planes of consciousness and not beyond. They do not help him transcend the planes of worldliness nor help merge into the final plane of pure consciousness (which is the only reality). Rather, he gets bound and attached to the scope derived from these powers and may waste his time and energy exhibiting them or indulging in them without a justified purpose (see: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2012/1/siddhi-s-powers-yogi.). Such activity poses a very real risk of breaking his practice for attaining 'Kaivalya' (self-realization). All the years of his hard 'Sadhana' (practice) could now get negated and annulled from the karma derived from unwarranted and unjust use of such siddhi-s, for these involve the blossoming of 'Ahamkara' (ego) when used without justification. Hence the wise Yogi does not take pleasure in claiming to possess such powers, nor does he exhibit or perform super-normal actions as a mark of his accomplishments unless directed by God to do so. Those who do so prodded by the ego are not mature Yogi-s. They are novices who are yet to attain to spiritual maturity. The true Yogi conducts himself with great responsibility, for he knows the dangers of such unjustified use.

Sometimes, God himself commands the Yogi to use some of these abilities for the good of mankind. The world afterall is the stage where the Lord displays his 'Leela-s' (divine play) in the drama called life. Under such cases, under the blessings consent and will of the Almighty, the Yogi may perform some feats which appear out of the ordinary for his own betterment or that of a disciple or mankind. This being the will of God, the Yogi does not incur any personal karma. Then it is allright. There are various instances of Yogi-s who have resorted to such actions under the will of the Almighty.

Matter is nothing but energy in a state of vibration. The lesser the frequency of vibration, the

more dense matter is. The higher the frequency, the less dense matter becomes. Hence matter in reality is neither solid, liquid or gas but energy in a frequency of vibration. This is why the world of objects is unreal and an illusion of energy. When the Yogi reaches a stage where he can manipulate the frequency governing the energy holding the atoms of objects together at his will, he can make matter behave as he wishes (provided he has developed the ability through the required 'Samyama' (Dharana, Dhyana, Samadhi meditations and provided the same is possible in destiny or the will of God). He does this using his willpower and enormous 'Prana' (vital energy) which comes from conserved and transmuted semen. He has a clear understanding of how these forces of nature function in holding the particles of an object together. For example, in the 'Bhuchari-siddhi' (siddhi of translocation of men or objects) he can make himself or a distant object cover great distances in no time. He can reduce or increase the size of an object and shift it. Using 'Adrishya siddhi' the Yogi can disappear out of sight of the naked eye by preventing light from being reflected off his body or rather being unaccepted by the eye of the observer through manipulating the frequency of transmitted and reflected substratum of light. Using his Pranic energy, he connects to the energy holding and working on the object and makes it work as per his will. It is fully within the laws of science, though outside the understanding of the common man.

Using 'Saraswathi siddhi' (the siddhi by which the essence of great scriptures becomes known to him) along with 'Vak siddhi' (the siddhi of superlative communication) the Yogi can cast a strong impression in the minds of people as regards imparting knowledge and virtue to them. Peole who hear the words or read material written by the Yogi proficient in this siddhi become mesmerized and willfully compelled to follow his instructions or directions. They are so impelled and charmed by the vivacity and clarity of the words that they immediately consent from within to abide by his advice. Knowledge and truth flow seamlessly and effortlessly from the mouth of such a Yogi like the clear waters of a free flowing river. There is great impact on people when he uses this siddhi. Using this siddhi, the Yogi can turn a non-beleiver of God into a believer, a worldly man into one spiritually minded (if possible in the recipient's karma). With his words, he can turn an evil and dishonorable person into one who adopts the principles and tenets of 'Dharma' (righteousness). It is not possible for people to find fault or go against the teachings of such a Yogi, for his words are a reflection of 'Saraswathi' (The goddess of knowledge) and backed by the absolute truth of Brahman (Almighty). Spiritual masters sometimes use this siddhi to reform the society or their students. They use these with good and honorable intentions, for the well being and betterment of mankind and under the will of God.

An Urdhvareta Yogi who has tirelessly transmuted his semen and attained to 'Prana siddhi' (power of control over Prana) can command such siddhi-s. Those with the most surrender and devotion to the Almighty get wide access to these siddhi-s. When the Yogi masters 'Savikalpa Samadhi' to perfection, the gates to these siddhi-s start opening up. His 'Linga Sharira' (astral body) is dense with Ojas from this stage onwards. Much Ojas is required to manipulate Prana this way. There are numerous other siddhi-s which are within the reach of a 'Samadhi Yogi' (one established in Samadhi). However, none of them help reach 'Kaivalya' (self-realization). Rather, they are distractions and impediments if used without justification and for questionable, unwarranted purposes. They prevent his ascension to liberation. Hence the wise Yogi does not focus much on these.

Further to self-realization, the Yogi has become one with God and a new vista of siddhi-s open up to him, to which he never had access before, say the scriptures. He then simply wills and things bear fruit. All his former siddhi-s are then nothing in comparison to the many powers of the Almighty that he has access to. 'Maya' (illusion) is then his servant and not the

reverse. He is then never prone to misuse these powers, for he has become one with the Godhead. He is a 'Jivan-mukta' (liberated while alive), an extension of God and at the pinnacle of human accomplishment. This is a state beyond description and should be the only aim of the Yogi. Everything else pales in comparison to this objective.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: sir,i will be very thankful to you if u entertain my question.
sir i ejaculate just in a minute after penetration.sir i tried a lot of medicines but didnt get any result.plz help me sir as i am enjoying my married life.i heard yoga cures PE.please suggest some yogas and pranayam.as i dont want to take any more medicines.i am 27 years old.

ANSWER: 1. Perform the following every morning in the order mentioned:
• Padmasana
• Vajrasana
• Ardha-Paschimothanasana
• Paschimothanasana
• Halasana
• Sarvangasana
• Dhanurasana
• Padahastasana

2. Perform Thribandha. This will award good control over the genito-urinary muscles to withhold ejaculation.

3. Perform Nadhi Shodhana.

4. Then perform simple Pranayama of 4 sets, each of 16 counts.

This will lead to the ability to withhold ejaculation within a few months of practice. Descriptions on how to do these are available in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: thank u sir
sir, will i completely get cured by doing pranayam and yoga?

for how much days should i perform them...?
should i perform mula bandh by doing all these activities.?
thank u sir

ANSWER: 1. It will take a few months of daily practice for the results to become noticeable. The problem can be completely cured if the practice is regular, honest and carried out forever.

2. 'Thribandha' means - Mula Bandha, Uddiyana Bandha and Jaalandhara Bandha. All three should be performed.

3. Once begun, Yogic practices should not be given up.

ॐ तत् सत्
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---------- FOLLOW-UP ----------

QUESTION: thank u sir
sir i have heard that taking of paroxetine 20 mg prior to intercourse helps in delaying of ejaculation.is it true...?but i heard it cause alot of harms to body.what are they...?
sir i usually have sex 3 times a weak.so can i take that.
will it be useful to me...?
can i take it for long term before sex.

Answer
1. Drugs, supplements, sexual revitalizers/energizers cause harm in the long run by weakening the human system and lead to dysfunction of various organs and diseases. They should not be used.

2. The purpose of the sexual act is procreation and not recreation. One should reduce the frequency of recreational intercourse in marriage, stop it and finally adopt complete Brahmacharya if physical, mental and spiritual well being are desired. Semen is meant for reproduction and not meant to be wasted for entertainment. Read each and every past answer for details on the dangers of recreational sex and how to establish Brahmacharya.

3. The query posed regarding overcoming 'Premature ejaculation' has been answered as this condition becomes an impediment to procreation (producing offspring) in married couples. The purpose of this portal being 'Brahmacharya', topics related to prolonging recreational sex do not come under its purview. Hence further elaborations on the topic will not be taken up.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello dhananjay
please tell us how can we control vritis of mind?does it ever possible for a weak or ordinary person?

Answer
|योगस्चित्त व्रुत्ति निरोधह ||
| *Yogaschitta vritti nirodhaha* ||

- ‘Cessation of the modifications of the Vritti-s (mind stuff) is Yoga’

-- Chapter I/ Verse 2, 'Yoga Darshana'

This is how Sage Pathanjali defines Yoga. Hence it follows that employment of Yogic practices with a Yogic lifestyle based on Brahmacharya will lead to 'Yoga' or the cessation of the modifications of the mind. The results which accrue further to annulling the modifications of 'Chitta' (the mind stuff) has been explained in the next verse,

| तदा द्रस्टुहु स्वरुपे अवस्थानं ||
| Tada drastuhu svarupe avasthânam ||

- 'Then the seer is established in itself'
-- Chapter I/ Verse 3, 'Yoga Darshana'

When there is complete cessation of the 'Vritti-s' (modifications) of the mind, then the 'seer' (pure consciousness or Atman) experiences his own, true nature. He becomes anchored or established in his own self. In the state of the mind filled with 'Virtti-s', the Atman cannot experience his true nature, though the Atman is always pure consciousness. Such a state of cessation of modifications of the mind stuff occurs while in 'Samadhi' (super-consciousness) and are retained forever after 'Kaivalya' (self-realization).

How does one control these Vritti-s?

| अभ्यास वैराग्याभ्याम तन्निरोधह ||
| Abhyâsa vairâgyabhyâm tannirodhaha||

-'Their (Vritti's) cessation is brought about through 'practice' and 'dispassion'.
-- Chapter I/ Verse 12, 'Yoga Darshana'

The word 'Abhyâsa' (practice) here refers to all those activities that are indulged in to perfect a life of Yoga. These include the entire chain from Yama-Niyama-s to Samadhi. They also include aspects of lifestyle such as waking up early, correct type of food, clean habits etc...

The word 'Vairagya' refers to developing dispassion to the world and its objects .The offerings and activities of the world do not do anything more than tickle the 'Indriya-s' (sense organs). This appears pleasurable at the start but ends in pain. Hence the Yogi develops dispassion as regards these, for they are an effect of 'Maya' (illusion) and not real. Thus the control of Vritti-s is achievable when an honest and sincere life of Yoga and Brahmacharya is applied. This is why one should aim for Samadhi and self-realization. With such a lifestyle, the 'Avidya' (ignorance surrounding the Atman, which is the cause of Vritti-s) gradually dissolves, leading to a state free from Vritti-s in course of time, resulting in Kaivalya (self-realization).

If carried out correctly, the aspirant, even if he be of a weak mind eventually becomes strong minded and fit to derive the benefits of Yoga by the grace of God. Hence one should strive to be a Yogi.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question

SIR

If a man completed the age of 60/- , he lived only 21900 days (60*365) out of this half day (10950 days) wasted by sleep, From balane 10950 days , most hour wasted trough work, entertainment etc , My question is that how we can maintain time atleast 3000 days for God?

12 years brahmacharya is only 4380 days , Is enough for become an Urdareda Yogi?

Answer

A drama artist plays his role on stage and goes back home which represents reality. The man in the path of self-realization is the artist, life is the stage, life experiences are the scenes in the drama and God is the reality called home. Just as the artist does not let his onstage experiences affect his life at home, a real Sadhak (aspirant) does not let the happenings or non-happenings of this drama called life affect his mental equilibrium. He is engaged in doing all actions not for himself but for God. Hence all 365 days X 24 hours, he spends for God. This is spirituality. Spirituality does not mean one has to renounce all work and sit in a cave in the middle of nowhere. Spirituality means offering all actions as a service to God. Such a man is in the thought of God, reminding himself of the unrerality of this world, without being attached to it and yet working in it externally.

One's destiny is the will of the Almighty. HE gives each and every being some work or the other. Man's job is to attend to this work with sincerity and devotion WITHOUT attachment to the work or its results and WITH attachment to God and God alone. Where now is the question of setting aside time for God? One is in the thought of God by surrendering all actions as offerings to HIM. Such a man does not have to set aside time for God, for he is always in the thought of God, performing the duty assigned to him by God.

Saying –"I will give up my job, all my commitments, my family and sit in God-meditation from morning to evening in a forest is not spirituality. It is only a wrong understanding of spirituality. God himself does not like it nor will HE let it happen unless that itself is one's destiny. Of course, one is most welcome to sit in God-meditation through the day if time permits or when one is free, for there is no better way to make the mind free of 'Vritti-s' (modifications) than through meditation and thereby burn the past impressions through Samadhi. But this should not become a means to escape the responsibilities of life due on a person through destiny. One should always be true to one's duty. There is only one duty for man and that is the attainment of 'Kaivalya' (self-realization); but this liberation is attainable only through getting done with the other activities which destiny offers (as a result of one's past karma) along with some time set aside for Yogic practices on a daily basis and not by giving up/escaping from what one is supposed to do.

One should attend to the work given by destiny (God) with commitment and honesty but WITHOUT attachment to the fruits. This is the highest spirituality which gives real results. A time will come when God himself reduces external commitments and worldly responsibilities. He then makes the aspirant devote more time/focus on staying put in a place and indulge in seclusion for continuous Samadhi. Till then, one should get done with those responsibilities that form a part of one's destiny and use the remaining time for Yogic practices. One should be in a state of meditation all the time (though it may not be possible to formally sit in a pose), thinking of God while attending to external work. This helps one become really spiritual. Whether the work is internal or external does not matter. What matters is doing the

duty that is assigned by God, for God, as a service to God and not for oneself.

Such a man is not bothered whether God makes him a lawyer, doctor, carpenter, fisherman, actor or something else. All these are akin to the role of a drama artist in the drama called life. Just as the artist works sincerely while acting and is waiting to get back home, the real spiritualist works sincerely at the work offered by destiny and is waiting to free his mind for deeper God-contemplation or meditation as and when time permits. He is content with what comes through chance and not money minded/oriented towards worldly indulgence. Whether much money comes or does not come through his work, he does not bother, for God knows best. If God wills, he may become very rich, or he may remain poor or somewhere in-between. These things do not matter, for they are a part of this unreal illusion called life drama. His intention is to spend time on the thought of God and God alone, reminding himself to be the all pervading 'Atman' and not the body or mind. Such an attitude without attachment to the world makes the practice of Brahmacharya easier and natural. If Yoga and Brahmacharya are practiced with such a perspective, life becomes very enjoyable.

Lord Krishna describes this in the Bhagavad-Gita:

• "Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions." – Chapter 4/ Verse 20.

• "Without hope (for the fruits of actions), with the mind and self controlled, having abandoned all attachment for possessions, doing mere bodily actions, he incurs no sin" – Chapter 4/ Verse 21.

There have been cases where people have attained self-realization within minutes (further to their past efforts for 'Mukti' having ripened), while many others take hundreds of lifetimes. The span of 12 years is a general time frame denoting conservation of Prana through Brahmacharya. Let it take a few minutes or a few lifetimes, why worry? Our right is to the effort alone and not to the fruits. We put in our best efforts towards self-realization in the thought of God, without wasting time on worldly attachments. We leave the rest to God. We are not concerned with the fruits of our actions, though we try hard for the best progress. HE decides whether we require 12 minutes, 12 years or 12 lifetimes. That is not our concern.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
Will practice of brahmacharya for about 6 months help to restore normal vision???

Answer
1. Vision will start to improve after 1 year of unbroken Brahmacharya carried out with Yogic practices & lifestyle.

2. Depending on the extent of deviation from normal vision and the cause behind it, it will take a few years of correct, unbroken practice to restore normal vision. It may take longer if the defect is severe.

One of the first signs of debility due to loss of semen is defective vision. Many people develop vision defects right from their mid twenties due to such wastage. Most people consider it normal to require reading glasses after the age of 40. In reality, this is not normal. This is one of the after effects of the loss of vital fluid for recreation in both men & women. Those who practice unbroken Brahmacharya generally do not get vision defects. They do not get long-sight even after the age of 40 (unless there is a genetic or other cause). They can generally read perfectly and see clearly without spectacles for as long as they live. They have a high chance of maintaining normal vision throughout.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir
I have many topics on which i would like to have your insights.

I'm currently getting more and more involved in a playing card game, where you don't bet money but you can collect cards.
Cards have a financial value, some are worth a lot and i realise i could make a living by buying low lots of cards and selling them to a higher price to players, or trading cards with them for a better price.
You can also invest in cards you think to be good and sell them when the market rise their value.
It's like a mini-market place.
i would like to add some things about myself, not to talk too much but i want you to have a clear picture of the situation.
I'm a pretty independent person and i had several unpleasant experiences in the working field. I have a very critical look on society and i consider that working a full life time is getting robed, and participating in the destruction of the planet.This is not lazyness, i really mean it. I hate the atmosphere on some work place. Although i consider myself to be quite smart and i'm very attracted to business activities.
I think i could get enough money for my personal projects by doing this and i would enjoy doing this.I don't love money and i'm not a greedy person but i really need enough money to be able to live my own way. Since my childhood i always wanted to gain financial independance and autonomy.I don't spend my money on drugs, on vice things, and i enjoy sharing it with nice people. But for now, i'm not rich at all!

Before massively engaging in some business activities, there are some questions who are on my mind.
I'm very aware that you have to respect karmic laws, therefore i'm very concerned about how business is considered by karma forces. I mean when you buy or sell you always have to try to get the better of the situation. How is haggling considered ? Just a very simple exemple to make you understand : i go talk to John, haggle with him and buy a card 5$ which has a financial value of 7$. Then i go with jack, haggle with him and sell him the card for 8$ and another card .

Of course i don't cross the line and never ask too much for a card, i don't do indescent deal, i don't want to rob people. But i always try to get a financial advantage . You also have to consider that you put some time and efforts in trying to find good deals.

I find haggling a very interesting activity, and i don't feel like working when i do it, it is pleasant to me.I rather do this than a painful and low-paid job, where you have to fake happyness everyday.

On a more general view, how is money considered in spirituality ? In my opinion, you can't just say it is bad because you need it, on the other way, you have to earn it one way or another being the more ethical as possible.

In a far future, i plan on investing in houses and rent them to make a living. Would you consider such a way of living as a sin ?

On a completely other topic, i would like to talk about Thanas and samskara.

Thanas are from what i understand desires. Some are good and some are bad. From my experience, hiking in nature is a good thana, it provides you health, peace of mind and harmony with mother nature(i like nature very much). From my experience, desire for relationships with women is a very bad thana and leads to jealousy, tiredness, depression, materialism, sexual craving, lust....That is why i know practise brahmacharya since a year, with good results.
How can you distinguish between good and bad thanas ? Some are obvious, but some not. Before coming to the conclusion that sex was unhealthy,and relationships were very spiritually harmful,it took me quite a bunch of time and some painful experiences.

To finish, a last question concerning Samskaras : i consider them to be memories we keep from our past, and they influence us a lot. It is body memory. For exemple you can keep a bad memory of a specific town because you had a bad experience there, and the emotions you feel are illogicals, uncontrolable and you can't go into that town without being very disturbed emotionally. Therefore you have to purify yourself and gradually expose to the place so the memories can leave you.
It is my understanding but i would like to know what you can share with me about this topic, and how to purify these toxics memories of the mind.

I gratefully thank you for reading my long post and for your insights which will be of a great help to me.

Be blessed

Answer
1. As long as man indulges in any rightful form of living that does not amount to going against the Yama-Niyama-s of Yoga, the proceeds derived from such actions are legitimate. Effort applied to lawfully earn the money required to ensure the basic necessities of life (food, clothing and shelter) is legitimate and does not result in adverse results/karma. When a call is taken on the nature of activity you describe with regard to the above parameters, your inner voice will tell you if it is correct or wrong.

2. Money is neither good, nor bad. It is an instrument of exchange. It is the purpose and intention with which it is sought after than makes money give good or bad results. When money is earned to source the basic necessities or a few simple wants of life in a lawful and legitimate way, it doesn’t cause trouble. Such money is meant for the purpose of sustainence. When money is sought after for reasons beyond these, it leads to sorrow. The

same applies to the sexual act. Sexual activity by itself is neither good nor bad. It is the purpose of use that gives good or bad results. If used for procreating a child, there is no harm. If used for any other purpose, it eventually causes harm. Similar are associations with the opposite sex. If the association is intended at marriage and to raise a family at the earliest, there is no harm. If the association is sought after for reasons beyond these, it is a waste of resources that ends in sorrow.

3. If the money that went into investment on these houses is legitimate, there is no sin in as regards the lawful proceeds derived from letting.

4. Any activity which directly or indirectly becomes an impediment to 'Kaivalya' (self-realization) is to be avoided. Sometimes, one's occupation or life circumstances (carried out for sustainence) may involve certain activities which are not exactly helpful to proceed on the path of realizing the self. One might not have much opportunity to get free of such an occupation or life circumstance all of a sudden. The way out then is to stay calm and persevere in those activities carried out for the purpose of self-realization to the best possible extent with devotion to God. This eventually paves way towards betterment.

5. Persist in a life of virtue, purity and Godliness. The answers will appear all by themselves.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

I am a regular reader of you since last 3 months. Many thanks to you for providing guidance. I feel the information you are giving is very beneficial but it's reaching to a limited set of people who by help of God grace are able to find it.

I would like to know if you have published any book on this topic or are you sharing this knowledge using some other medium. Please let me know if I can be of any help in this.

Thanks,

Answer
Everything in this world and beyond occurs by the grace of the Almighty Lord. His will and intention back each and every happening. The world is a stage where HE enacts his 'Leela' (divine play) assuming various forms and bodies. When the 'Jiva' (life entity) within this body and mind considers itself separate as an individual, 'Avidya' (ignorance) begins and leads to sorrow. As soon the 'Jiva' realizes the fallacy of its separate existence, the Leela is over. Then there is no 'individual'. He merges into the Supreme. The Lord himself resides in such a body in total. This is why a realized sage is called 'Brahma-svarupi' (Almighty-Brahman himself in flesh and blood).

One can author a book related to 'Brahma vidya' (means of attaining to the Supreme) only after 'Atma Gnyana' (knowledge of the self) gets perfected further to 'Kaivalya' (self-realization). Till then, one can share what little he knows with a well wishing attitude for the welfare of others but not more. Till then, one is not/cannot be a 'Guru' (master). He is only a 'Sadhak' (aspirant). I'm a 'Sadhak'.

My interactions are limited to this portal. This path of Brahmacharya which leads to 'Brahma

Gnyana' (realization of the Supreme) is for the chosen few, though all Jiva-s (embodied souls) ultimately attain to it. When the Jiva is ready to take up this path, 'Vidya' (knowledge) comes. Like all other things, the Lord decides who should tread or not tread this path for now.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Sir, I thank the almighty for sending you to rescue people like me who have been struggling to get established in brahmacharya. Before asking my question I would like to give you a small picture of my life's past 8 years.I'm 24 yrs old.

I used to wrestle at traditional akharas in my teens(14-16 yrs of age) & I was d best in terms of physical health, strenth & gurus of not only of my akhara but of other akaharas as well used to say that I have all the qualities to compete at world stage. However due to family pressure wrestling took backstage & I had to focus on studies. During the course of my science studies after 10th I got into the habit of masturbation.

I was doing this act quite frequently for 1 year until I got to know what damage I've done to myself in terms of physical health,studies & in every area where I was excelling a year before. I stopped it completely than however than this nightfall thing started to happen. Since the day I remember nihtfalls are happening to me on an avg twice a week with maximum gap of 8-10 days achieved few tyms. I nvr run from hard work & I'm well settled career wise. I continuously indulge in physical exercises & take good nutritious diet & the kind of diet I take & the amount of exercises I do I can easily outmatch any bodybuilder in my gym in just a month if I could go a month without a night fall. It has happened once two years back & I still have stretch marks on my biceps & shoulders of that period signifying the progress I made in that short period.

I'm not bragging about myself I just want to indicate that If these nightfalls stop I can literally do & achieve anything what I aspire in my life.Somehow till date I've managed to maintain my health & career at this depleted level of energy but nw I find it difficult to sustain. It's like I know I'm a ferrari car & I'm not able to accelerate more than 40km/h howsoever hard I try.I start new routines & plans with great zest & motivation but as soon as these nocturnal emmisions kick in I'm not able to sustain my motivation.

Below mentioned is my new routine I want you to please add or delete whatever you think is fit/unfit to attain brahmacharya & get rid of nightfalls.

wake up at 04:00 Hrs, take a bath

do asanas for 1/2 hour(sir pls give me a list of asanas that would help best to avoid nightfalls)

than do nadi shodhna(1/2 Hr) & pranayam(1/2) as detailed in previous answers

& than meditate for 1/2 on god

Throughout the day I would keep myself occupied with studies or official work.

In evening I would do physical exercises like push ups & pull ups with a increment goal of two count daily(taking a day off in a week) & go to sleep by 09:30 PM.

My diet would be for breakfast a banana,3/4 ltr milk& 60 gms soyabean shake. Lunch by 02:00 pm OF 3 chapatis, sabzi & curd.

Protien shake at 06:00 PM & than do excercise as mentioned &

Take dinner by 08:30 PM.

I won't ever watch T.V or read newspaper again as well.

I regret being too long. For me it's a finishing sprint either I would win or collapse doing it but this time I won't give up coz of nightfalls.

My goals are stop nightfalls for ever, get established in celibacy & build maximum possible

physical strenth.
Awaiting your valuable guidance.

Answer
YOGIC PRACTICE:
1. On sitting for Yogic practice, one should first mentally prostrate before the Almighty Lord and the Guru (master) [if any], requesting virtue, purity and self-realization.

2. Perform the following Asana-s, both in the morning and evening in the given order:
- Padmasana
- Sidhasana
- Ardha-Paschimothanasana
- Paschimothanasana
- Halasana
- Sarvangasana
- Dhanurasana
- Padahastasana
- Chakrasana
- Shirshasana

The breathing and movements while performing Asana-s should be slow, smooth and unhurried. One should maintain a calm and peaceful state of mind without encouraging any other thoughts during Yogic practice.

3. Perform each of the three Bandha-s (Mula, Uddiyana & Jaalandhara) - 3 times.

4. Perform 'Nadi Shodhana' for five minutes.

5. Perform Pranayama, 6-sets, of as many counts as currently being performed. Gradually increase the counts as has been described in past answers.

6. Meditate on God as described in past answers.

One should not ask for anything in return from God during meditation. Meditation should be fueled by love, devotion and surrender to God. Our's is to strive to the best of our efforts in the prescribed manner. We do all these practices because that is our 'Dharma'. We are not concerned with the results of our actions. That, God decides. We accept his wish.

This regimen of Yogic practice should be applied both in the morning and evening without fail. Always take some light food after Yogic practice. Do not keep the stomach empty.

DIET:
1. Let breakfast be the largest meal of the day. It should be had as early as possible, latest by 8.30 A.M. Include complex carbohydrates such as grains.

2. Lunch should be smaller than breakfast.

3. Dinner should be the smallest meal of the day. The correct time for dinner is just before/at Sunset, after Yogic practice. If this is not possible, it should be had as early as possible and not late night. If activity at the gym can be shifted to morning hours (after Yogic practice) it will help greatly, making the evening hours free for Yoga, relaxation and early dinner.

Dinner should comprise mostly of raw fruits/cut vegetables (as explained in past answers) and some milk. This is the correct Yogic diet. By eating dinner early, the stomach gets enough time for digestion before sleep. By eating only raw fruits/vegetables and milk, the stomach is not loaded and functions easily at the end of the day, for these are easily digestible. A loaded stomach at night can cause wet dreams. At the start of such a diet, one might feel hungry despite the fruit meal. Then one can take some light food along with the fruits. As one becomes established in unbroken Brahmacharya without frequent nightfall, there will be an automatic reduction in the need for food.

The true Brahmachari is always in the thought of God. Even while attending to work, his mind is offering all actions being performed as a token of his love for God. His attitude is - "O Lord, you have given me these actions/jobs so I can lighten my past karma. By indulging in these actions, I am working out my destiny which is nothing but your will and 'Leela' (divine play). I am not worried about the nature of the action or its result, for I follow a life governed by the Yama-Niyama-s of Yoga. Whatever you give me, I accept. Whatever comes by chance, I am content. My only aim is to reach you and become one with you. In this divine drama of yours called life, I enact like an actor, playing the role given to him ."

This regimen if followed strictly and sincerely with devotion to God will help one overcome the problem of frequent wet dreams. With such honest practice followed with the other rules of Brahmacharya and through the grace of God, wet dreams will gradually taper away. They will completely disappear after a few years of unbroken Brahmacharya. When 'Samadhi meditation' gets established, one will become an Urdhvareta. Among the many causes of wet dreams, strong sexual Samskara-s (past impressions) are the main. These gradually dissolve through the above mentioned practice carried out twice a day. One should patiently indulge in practice without haste. All things happen when the time is right, by the grace of God and when the efforts applied have reached the level of cancelling past negative karma. So till then, one should not worry about the results but only indulge in efforts. When genuine efforts are carried out for a long time, the Lord gives results.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I am so frustrated, I keep promising myself I will never give back in to masturbation and after a few weeks or months I give in. I had a relapse this morning, it was triggered by an accidental stimulation of genitals whilst sleeping, as my frenulum and tip of penis is highly sensetive.

I became a very bad wanker (literally) after that, and really feel depressed- and dirty. I badly want to recover, and am trying a way to get rid of all pleasurable sensations in the root of the penis- I also must try and avoid staring at my penis, as this tempts me to pull down my underwear and greatly increases the likely hood that I will masturbate!

Answer

Wearing a 'Kaupin' (traditional Indian loin cloth) will prevent accidental penile stimulation/erection. Ordinay underwear does not offer this advantage and makes the penis susceptible to stimulation. The 'Kaupin' is an asset for the Brahmachari for strength, health and continence. See: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2012/1/underwear-brahmachary

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

After several years of struggle with Brhamacharya, I was inspired by your answers here and strated practising strict brahmacharya again since Dec of 2011. I started waking up early and did pranayamas, bandhas and meditation every day, 15 mins of pranayama/bandhas and 60 mins of meditation every morning and evening. The meditations got deeper and deeper and the bliss of pure soul started expressing. Towards the end of the first month, some strong urges started coming, but I persevered with the practise and by lord's grace brahmacharya prevailed.

Then in February, I made a trip to India. India was different. There were no sexual urges at all during the entire trip. Seems like Indian women don't tend to pull my energy towards lower chakras. So Brahmacharya was relatively easy. However Meditation was a different thing. I was meditating 6-8 hours a day during the first two weeks or so. However the only peace I felt were during the morning meditation around 4:30, all other times I was feeling a lot of turbulence during meditation. I wasn't having any thoughts in my mind, but just the meditations were not peaceful. Even when I visited holy places like Tiruvannamalai, I did not experience much peace there expect during giripradakshina around the hill at brahma muhurta. Then I went to Mumbai attend a Gnan vidhi ceremony with one of my Guru Shri Deepakbhai. After that felt a lot of peace. However the body became sick (got cold/fever during travelling), so for the next several days, I could not practise pranayama/meditation.

Then in the first week of March I returned to the U.S. Due to Jet lag there was some problem with waking up on time. But I did meditation and pranayama/bandha once a day for a few days and the meditation was very deep and peaceful unlike in India. However, there were too many sexual urges during the day. It seems like I had forgotted how to handle these urges as the urgeless trip in India made me forget all about sex. The urges continued for 3 days intermittently. It would go away and come back. I was wide awake in bed restlessly trying to deal with these urges. I did bandhas and they helped, but eventually urges returned. I was rolling in bed and lingam got too stimulated and I gave into the urge. 2.5 months of effort was completely wasted. I resolved that I would just consider it as a slip and not let it replase. However I must shamefully admit that over the last two days, I again gave into urges twise.

I just wanted to write to you do to do this alochana. I want to get back on track on Brahmacharya quickly. So kindly seek some inspirational words from you. I started waking up early again and am doing my Pranayama, bandhas and meditation. By lord's grace, the grace is still flowing during meditation and I feel a lot of peace and bliss. Want to make sure I return to full brahmacharya ASAP.

I also have a few questions:
1. Do you have any thoughts on why my meditaiton in U.S. is much deeper than in India? Isn't India supposed to be a more spiritually vibrant country? Is it because I was not living alone in India (I was visiting my parents house, and even when I visited Tiruvannamalai Ashram I was sharing room with another guy). Do you think being alone is important for peaceful meditation? Also if the meditation is turbulent, does it mean that it is useless or is it

still good to meditate even if mind doesn't like it sometimes? (At times I was meditating 6-8 hours a day as I had a lot of time in India). I read in a book (The most direct means to eternal bliss) that we need to build our practise such that we are meditating at least 12hrs a day before final liberation.
2. Why do I seem to lose my ability to remain in Brahmacharya after visiting India? Even last time I had sucessfully completed 4 months of brahmacharaya. Then I went to India, no sexual thoughts or urges for one month, and when I returned to U.S., I slipped. The same thing happened to me this time. Do you think perhaps the contrast between the purity in India and the sexualized atmosphere here in the U.S. is causing the problem after return?
3. Recently after the slip, my mind is playing tricks with me. Seems like some kind of avaran has come over my mind. It tells me "What is wrong with enjoying the body. Just enjoy as long as it lasts. The meditation and peace seem to be unaffected by your indulgence, so what is wrong in it." I am sure this is nonsense and the bliss in meditation is because of past efforts of brhmacharya and the lord's grace and continual slippage is not healthy. Please give me the best antidote to counter the arguments of mind against brahmacharya. Today I feel pretty clear about brahmachrya. But want to be prepared if that thought shows up. I will also read all your past answers again, I am sure it will help rekindle motivation.

Thank you,
Jai sat chit anand

Answer
1. The body and mind get used to the living environment and adapt themselves accordingly. Hence a Yogi should to the best possible extent avoid extensive travel/relocation. Till self-realization is achieved, the body and mind are susceptible to changes in the environment. The disruptions in internal energy caused by travel can disrupt one's mental equillibrium. This affects meditation. While the vibrations in India are no doubt more spiritual in nature compared to other places, it takes constancy and continuous living in one place for these vibrations to stabilize, soak and settle into one's system.

Janasangaviraktaha – 'One who stays away from and avoids the company of people, being disinterested towards the same' -- This is the word Lord Shiva uses while describing to Goddess Parvathi the nature of the Yogin treading the path of 'Kaivalya' (self-realization) in the work *Shiva Samhita* . One should avoid the company of people to the best extent possible. Interaction and mixing leads to loss of Prana, lack of concentration and inundation with worldly, sensual vibrations. One should not talk about one's 'Sadhana' (practice) with people. The practice, advancement and the experiences should not be shared with others on a one on one basis. These are private and personal, solely between the aspirant and God. Making them known to others becomes an impediment to Sadhana.

योगी युञ्जीत सततमात्मानं रहसि स्थितह |
एकाकी यतचित्तात्मा निराशीरपरिग्रहह ||

"Let the Yogi strive constantly to keep the mind steady, remaining in solitude (alone), aloof, with the mind and body controlled through focus on the Atman, free from hope and greed"
- *Chapter 6/ Verse 10, the Bhagavad Gita.*

This is how the Yogi should conduct himself says Lord Krishna to Arjuna. Interactions with the world beyond the required limit cause distraction and take the 'Sadhak' (aspirant) away from the state of tranquility that he is trying to achieve with much effort. His mind gets

flooded with ‘Chitta vritti-s’ (multiple modifications of the mind stuff). Where then is Yoga? He loses his composure and reverts to his former state of worldliness which invariably results in a break.

2. It is inevitable that the beginner finds turbulence in meditation. Strong past Samskara-s (impressions) and Vasanas (tendencies) often surface during meditation and lead to this state of unrest. Let one not worry about these. Let efforts be applied honestly and sincerely without dilution as regards Brahmacharya and meditation. Meditation eventually becomes more steady and deep in course of time.

There is no hard and fast rule as regards the number of hours one has to spend in meditation. One should meditate as often as possible and whenever time permits. As one becomes purer through Brahmacharya and Yoga, meditation automatically becomes longer and deeper. When one attains to ‘Nirvikalpa Samadhi’ (non-dual super-consciousness), time stops and eternity starts. Then the Yogi will not know how long he has sat in meditation without food, water and breath at a stretch. It may be hours, days or months. Others have to then keep track of time for him. Till then, let meditation be carried out with love, affection and devotion to the Lord for as long as possible.

3. Till one attains ‘’Siddhi’ (perfection) as regards retaining semen, there is always the chance of a break. This siddhi comes upon becoming an Urdhvaretha further to perfecting ‘Savikalpa Samadhi’. It comes through the grace of God and not by other means. Till then, efforts should be Herculean. However, further to attaining to a year or year and half of unbroken Brahmacharya without a single voluntary loss, the aspirant becomes capable of retaining his semen in the waking state, though the same may not be said of ‘Swapna’ (dream state). The only way to forge ahead is through constant, sincere practice and meditation with devotion to God. Physical and intellectual activity will also be required in adequacy till one becomes an Urdhvareta so as to effectively transmute semen.

For the 'Divya Sharira' (divine body of Yoga) to develop, there is a need for 'Bhuta Siddhi' (complete purification of the five elements in the body). This purification is carried out by the conserved and transmuted Veerya and perfected in Savikalpa Samadhi. As the levels of Prana (vital energy) within the body increase with unbroken Brahmacharya, Prana leverages 'Ashuddhi' (toxins and impurities) at each Chakra (confluence of astral energy channels) and expels them. The Brahmachari experiences a related illness each time a toxin surfaces. The rate of incidence of such illness depends on the impurity at each chakra. The more the impurity, the longer the time required for purification. These illnesses are not of the kind faced by the common man as regards their cause. They arise because the toxin representing them has surfaced whilst being vacated. They persist for some time and then disappear. This purification should be welcomed, for the aspirant is being offered the chance to free himself of the toxins of past karma at the physical level. By the time the Brahmachari becomes an Urdhvareta, he will have vacated all these toxins which are the cause of disease or ill-health. Then comes to the Yogin the divine body which is immune to disease.

Wear a ‘Kaupin’ (traditional Indian loin cloth) and not the regular brief. This helps promote Brahmacharya at the physical level. The support and firm grip that the ‘Kaupin’ provides does not come with any other undergarment. Much Prana and hence Veerya is conserved by using the 'Kaupin'. The very sight of the ‘Kaupin’ is a reminder to the aspirant of his Brahmacharya. It’s single loop knot with two free ends (3 ends in total) represent the ‘Trinity (Brahma, Vishnu, Maheshwara). This is the divine significance of the knot. It will help the Brahmachari remind himself of his objective.

4. Meditation will become shallow and eventually stop further to much loss of 'Veerya' (semen). To the one who cannot meditate (merge into God), there is no 'Kaivalya' (self-realization). The mind becomes worldly and prone to much pain and suffering through loss of semen. That calmness, serenity and tranquility of the Atman which comes through conservation and transmutation of Veerya will disappear in no time. The pain and sorrow which an established Brahmachari begets further to a break, either voluntary or involuntary cannot be described in words. His very world dissolves and disintegrates further to such loss, for by loss of 'Rethas' (sexual fluid) one loses his very Atman (soul). Rethas is the representation of the Atman at the gross level. He who loses his vital fluid eventually loses his very self. He is like an unguided 'Patanga' (kite) whose strings have been cut and is fast receeding into the land of sorrow. All of one's spiritual attainments get negated by such action. Read past answers on the unreality of the filthy nature of the body and the reality of the Atman who is the source of all beauty.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay

Been very helpful reading your insightful words.

My names is James, Im 25 and from Australia.

My question is i have been Celibate for about 2 years give or take for questions other the Brahmacharya. (only just found out about Brahmacharya) seems i already live allot of the principles.

I Am at the point where i do not get any sexual thoughts, or get any though provoking desires to do so consciously. The things is i do get arousal of the lingam without any though or visual stimulation needing to occur.
It just does.

What is this?, What cause this? and is this a problem?

Thanksyou for your reply James

Answer
Sexual undercurrents present in latency due to past Samakara-s (impressions) & Vasana-s (tendencies) cause arousal when they manifest. This usurping could be voluntary or involuntary. It might not even show itself fully in thought form. There are numerous such latent tendencies present within which are to be got rid through Yoga. It takes time, effort and the grace of God to get over all these and finally attain 'Kaivalya' (self-realization). Till final enlightenment occurs, it is not possible to win complete independence as regards the same.

The reason behind these latent impressions ofcourse is the limitation of 'Avidya' (ignorance) around the Atman (soul). One never knows when a latent impression surfaces, leading to desire. Hence the need for alertness, vigilance and constant effort to clear these past impressions through Yoga.

In the scriptures, there is the description of a pond of clear water covered by green, floating algae like moss. If one were to keep on throwing stones into the pond, the ripples start moving the moss to the circumference of the pond, thereby clearing the central area to reveal sparkling, crystal clear water. If the stone throwing were to be stopped, the moss again covers the pond and obstructs the clear water. The clear, sparkling water is the Atman (pure soul or God), the moss covering it is 'Avidya' (ignorance) and the stones are the efforts applied through Yoga & Brahmacharya. As long as constant efforts are maintained through a life of Yoga, the moss (ignorance) gradually moves to the border of the pond from where it can be removed once and for all through enlightenment. If the efforts were to be stopped, Avidya returns like the moss which floats back and makes the pond dirty again. Just as throwing these pebbles has to be consistent, one's efforts at Yoga and Brahmacharya are to be consistent if liberation is the aim. Till the final state of beatitude is not reached, there is always a chance of the moss coming back and causing trouble.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Brother,

I would like to know if following brahmacharya can help one develop confidence and improve self esteem?

For instance, I have been suffering from low self esteems despite being a graduate and having a good career. The only mistake I did was masturbation for 15 years. And I have seen it engulf my self esteem and confidence. Also, naturally i have a low self esteem due to oppressed upbringing and pent up emotions since young.

I am 29 and have lost my youth to masturbation, lack of confidence and low self esteem.

Can brahmacharya reverse this? The thought that all these years were wasted really pains me sharply. Low self esteem, low confidence is always bringing suicidal tendency. Can brahmacharya really help?

Thanks.

Varman

Answer
Confidence, physical and mental strength, cheer, positivism, powerful concentration, exemplary memory and all other notable qualities which help man perform well in life come from the Atman (soul).

Tapping the power of the Atman is possible through Brahmacharya and Brahmacharya alone. There is no other method. Lack of Brahmacharya leads to erosion of these qualities. This is the absolute truth.

The man who is into a life of Abrahmacharya (incontinence) is on the opposite shore and

moving farther away from his Atman (true self) with every passing day. He constantly needs some sense stimulation or the other, or life becomes unhappy and boring. Hence he overeats, drinks alcohol, takes recourse to recreational sex, develops other vices and becomes a slave to these. If he does not have vices, he has to spend money on buying something or the other. He has to pamper himself with some external object or the other. But all external objects, sensations and thrills have limitations, for they are all false in terms of the absolute reality. They are all 'Maya' (illusion) and not real. They cannot give lasting happiness to the degenerated Jiva (embodied soul). So he has to indulge in more and more of these to keep him happy. In the process, he loses his physical, mental health and incurs much bondage through karma. His mind becomes a slave to these sensations. They neither give him happiness, nor release him from their grip. It is a very dangerous trap. It is very, very difficult to get free of this trap.

An Urdhvareta Brahmachari on the other hand is full of bliss and self-contentment. You can feel the radiance and power of such a Brahmachari. He has a calm, pleasant, joyous face and demeanor. He maintains silence or speaks very little, yet communicates effectively. He is very sure of himself and his objectives. His aura is surcharged with 'Ojas' (divine astral energy). Ojas helps one accomplish difficult tasks with much ease. The power of Ojas can help one cut through very trying situations with seamless effort. He evokes the feelings of respect and affability in people. His work with people gets done very easily further to the strong impression and charisma surrounding him. Words cannot describe the positivism and power of such a man.

A life of Brahmacharya perfected through a lifestyle of Yoga leads to inundation of such qualities on an ample footing. The established Brahmachari eventually reaches a state where he becomes content in the self by the self. He derives the greatest bliss from the Atman (his true self or God) and does not require anything external for entertainment. Such a Brahmachari is constantly smiling from inward, full of unexplainable happiness and contentment. For no reason, he is happy and full of joy. He does not require a reason or cause to be happy, for he is getting closer to the greatest source of unending 'Ananda' (bliss) – His Atman. The Atman himself is these things to the power of infinity and their personification. 'Sat-Chit-Ananda' (truth-existence-bliss) is the Atman.

This is one's real and true state. Not the other (full of misery and sorrow). We are the Atman and should hence return to our Atmic state. It is our birthright. It is the very purpose of the human birth. We should not let lower traits and emotions rob us of our birthright. We should not become slaves to these and suffer in pain. The purpose of the sexual act is procreation and not recreation. If it is extended to recreation, it will lead to sorrow. This is the truth.

Brahmacharya is the greatest 'Pooja' (worship) and 'Tapas' (austerity). There is no worship or ritual higher than Brahmacharya carried out with God devotion for self-realization, so say the scriptures. Such a Brahmachari need not go to any temple, mosque or church. He need not prostrate before any idol or photo of God. His body itself is the greatest and most holy temple. The Atman (soul or Lord) within is the greatest deity. He worships this Atman every day and minute through true Brahmacharya and the true self called Atman, who is none other than the Supreme Almighty gives him the greatest bliss.

||देहो देवालयः प्रोक्तः जीवो देव सनातनः|
त्यजेदज्ञान निर्माल्यं सोऽहं भावेन पूजायेत् ||

"This 'Deha' (body) is a divine temple with the 'Atman' (soul) within as the presiding deity. Discarding the old flowers called 'Agnyana' (ignorance), I worship the great Atman within as no different from the Almighty" - So say the Upanishads.

Self esteem and confidence then appear within the twinkling of an eye. The Brahmachari does not have to try for these. They come unasked and without doubt through honest and sincere Brahmacharya. Practice a life of Yoga & Brahmacharya with honesty and devotion to God. Go through each and every past answer to get clear with the method. Within a year of such practice, there will be impressive improvements on all fronts and the grace of God will make life very meaningful.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dhananjay,

I have carefully observed the questions and answers since my last inquiry. Somehow the answers usually reflect a question that suits a situation that I am in which is quite strange. I would like to explore the topic of Equilibrium and balance. Would you agree that this world of duality is setup in a way to re-balance the soul through the endless contrasts and polarities? One would be unable to recognize light without darkness and hot without cold. So would you say that it is necessary for the polarities to exist to return to a zero sum equation and ultimately, unity with the Atman?

Obviously the male and female are another expression of duality and it could be argued that the female is "the essence of duality in man" Therefore in order to become whole, I would imagine that it is necessary to transcend gender altogether and recognize ones self as eternal and the body as only a vessel, which has been congruent with your past answers.

My question is if you would agree that this world is like a grinding stone which through the friction of polarity polishes the soul into the middle path of unity and equilibrium ever so gradually. And if that is the case, it stands to reason that the refining process would accelerate upon each cycle of refinement. Perhaps this is the reason why Brahmacharya is so difficult in the beginning stages. Ever since I began, my world has turned upside down, but now the pieces are starting to fit and the freedom I feel is immeasurable.

नमस्ते

Answer

This dualistic world of transmigratory existence called 'Samsâra' is an enactment by the Almighty to help the Jiva (embodied soul) evolve further so as to realize itself as an integral part of the 'Parama' (Almighty.) It is a drama meant to help the degenerated soul reclaim its lost state of divinity. After going through the pains and limitations offered by duality, the limited Jiva gives up attachment, superceeds polarity and eventually realizes its true state of infinity. This is the purpose behind 'Samsâra'.

The duality of this world is due to the effect of 'Prakriti' (creative force of nature which is the causation behind matter). Prakriti is feminine, creative energy. Her job is to make the 'Purusa' (soul) overcome illusion and revert to his default state of supremacy. What is called as 'Mâya' (illusive power of creation) is nothing but this feminine energy manifest under the dictates of the Parabrahman (Almighty) to teach a few lessons to the debilitated soul.

This tallies with the reason Sage Patanjali gives as regards the coming together of the Purusa (soul) and Prakriti which is the creative principle behind duality:

| स्वस्वामिशक्त्योः स्वरुपोपलब्धिहेतुहु संयोगः ||

| *Sva-svâmi-shaktyoho svarûpa-upalabdhi-hetuhu samyogaha* ||

- *Chapter 2/ Verse 23, Yoga Darshana*

- "The reason behind the union of the Purusa and Prakriti [which enfleshes the soul leading to 'Dehatma Buddhi' (the perception – "I am the body and limited")] is to help the soul unravel its true nature and thereby unwind the powers latent within it."

After going through innumerable births in this quagmire called life, after realizing that life's offerings in the form of desires for objects and the resulting sensations do not give happiness but only pain, the embodied Jiva standing on the foundation of the ego realizes the futility of assuming doership and surrenders to the Supreme. This then helps it get free from the limitations of union with Prakriti and revert to its default state of soverignity.

The initial stages of Yoga & Brahmacharya seem uphill because the path of the embodied soul has to be reversed. Earlier, its path was towards Prakriti (matter & manifestation) while now it is towards its true state beyond manifestation and beyond matter. This is why the Yogi has to develop detachment towards the world and its objects, for these took him away from his true state of bliss and enslaved him to the illusion called pleasure which was really pain. He now has to go against this falsity and towards the truth of his true self (Atman), which is a daunting task at the start. This is also the reason why one must give up pleasure generated from sexual thought/sexual contact with a woman, for such pleasure is the surest means to binding one in more ignorance and pain. This is why Brahmacharya when carried out honestly in thought, word and deed leads to unexplained happiness and joy. This feeling of freedom and bliss is the reverberation of the Jiva celebrating its newfound joy and serenity - its default nature earlier submerged but now getting unearthed.

It is correct to say that the world is a grinding stone which through the illusion called duality polishes the Jivatma (embodied soul) into the 'Shuddhâtma' (pure soul) towards its default state BEYOND duality. The final state that the soul is delivered into further to 'Kaivalya' (self-realization) is then beyond left, right and middle. It is then completely beyond these polarities and orientations, for what is leftover for comparison? Where then is the question of balance? It has reached the state beyond the purview of balance, for balance exists within duality and is non-existent in non-duality. The question of balance exists as long as one is under the domain of two equal and opposite forces. There is no concept of balance once duality has been surpassed. Then the soul has become infinite in every sense through amalgamation with the Supreme. It has realized its true state and become THAT. Then there is only infinity for eternity. It is then a continuous stream of 'Sat-Chit-Ananda' (knowledge-existence-bliss.)

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay,

Is there any hope of reversal for someone like me who have lived life like such -
1) Been masturbating since 13, I am 29 now. Masturbated heavily averaging about 5 times

per day till-year.
2) But never had sex with anyone.Still a virgin.
3) Obese with high belly fat
4) Always feel weak physically
5) Always fantasizing any woman I come across
6) Too lazy to pick up physical exercises
7) Always depressed, anxious and unsure about myself.

Is there anyway to revert my life? Or is it too late at 29?

I somehow came across your site and thought of trying my luck. I am going towards suicide. I feel myself drained. I feel I am abnormal if I do not drain out my semen through masturbation. I always feel buildup of semen. The max days I can stay away from masturbation is 7 days. After that, my sexual tension increases highly. On one time, I feel confident to have conquered sex, a week later, I am getting strong tension for sex.

Sometimes, I feel if I commit suicide, god may grant me a better place.I feel life has gone down the drain. I feel hopeless and terrible. Spirituality seems to have disappeared in my life.I do not have much friends, nor am I close to my family.

Is there any resort for me, or have I came too far off spirituality that I have to destroy this body for a better life somewhere else? Suicide is wrong, but God is all forgiving. I hope God will forgive me and give a better life.

Any advise?

Naren

Answer
A life of Yoga & Brahmacharya if carried out honestly and sincerely with devotion to God will salvage the situation and bring things back to normalcy. The past is over and gone; there isn't anything which can be done to reverse it. It is the present and future which are to be streamlined so as to get free of the problem and live life meaningfully.

First and foremost, there must be immense dedication and a strong urge to break free of the situation. One should be prepared to work very hard and with conviction. With such an attitude backed with application should Yoga & Brahmacharya be carried out as a lifestyle.

There is no use contemplating suicide. A Jiva (embodied soul) which takes recourse to this mode of escape gets rebirth in a much more difficult and impossible situation. One's present state of affairs is the result of one's past karma. One who commits suicide adds much more weight to this existing load of karma. He will without doubt find himself in an extremely agonizing situation in the next birth with unbearable suffering. God forgives erring souls who repent for their mistakes; not those who commit more mistakes with full cognition and awareness. The laws of existence always have their way. No one is above these laws. Each and every person has to eventually settle his karmic account. One has to pay even for the mistakes committed unknowingly/unintentionally; what then to say about suicide committed willingly? Hence suicide is a foolish act which worsens the situation and brings no respite.

Lead a life of Yoga & Brahmacharya as has been explained in past answers. Re-orient your lifestyle in the Yogic way. *"Nâsti Yogât param balam"* – "There is no power higher than that of Yoga" says Lord Krishna in the Bhagavad-Gita. A life of Yoga is the most divine and purifying of all lifestyles. One who is in the path of Yoga for self-realization is higher than all others. No ritualistic/vedic worship can match the effects of a life of Yoga & Brahmacharya. Yoga is the direct path to overcome all sorts of suffering.

Gradually increase the period of Brahmacharya to ten days, then to twelve days, fifteen days and so on. Then extend it to a month, two months, many months and finally life-long. Wake up at 4.00 A.M and perform Asana, Bandha, Nâdi shodhana, Pranayama and God-meditation as described in past answers. Repeat the procedure in the evening before Sunset. Within a few months, the problem will come under control. Within a year of such honest practice, things will become easier to handle with greater physical, mental energy leading to focus. Your life will take a new direction. You will develop the zeal and zest to make Brahmacharya your default mode of lifestyle. Indulge in physical acitivity/exercise whenever possible. Take a simple vegetarian diet as explained. Pray to God for success. Read each and every past answer and get clear with the methods to be employed. Many people who were in a similar state have become successful Brahmachari-s and are today leading a happy, virtuous and spiritual life of contentment and joy by the grace of the Almighty. They are steadily progressing towards the path of self-realization. If the efforts are genuine and sincere, success eventually comes without doubt.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Danvijay,

You previously advised me to follow unbroken Celibacy for a period of 1 year to come out of the pathetic state of life that I was living because of my habit of excessive masturbation. As I alrready stated, my mind and body is depleted of all my energy and right now I am leading a soul less life. I am trying to practise celibacy for the past 2 months and in vain. Every now and then I give in to the vigorous turmoil my mind subjects me with the thoughts of sexuality.

I, inspite of sincere pursuit of celibacy, I fail repeatedly because of my inability to harness my mind towards spirituality. It seems the Samskaras are so powerful that it defeats all my attempts. Also, I at times feel really out of track as now being in the course of making some sincere attempts to elevate the state of my life, I am suffering even worse. It seems my life is at all time low. I am constantly in a state of despair.

I really need to know how to overcome the strong forces of mind and establish myself in celibacy. I also need to understand the present state of my mind and body and the changes or challanges I would face physically or mentally so that I could prepare my self to overcome them. I am much more determined now and has to do this at any cost. Eagerly awaiting your word on this.

Thanks.

Answer
The initial stages of attempts at Brahmacharya further to may years of excessive recreational sex/masturbation involving heavy seminal wastage are uphill and appear contrary to one’s nature. The Samskara-s (impressions) and Vasana-s (tendencies) which accrue further to such a life will have become very dense and strong. One has to remember that one is trying to undo what has been done over the past decade or more. The result of many years of such activity cannot be undone completely in a month or a few months. Much resistance and trouble will be encountered by the Brahmachari in the initial year. Under such conditions, there is no other way but to stick to the practice stubbornly and forcefully. However, if the efforts are Herculean, honest, and sincere with devotion to God, success gradually blossoms.

One should resolve – “This slavery to masturbation has caused me much sorrow. It is eating

away my very existence. I will henceforth not let this devil spoil my well being. I will weed it out & finally kill it. Let what happens happen. I will not give in or give up." With such an attitude, one should follow a life of Yoga & Brahmacharya as detailed in past answers. No amount of obstruction or lethargy should be allowed to come in the way. Will power and determination should be exercised this way with prayer and devotion to God. Then, after many months of such honest efforts with an honest life of Yoga & Brahmacharya carried out with 4.00 A.M wake up, things become better and come under control.

You should apply these tenets for a complete year without worrying about the results. Do not think of failure. Do not think of the fruits. We are not concerned with the fruits; that is taken care of by HIM. Our purview ends at honest effort. If success hasn't come, it means the efforts are not up to the mark. It means that more concrete actions are to be employed. HE is very impartial and just. HE always gives as much fruits as our efforts deserve. Not more, not less. Till you attain to the state of completely getting free from masturbation and pornography, you should persevere with great effort. The troubles you are facing are the result of past karma. There is no other reason. We ourselves have to break our past karma with strong efforts. God then supports the endeavour.

You should work as though your very life is in danger. Observe how fast and quickly even an old, weak man runs out of the path of a moving train. Such should be the energy and urgency with which you persevere. Slavery to recreational sexuality/masturbation is more dangerous than a moving train. The train will kill you in a second; slavery to masturbation will kill you slowly and agonizingly for as long as you live. It will make life so foul and so full of decay that words cannot sum up the pain and horror of the torture. Remember this everytime you feel the urge for the debilitating activity.

With these thoughts in your mind, fight like a real man. A real man is he who has real mental strength. Physical strength is nothing before mental strength. Just as a cornered animal fights for its life with extreme ferocity and determination, one should fight against masturbation. Remember, you are fighting for your life. There is no question of giving up. Nobody gives up when it is a matter of life and death. They may give up on other occasions but not when it comes to life and death. A cornered animal never gives up. It will die fighting but will not give up. Such should be the attitude while fighting the devil called masturbation. If such an attitude is exercised, this devil becomes weak and eventually gives up. Even then should one always be careful, for it is a devil which is very cunning and sly. It is an opportunist which is waiting in the dark to pounce again. Incesant efforts and the grace of God are required for complete and permanent freedom.

Not a single day should you miss waking up at 4.00 A.M and not on a single day should you miss the Yogic practices of Asana, Bandha, Nâdi shodhana, Pranayama and God-meditation morning and evening as described in past answers. Have your efforts been like this? You know the answer. From today, your efforts will be like this. Not a day will you wake up later than 4.00 A.M nor miss the practice. After 365 days of such honest and sincere activity without worrying about the results but with full devotion to God, we will discuss the situation once more.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Thank you very much for your previous answer. It was very clear and well explained. I have been recently troubled with issues of anger and provocation. I am doing my best to remain unoffensive and not step on the toes of others, yet it seems that I am still getting many confrontational encounters with people seemingly out of nowhere. Perhaps this is through past Karma which is the only thing that I can reason.

If this is a "coming clean" reverberation of past Karma reaching my shore from my own past actions, I am wondering if there is anything that I can do to alleviate the effects other than seeking stillness in meditation.

Part of me wants to not necessarily retaliate, but to put these individuals in their place for the rude behavior. And part of me understands that it is their own discord and blindness which guides them. Still I feel like they would continue unless someone steps up to them.

If you can help me choose the right solution, even if that means turning the other cheek, I would be glad to heed your advice.

नमस्ते

Answer
1. Firmly anchored to the fact that this world is 'Asat' (unreal) and unsubstantial, a Yogi should develop the attitude of being unaffected to happenings and non-happenings with a feeling of certitude. He should work towards reaching the state where he accepts honor and dishonor with equal indifference. Just as it does not make sense to become irate or react to the characters who ill-treat one in a dream, it is a waste of time and resources to react purposefully to the people and circumstances of this world which is Maya (illusion.)

2. Involving oneself with seriousness in such trying situations leads to the inevitable growth of oscillating emotions which cause unrest and make the mind unsteady. This leads to loss of Prana and makes meditation impossible. This is followed by distraction and agitation which ends in delusion. A deluded mind moves far away from the state of Atmic bliss and becomes prone to committing mistakes under the influence of Maya which it will have to later repent for. Through such mistakes, one's baggage of karma which one is trying hard to shelve gets heavier.

All of one's efforts at Yoga get diluted and perchance broken as a result. Brahmacharya becomes very difficult and is prone to break further to such unrest. And to what avail has all this strife been encumbered? All for nothing but a few unseeming words/actions against one's ego which itself is false and non-existent. Who provoked and who got provoked? A deluded, ego centric mind rife with ignorance provoked and another body/mind/ego complex got provoked. Both are unreal and an illusion. We are not the body, mind, intellect, consciousness or the ego. We are the Atman which is infinite and all encompassing. We as the Atman are beyond honor, dishonor, happiness, sorrow or other limitations of duality born of ignorance. It is not possible for any person/circumstance to cause the smallest harm to the Atman, for the Atman is beyond susceptibility. Does the Sun become dark and cold because someone says so? Can the ocean get dry because someone ridicules it? The Sun and the ocean may change but the Atman cannot be touched or harmed in the least. It is primordial and infinitely powerful. There is nothing mightier than the Atman which is why it gets the name 'Almighty'. This is our real state. Till we reach this state and rest there irreversibly, we should not bother to spend our energy on anything which takes us away from this path.

Let people say what they want. They do so till their bodies, minds and mouths tire and then have to face the consequences without doubt. Action and reaction are equal and opposite.

Every person is accountable for his deeds good or bad. The laws of karma work with precision and clarity on each and every being. None are spared. It is karma which makes the world go around and people take birth. A soul which has no karma does not take a physical body. It progresses further in the higher planes, gaining further knowledge in the realm of superior bliss. Knowing it to be such, the wise man does not soil himself with unwanted karma which accrues further to retaliation as regards people and this world. It is not for us to waste our time and energy reacting to such occurings devoid of sense and sensibility. If people unnecessarily target us for no reason, they accrue negative karma for which they will have to pay the price without doubt when their time of reckoning comes. Let us be silent and fixed to our state of the Atman, calm and unruffled. If we react against them on an equal footing, then we too commit similar karma and soil ourselves foolishly. Then there is no difference between the two. This is not the correct way of conduct. The human birth is a golden opportunity to get free of encasement in flesh which is the repository of suffering. One should focus all his energies to first realize who he is. Then everything becomes clear and there comes the end to all sorrow.

If such a situation becomes offensive despite polite and sensible reasoning with the concerned people, one should move atleast 20 feet away from the spot and calmly ignore both the people and the inner reaction. The 'Linga sharira' (astral body) which gets affected when emotions oscillate can be made to calm down once it is 20 feet away from the location of disturbance. We can then reiterate to ourselves that it was the false ego and mind which were subjected to provocation and not us, the Atman. Each and every life experience is designed by the Almighty through our past karma to make the embodied Jiva forge ahead in the ladder of evolution. There is something for us to learn from every occurance, however insignificant. So we take these provocations and trying situations as a test of our spiritual mettle and stay established in our Atmic state of peace and bliss, wishing good to all and enjoying the resulting harmony which comes further to righteous conduct and righteous action.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,
how are you, want to clear some doubts regarding pranayama.

1.you have suggested in the previous posts i.e. while performing pranayama the person should inhale and hold the breath for 16 seconds and exhale, if the person is not able to hold breath for 16 seconds as mentioned can he reduce the time to say 8 or 12 seconds till he is comfortable or he should practice from 16 seconds, can we practice other pranayams like kapalbhati,brahmri coz i have some ear problem and a yoga guru suggested me to do.

2.In a blog or some site i read that if the person doing yogic sadhna doesn't wake up at 4am he will not attain self realisation and your answer was two hormones which release in brahmi muhurtam help in keeping up brahmacharya and if a person is not able to get that time he should practice at sadhi kalas,so my question is if a person performs yogic sadhana in sandhi kalas and by any problem he is not able to wake up at 4am will he attain self realisation or not and is there a difference between their progress plz help us overcome this problem as some people have different work shifts which are rotational.

Thanking you,
Ganapathi.

Answer

1. If the 16 second duration is found to be difficult due to the ear condition, 8 or 12 second durations can be applied at the start and later increased when one becomes comfortable. 'Kapalabhati' and 'Bhramari' are preliminary Pranayama-s which can be practiced BEFORE performing the regular Pranayama described, if one so desires. However, do not miss the regular Pranayama.

2. If it is not possible to indulge in Yogic practice at 'Brahmimuhurtham' (3.00 A.M~5.30 A.M) due to a late night work shift, one should do so at any two of the other three 'Sandhi Kâla-s'. One's profesion which is a part of one's destiny is the result of past karma and the will of the Almighty. Hence inability for 'Brahmimuhurtham' practice due to engagement at work will not be an impediment to self-realization if Yogic practices are adhered to during the other two times as mentioned. When one's profession is the will of God, how can his will go against man attaining self-realization? There need be no worry as regards this matter. God wishes each man to come back to him. Each and every soul or Jiva is dear and special to God, whatever be one's profession. He who performs Yogic practices twice a day (during any two Sandhi Kâla-s) with honest Brahmacharya, love and devotion to God is assured of 'Kaivalya' (self-realization) when the time gets ripe. Since the lack of 'Brahmimuhurtham' practice is unavoidable further to presence at work, it will not be an impediment to 'Mukti' (liberation.) When the time is ripe, God will arrange for more suitable work hours. However, early morning practice should on no account be missed due to waking up late fueled by lethargy/laziness.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Is it possible to accumulate so much energy by brahmacharya and meditation that a person can work with very little sleep? If yes, how much time is required to reach this stage, and what are the means ?

Answer

Sleep is a reaction to the stress and strain encountered by the body. Through sleep, the body makes up for the energy lost and revitalizes itself. The man who wastes much his vital fluid loses enormous Prana (vital energy.) Hence the body tries to make up this energy deficit through sleep. However, Prana lost through loss of semen cannot be made up through any amount of sleep. Veerya (semen) once lost is lost forever. It is irreversible, for the volume of 'Para-Ojas' (universal cosmic power that comes from the Atman) available to the body is limited and fixed at the time of birth. Hence the body becomes unable to make up for this loss of Prana with any amount of sleep. This is the reason why people who expend much semen always feel sleepy, weak and lethargic. They become prone to stupor and inertia. 'Tamas' (inert) quality becomes predominant. They feel the need for much sleep and are dissatisfied even after getting excessive sleep. It becomes a problem without a solution.

A man who conserves and transmutes his vital fluid becomes charged with much Prana. More than necessary energy for the working of the body is made available and in reserve. Such a man can easily partake himself in work/activity throughout the day with very little fatigue. When fatigued, his body recovers very fast so he can put in more duration of work

effortlessly. There is sufficient buffer between demand & supply. Through meditation, the body relaxes and gets rejuvenated. The hormone 'Seratonin' which is released during meditative states calms the mind and brings a feeling of well being. Seratonin and its derivatives also regulate the sleep cycle [see:http://www.spiritualcompetency.com/meditat/lesson8.html] This barricades negative emotions from invading the mind of the Yogi to a considerable extent. Prevention of such emotions in turn helps conserve more energy. This is a very beneficial cycle. What is now being recognized by modern science and medicine was known to the Indian Yogis and sages many tens of thousands of years back. What modern science is just starting to realize through sophisticated devices was realized by the great Indian sages without any instrument through connecting into the universal mind of the Almighty Lord via 'Samadhi meditation'. In the years to come, modern medicine will realize and accept the benefits of Brahmacharya which the Indian sages declared ages ago.

When the Yogi reaches 'Savikalpa or Sabija Samadhi' and eventually masters it to become an Urdhvareta, vital energy retained as the 'Bindu' is complete. This confers deep and long meditation which further relaxes and rests the body. Such a Yogi can function very comfortably and remain fresh with 4-7 hours of night sleep (depending on the extent & nature of his daytime work.)

After the Yogi reaches 'Nirvikalpa or Nirbija Samadhi' (complete, non-dual super-consciousness) in which state of meditation all vital organs stop working, the body is rested and relaxed to an extent beyond what is possible through sleep. Even in sleep, the vital organs continue to work. They have no rest from birth till death. In case of the Nirvikalpa Yogi, the vital organs stop for the first time since birth and completely rest while he remains suspended in super-consciousness. The relaxation and revitalization which follow from the stopping of organs and the charging of the body with enormous universal Prana from the cosmos cannot be imagined or described. The body being in a state of suspension for as long as he is in Nirvikalpa can do without those many hours of sleep. The Yogi who has reached this state can stay without food, water, breath and sleep as long as he is in the state of super-consciousness. This is a siddhi (power) by itself.

Following a life of unbroken Brahmacharya with adequate Yogic practices eventually leads to 'Savikalpa Samadhi', mastering which one becomes an Urdhvareta which confers many siddhi-s. How long it takes, varies from person to person and depends on factors such as one's past karma, present efforts and the grace of God. Generally, it may be said that a few years of unbroken practice with God devotion and frequent meditation offer a bright possibility of reaching this state.

The means to Yoga & unbroken Brahmacharya include the practice of the Yama-Niyama-s, Asana, Bandha, Nâdi Shodhana, Pranayama and meditation. Details on these are available in past answers. Also necessary is 'Mitâhâra' (moderate diet), early morning 4.00 A.M waking up and less talk. Much Prana is lost through unnecessary talk and useless thoughts. Hence the wise Yogi maintains 'Mouna' (silence), avoids useless talk/gossip/thoughts and talks a little when necessary.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
Are there very few people who realise the value of brahmacharya. Is it their destiny that they come to know about it ? Are those people who realise their wrongs and turn to brahmacharya " chosen ones" ???

Answer
The Jiva (embodied soul) perseveres in Brahmacharya when it has started getting close to that stage in evolution whereupon reversal into its default state of Atman has begun. Till this stage is reached, the embodied soul occupied in the offerings of Samsâra (dualistic world of manifestation) is involved in matter and the senses, wrongly assuming them to be sources of pleasure. When the karmic stage is ripe for the Jiva to atone for its sins, cleanse them and reclaim its original and pure stage of oneness with the Lord, the boat called Brahmacharya appears, which the Jiva then boards. It is not easy to board or sail in this boat which is destined for the land of immortality and liberation. But the Jiva having realized that there is no other way struggles and perseveres to finally succeed.

This realization of the inevitability of Brahmacharya aimed at overcoming and becoming independent of the senses is governed by destiny which is the result of one's past karma and the will of God. HE decides when each Jiva is ready for the same and makes it develop affinity towards this mode of life. Once chosen this way by HIM, the Jiva will tread this path without choice. There is no other way out but to take it to completion through self-realization. The ramblings of the ego to escape cannot work. Even if the ego does manage to deviate or break free of this path, it is pushed back into the practice after realizing the mistake with suffering. HE brought us into this Samsâra to make the Jiva realize its default state of soverignity. HE has brought us here with a purpose and that purpose will be taken to its final state through Brahmacharya and Atma Gnyana (realization of the absolute reality) that comes with self-realization. That which HE wishes occurs in this Universe and that which HE does not will not transpire, try how hard one may to do the opposite.

One should be happy and grateful that he has reached the stage where the karma-s are ripe for complete removal and one will be allowed to come out of this dream called life and establish oneself in the reality of his true self. It is a matter of celebration, having being chosen by God to come out of this limitless ocean of transmigratory existence filled with suffering. Inevitable perseverance in Brahmacharya is an indication that there are countable numbers of births remaining for the Jiva in this ocean and that the process of working for the release which is not very far away has begun. If very honest and unbroken practice of Yoga, Brahmacharya and acquirement of the knowledge of reality is obtained with zealous efforts, the job can be accomplished soon by HIS grace, for HE HIMSELF is now with the Jiva as regards supporting it and helping it accomplish this task. This birth itself will be the last if self realization is attained while alive or at the time of departure. Hence one should seize this golden opportunity and make the best out of it.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Sir,
As one progresses in brahmacharya, will it be possible to understand and remember difficult subjects quickly ?? Can this state be attained in 1 year??

Answer
Brahmacharya is accompanied with the betterment of all mental faculties. Further to a year of unbroken Brahmacharya, the mind becomes calmer and possessed of much focus and concentration. Veerya which is transmuted gives sustained mental ability and determination. Memory and grasping power will improve as compared to earlier. The longer one practices Brahmacharya, the better are the results. With every year of progress, the merits become more noticeable. Further to 12 years of honest and unbroken practice with God devotion and meditation, 'Medha Nâdi' (a special astral energy channel) is formed in the brain which gives photographic memory and an excellent understanding of any subject that the aspirant wishes to know, say the scriptures and realized Yogi-s. Brahmacharya is thus the most direct path to superlative mental faculties.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi

Hope you are well?

I have a few doubts you will be able to help me with:

1] At the time of death, pran leaves the body, does that mean pran and atman are the same?

2] How does one discern/distinguish between repression & making real progress in brahamacharya through conservation and transmutation of vital energy? I believe one who is engaged in brahamacharya with honest efforts towards god devotion will know but just wanted to ask.

3] In one of your earlier posts, there was a discussion about the importance of hair in the human body and that it serves a purpose, is there a bioligical purpose for males to have nipples? I am sure there is logic in everything that the Almighty has created but wanted to understand. Apologies if i am sounding vague.

Thanks Dhananjay, Manish

Answer
1. 'Prana' (vital energy) is a derivative of the Atman (soul). From the Atman comes will-power, under the will does the mind function, and the directions of the mind are translated into action using Prana. Ex. A person wants go to the next room; his will first commands the mind regarding this need. The mind then analyzes the situation and directs Prana to move the body. Prana transports the body to the next room. Thus Prana is like electricity. Just as we turn the switch on to light a bulb, the mind switches Prana on and off as per its needs to different parts of the body, so as to perform different activities. Without Prana, the human body cannot function. As long as Prana exists, the body lives. When the Atman departs, its servants namely the mind along with the Prana and the senses of perception also depart. The body then dies. People then say "His Prana has left" – meaning he has expired. So Atman is the master and Prana the servant.

2. Repression of the sexual urge refers to forcibly abstaining from sexual activity bodily, while the mind roams in the forest of sexuality. Repression also occurs when conserved sexual energy is not chanellized into productive physical, mental and spiritual activity such as God-meditation. A person who merely practices celibacy (abstention from sexual

intercourse) while his mind imagines/fantasizes on sexuality causes repression. Repression is bad for health and causes agitation, irritation, anxiety, stress, anger etc.. Such a mind then builds physical toxins in the body which cause ill-health/disease. Hence the sexual urge should not be suppressed or repressed through any means. It should be harnessed into productivity through transmutation using the technique of Brahmacharya.

This is the difference between Brahmacharya and mere celibacy. The word Brahmacharya does not have an equivalent word in English, as this concept does not exist in western culture. Western civilization wrongfully equates/assumes it to be celibacy and makes statements against Brahmacharya. Brahmacharya is not celibacy. Celibacy is a minor by-product of Brahmacharya and not Brahmacharya itself. The celibacy that comes as a result of Brahmacharya is not detrimental but beneficial, while mere celibacy/abstinence without Brahmacharya is injurious. Sexual energy is a mammoth power. It cannot be suppressed or repressed by celibacy. It can either be let out through sexuality or transmuted into something higher through Brahmacharya.

Some signs which indicate repression of sexual energy include frequent wet dreams, oscillating moods, lethargy, stupor and inertia. Most aspirants who aren't properly applying the tenets of Yoga & Brahmacharya exhibit such symptoms early in practice. Later, they realize the technique of Brahmacharya and overcome these obstacles. An aspirant who is successful in transmutation will often be active, bright, cheerful and full of energy. One who is repressing or suppressing his sex drive will often be stressed, anxious, irritable and fickle in mind, though these symptoms need not necessarily mean repression alone, for other causes also lead to such symptoms. Sometimes, during the initial stages of Brahmacharya, even an honest aspirant who is successful in transmutation might rarely exhibit such symptoms when his past Vasana-s surface and create havoc. However, this will be temporary and soon weans away to be replaced with positivism.

As long as an aspirant is following the tenets and lifestyle of Yoga & Brahmacharya with devotion to God assisted by regular meditation, repression does not arise and transmutation occurs automatically.

3. Based on the nature of activity and purpose of the male or female body, some parts in the body are active in males while others function actively in the females of a specie. Body hair is pronounced in males and relatively dormant in females. The muscular structure of a male is stronger as compared to that of a female of the same specie. Similarly, nipples being a part of the mammary mechanism (for feeding a child) are active in females of both humans and animals and dormant in the male. However, there is no spiritual significance as regards this body part which can be of interest to the Brahmachari.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

hi dhananjay,

hope you are doing well i got some doubts while reading your posts,

1.can we meditate in any time of the day apart from 2 times yogic practice.

2.in one of your posts you said to face east or north while yogic practice and the place should be clean and only used for practice, at my home we have small temple of goddess and i can sit west only because if i face north or east i have the idols and photos facing my back so please suggest me is it ok to face west for the yogic practice.

thanks for your help to all aspirants like me,
Ganapathi.

Answer

1. Yes, meditation can be and should be performed as often as possible. There is not such a time of the day or night when one cannot meditate. Every minute of this life is meant for meditation on the Supreme. **Merging one's mind and self into the Supreme (Almighty) is meditation.** For this, one should give up all thoughts, make the mind calm and try to merge the mind into the Almighty, thinking of nothing else. He should then think –"I no longer exist but have become one with HIM" and maintain a state of 'Shunya' (void or emptiness) for as long as possible. When one gets established in this process after many years of unbroken Brahmacharya with deep love for God, all thoughts (including –"I am meditating") cease and one loses consciousness and goes into 'Samadhi' (super-consciousness.)

Meditation does not refer only to sitting cross legged and doing so. One should perform all actions in life thinking of God and as an offering and service to the God within, namely the Atman. While doing each and every task, the attitude should be –"I do nothing. I am only the instrument. The Lord is working through this body and enacting his Leela." This attitude has been described as the best for attaining speedy self-realization in the Upanishads and the Bhagavad-Gita and aids 'Brahma-Gnyana' (realization of the Supreme), for it helps one overcome the wrong concept of doership and kills the ego.

"O most intelligent being, pass your time in meditating upon me, glorifying me in songs, talking about me to one another and thus devoting yourself entirely to me, the Supreme."
-- *Chapter 2/ Verse 46 - 'Varâha Upanishad'*

"This 'Samsâra' (mundane existence which is an ocean of sorrow), is nothing but a long-lived dream, an illusion of the mind or a long-lived reign of the mind. From rising from sleep till going to bed, the one Brahman (Almighty) alone should be contemplated (meditated) upon."
-- *Chapter 2/ Verse 64 - 'Varâha Upanishad'*

- As told by 'Varaha Swamy' (Lord Narayana) when questioned on the means to 'Kaivalya' (self-realization) by 'Sage Ribhu' to whom the Lord appeared after 12 years of honest spiritual practice.

When a person gets established in this kind of thinking as being the tool of the Almighty, he cannot perform any wrong action, for his actions are only reflections of the will of the Almighty. He as an individual (the I-sense or Ego) does not exist, is the principle. He is neutral and desireless, all the time thinking only of God, having realized that his duty is to enact as per the commands of God. What God wills, his body performs. It leads to effortless and natural Brahmacharya when applied for long with reverance to God.

2. It is preferable to face the East or North during the initial years of practice as this lessens the impediments. These things do not matter much after many years of advancement but help initially. If the same is not possible, then one can opt for the West or Southern directions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi

I have 43 yearsold. I was addicted to masturbation and pornography by friends at age of 12. I fight against this hell addiction since 30 years ago, because I hate the post-orgasmic sensation of weakness.

I try, try and try but am not able to maintain brahmacharya for long periods. With much effort and very rarely i can keep it for one or two weeks.

I just can not see beautiful women and then I despair of desire. I try to not think and to not see,but it not works.

I'm desperate because I want to meet purity soon and not stand this condition. I do not want to die like this. I need urgent help. Nothing worked for me at the moment. Please, help me. What should I do?

Answer
Take to a life of Yoga & Brahmacharya with serious intentions and make it a part of your lifestyle. To overcome slavery to sexuality, one should develop strong devotion to the Almighty and persevere in a life of Yoga. Then, after much effort, success slowly dawns and eventually becomes established. It will take time and patience with unswerving effort to hold on to success, for the karma and resulting Vasana-s (impressions) of over thirty years of indulgence are to be erased. With strong devotion to God and honest effort, it will become possible.

Practice a life of Yoga and Brahmacharya with devotion to the God you find appealing and believe in (say Christ.) There is only one Almighty or Supreme Lord. He takes various forms and men call him by various names. Some call him Brahman; others call him Christ while some others call him Allah. You can also pray to realized saints such as Jesus Christ for guidance if you happen to follow Christianity. It is the honesty, sincerity and commitment of one's efforts that matter. When this exists with love and devotion to the Supreme; HE answers one's prayers which are backed by effort at Yoga & Brahmacharya, call HIM by what name you may.

Go through each and every past answer from the profile page and get clear with the methods of adopting Yoga for Brahmacharya. From tomorrow morning, you will wake up early before Sunrise and adopt the measures that have been described for success in Yoga. Eventually, you will wake up at 4.00 A.M and strictly follow the procedure of Asana, Bandha, Nadi Shodhana and Pranayama followed by meditation on the Supreme. Within 6 months, the problem will come under better control. Further to following this procedure very honestly for a year, you will completely overcome slavery to pornography. Then, the joy of real living starts.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir,

I am lucky to came across this site and very thankful for your answers. I am trying to follow

this since one year and got some success. I think i can progress more in future years as first year was just a beginning. I am 29 years old and have few questions.

1. Whatever knowledge we achieve in this birth regarding karma and yoga, will we having the same knowledge in next birth. I mean to say, it took me 28 years in this birth to know about this truth. Can i start early in the next birth or there will be no benefits of this knowledge and i have to start from the scratch.

2. From one of your past answers, i came to know that we are born to nullify our past karma. How we got trapped into these karmas in the first place. Why did the first birth happened when there was no bad karmas initially.

3. I Quit eating non-veg and tea after reading your posts. There is no problem with leaving non-veg but after leaving tea, i started feeling stage fear etc. Please let me know if these things will go away after some time. Thanks.

Answer

1. If you started contemplation and practice on the tenets of Yoga & Brahmacharya at age 28, it means that all these years were required to work out other karma's which were blocking the surfacing of the positive karma/knowledge of Yoga which you had acquired with some effort in a previous existence. The time has now matured with a reducing inclination for worldliness and growing inclination towards realizing the absolute truth. This is how the law of karma works. Till the time the gross desires of the Jiva are very strong and till the time it hasn't realized to some extent that that these desires for the world do not lead to happiness but only towards pain, the strong inclination for Yoga & Brahmacharya for self-realization doesn't blossom. When most of the dross of karma which blocked ascent into knowledge starts dissolving, the Jiva gets an inclination and interest to pursue the path leading to self-realization.

Even the smallest degree of progress which is made by the 'Jivatma' (embodied soul) through effort in Yoga & Brahmacharya does not ever get wasted. Knowledge which has been earned in past births through efforts & practice becomes fruitful when the time gets ripe for its maturation in this birth. No merit earned through such practice ever goes waste. When the right time comes, the Jiva gets placed in such favorable circumstances where it easily adopts/recollects this knowledge that it has accrued in a former incarnation with some external guidance/impetus.

Arjuna asks this very question to Lord Krishna in the 'Mahabharata'. "O Lord, What happens to him who though possessed of faith in Yoga and striving in that direction, fails to attain to Yoga (union), due to having become a victim of the senses further to lack of self-control? He looses out enjoying both the life of sense pleasure (for he lead a life bereft of these) and also misses the final beatitude/bliss of self-realization leading to immortality within the Supreme. Having missed both, don't all his efforts go waste?"

To which the Lord answers:

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते |
न हि कल्याण कृत्कस्चित्दुर्गतिं तात गछति ||

- Chapter 6/ Verse 40, The Bhagavad-Gita

-- "O Arjuna, neither in this world, nor in the next is there annihilation for him without doubt, who strives towards virtue and goodness".

तत्र तं बुद्धिसंयोगं लभते पूर्वदेहिकं|
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ||

-Chapter 6/ Verse 43, The Bhagavad-Gita

-- "There (in his next existence), he comes to be united with the knowledge acquired in his previous birth (for those seeds exist in his causal body) and continues more than before towards attaining perfection".

Hence one need not worry as regards losing the knowledge gained in this birth through the practice of Yoga & Brahmacharya. It is stored in one's karmic account. If the Jiva fails to attain to final realization in this birth, it carries forward all the knowledge it came to realize to the next incarnation, wherefrom it continues its efforts. This is also the reason why some people progress very speedily and easily in this path, for their past actions dating back to previous births stored in the 'Kârana Sharira' (causal body) [which is carried along to the next incarnation after death] are supportive to this quest. The positive Samskara-s (impressions) of Yoga that the Jiva had earned previously then act favorably in this existence leading to rapid progress. Such a Jiva grasps and adopts the required tenets very naturally without much effort. There is no question of starting again from scratch but an assured continuation from the point of stoppage.

2. Both the Jiva (embodied soul) and the Almighty exist from before the beginning of time. They are both timeless and infinite in every sense. The Jiva however is in a deranged state right from the start, having forgotten its divine connection and state of integrality with the Supreme. In this limited state of intellect of ours (before self-realization) it is beyond our ability to understand why this is the case. We can only contend in the fact that there is a definite reason for such a dereanged state of the Jiva which then falls away to help it merge into the Supreme. As per the 'Advaita' (non-dual) doctrine, this is a part of the Lord's leela (play) where a part of him imagines itself to be separate, just as a drop raises into a bubble in a pool of water and eventually merges back into the same pool of water.

Every birth is meant to help raise the embodied soul a little higher and help it get closer to knowing who it truly is, which is what constitutes evolution. To know the phenomenon more clearly, one has to reach the shores of self-realization.

3. When man is used to a life of sense stimulation, the ability of the Jiva to look within for strength and well-being retards. It looks outwards for some or the other form of sense gratification thinking it to be a source of solace and happiness. This outward tendency eventually becomes a dependency without which man cannot function. All these are Vikarâ-s (distortions) converse to the true state of the Atman who is completely independent and requires no external stimulus for bliss and contentment. All addictions or dependencies on various sense stimulations such as cravings for drinks, beverages, food etc. belong to this category.

When man takes up a life of Yoga & Brahmacharya and limits his oral consumption only to basic, nutritious food eaten for the purpose of sustainence, his previous habits which stimulated and tickled his mind try to put up resistance. The mind then tries to remind him

of this depravation by staging various reactions in the form of oscillating emotions. Withdrawal symptoms from masturbation, recreational sex, stimulating drinks such as alcohol/coffee/tea, partying and many more fall under this purview. All these are to be clearly given up and independence acquired. An established Brahmachari who is becoming content in the self by the self derives the greatest bliss by merging his mind into the Supreme Almighty in meditation and wants nothing more. It is a state of purity and independence from slavery to all external stimuli in the form of sight, smell, taste, sound and touch of anything appealing. One should not give the least attention to such dramatics of the mind but should adhere to winning independence with strict restraint. Persist in a life of Yoga & Brahmacharya as detailed in past answers and the withdrawal symptom from tea drinking will soon wear away to be replaced by confidence which comes from drinking the bliss of the Atman!

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Brother, I have some pressing questions to ask regarding brahmacharya.

1) You have mentioned one can become a urdhvaretha yogi after 12 years. However, 12 years is a long time. Is there any benefits that could be felt before that?
Or better still, within one year of following brahmacharya in thought, word and deed and not voluntarily ejaculating, are there any tangible benefits ?

2) Can one develop benefits merely by following a simpler regime as follows:
a) Wake up at 6am.
b) Japa and studying the gita.
c) Meditate for 15mins. Conduct simple pooja to ishta devata.
d) Spend time on exercise
In this routine, there will be no yoga asanas, no bandhas,no pranayama, no nadi shodhana. This is because it is difficult to get a guru to teach all these unless one is to follow a book?

3) I have attempted to follow brahmacharya and have experienced within a week - I tend to get angry very fast, have frequent suicidal feeling, tend to look down on myself. Is this normal? By brahmacharya, is the mind getting suppressed that it is trying to assert itself by giving such suicidal, anger, low mood thoughts?

Thanks a million.

Answer
1. If an aspirant expects supernormal results in a year, he will be sadly disappointed. Nothing like that will happen. A year of unbroken Brahmacharya is nothing compared to eons of a life of 'Abrahmacharya' (incontinence.) Such expectations are the result of an impatient mind and impatience goes against Yoga. The Yogi should first learn patience. It might take a few years, a few decades or a few lives to attain self-realization. One cannot know when, nor should he worry about the duration required for results. That is not our concern. Our concern ends at our honest efforts. The results will show, based on our efforts and by the grace of God. Sometimes, no result may be noticeable even after much practice. Certain chunks of

past karma being very dense are very slow to dissolve and vacate. When such heavy baggages of karma are being worked at through Brahmacharya, there may be no noticeable development for months and months at a time. It appears as though things have come to a standstill. Yet the Yogi, if he wishes for the ultimate cannot give up. He has to persevere and trod all alone, sometimes in the face of severe obstacles such as illness and disease which surface when past karma denoting these come for fruition whilst being vacated. It is not a rosy, glamorous path, this path of Brahmacharya. So that only the very deserving and meritorious get their hand on the fruit of self-realization, God has made this path very tough and very thorny. It takes superhuman effort to attain to the superhuman results of Yoga. Let there be no doubt about this fact.

Further to a year of unbroken Brahmacharya carried out with regular Yogic practice, a calmer mind, better physical, mental well-being/health and overall improvement in general occurs. The aspirant will have a lesser tendency to revert to recreational sexuality and this gives him a base to develop Brahmacharya further in the spiritual plane. Success in one year of unbroken Brahmacharya means that the aspirant can take Brahmacharya to its true objective (of self-realization) if he persevers correctly and patiently. The first year of unbroken Brahmacharya is the phase where establishment occurs in this lifestyle. It is like a foundation which can be used to construct the building called Brahmacharya which leads to enlightenment. However, all this applies if Brahmacharya is carried out in thought, word and deed, wilfully, with reverence and devotion to the concept and not out of force. Mere forceful practice as in any other field does not yield results. Practice should be carried out with the heart and soul and not mechanically as a chore to be got done with.

At the same time, it remains that a span of 12 year practice of unbroken Brahmacharya with God devotion & meditation is a general period of time that makes the attainment of 'Kaivalya' (self-realization) possible. It might even happen earlier; depending on how advanced the Jiva (embodied soul) is [taking into consideration its efforts from previous existences.] It need not take 12 years of practice to become an Urdhvareta (non-semen producing Yogi). Neither does attaining to the state of an Urdhvareta mean self-realization. A self-realized soul is always an Urdhvareta but an Urdhvareta is not necessarily self-realized. It is a state that comes enroute enlightenment and makes the development of certain siddhi-s (supernormal faculties) possible. Again, fancy for such powers leads to nothing but foolish actions leading to setbacks in practice. Hence a Yogi cannot afford to get enamored with these powers. The state of an Urdhvareta is a milestone or foundation for further progress and not the end itself. It is somewhere mid-way or a little more in the journey to enlightenment and not the final state of beatitude itself. It can occur as early as within a few years of unbroken practice with God-devotion and meditation or it may take many lives. It all depends on one's past Samskara-s (impressions), present efforts and the grace of God. Hence those attempting Brahmacharya should not work with time frames and time limits. It doesn't make sense in terms of reality.

2. The purpose of Asana, Bandha, Nadi shodhana and Pranayama is to help make the body and Prana conducive to meditation leading to Samadhi. Without streamlining and control of Prana, the mind cannot be controlled. Without mind control, the formation of semen cannot be controlled. Without controlling the formation of semen, one cannot become an Urdhvareta. Unless one becomes an Urdhvareta, wet dreams do not stop, 'Divya Sharira' (divine body) is not formed and 'Nirvikalpa Samadhi' cannot be attained. This is the importance behind Bandha, Nadi Shodhana and Pranayama. They cannot be omitted, if unbroken Brahmacharya leading to the state of complete freedom from wet-dreams is desired. Also, a basic degree of proficiency is Asana-s (postures) is necessary if Pranayama

is to be successfully carried out. Hence all the Anga-s of Yoga are irreplaceable.

Without purity of Nadi-s (astral energy channels) which comes further to Pranayama techniques, meditation will not become successful, for a body with blocked Nadi-s becomes unfit for the free flow of Prana necessary for a calm and serene mind. How then will the aspirant achieve thought-free meditation? It is like trying to build a house on a shaky and weak foundation. The house will collapse without doubt, even before completion. All the Anga-s of Yoga have been formulated by self-realized masters who came to know of these through direct perception after eons of practice. They are specifically designed for proper conservation and transmutation of the vital force without suppression. They cannot be bypassed or omitted by the aspirant whose aim is to achieve lasting progress. The rare cases of people who directly jump into successful meditation leading to Samadhi without the use of the other Anga-s (limbs) of Yoga, represents a minuscule minority. This is due to the presence of strong supporting Samskara-s (impressions) from previous lives, wherein the concerned person has attained perfection in these limbs and can hence surpass them. This approach does not apply to the general aspirant. Even in such rare cases, some basic effort at these Anga-s proves beneficial, like a refresher course.

Apply the schedule of Yogic practices as has been outlined in past answers. The benefits that come from 4.00 A.M wake up followed by an immediate bath, Asana, Bandha, Nadi shodhana and Pranayama leading to meditation cannot be substituted by any other method of practice. It gives the best results. This is the established method of correct practice. The methods of performing all these are available in past answers. If they are followed correctly as per the guidance given, there will not be any trouble. They can also be learnt from a Yoga instructor who is familiar and well versed with these techniques and then applied in the sequence described in past answers. The Guru appears when the time is right. Nothing will happen if one keeps waiting for a Guru, for then, the Guru may never come. It is only strong effort backed with honesty and devotion to God, shown through practice that makes one fit to receive the grace of a Guru. When we strive sincerely, the Guru eventually appears.

3. Brahmacharya should be practiced by conserving and transmuting semen into something higher through adequate physical, mental and spiritual activity. It will not work if sexual energy is suppressed. The energy conserved must be channelized productively. It is normal for aspirants to experience a certain degree of oscillations as regards moods initially, for the mind which had been let free for so many years is now being brought under governance. It resists this change with unpredictable reactions.

An urge for suicide is not the effect of Brahmacharya but the result of some other underlying cause. This is why Asana, Bandha, Nadi Shodhana & Pranayama are important, for unless Prana is stabilized, Brahmacharya cannot be carried out for long. Without these breath control techniques that lead to control over Prana, transmutation cannot be complete and this leads to the possibility of dangerous mental conditions arising from suppression of sexuality. The urge for suicide and much anger is an indication that transmutation is not being properly carried out. Such tendencies are an effect of suppression and will go away if all the tenets of Yoga are applied properly with devotion to God, leading to transmutation. Not giving an opportunity to such senseless emotions, one should make the mind clear with rationality & reasoning and act responsibly. Go through each and every past answer slowly and attentively, absorbing the essence. First get established in the 8 Anga-s of Yoga. Brahmacharya then comes naturally.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello --- I've been reading about Kushti wrestling and I've seen sentiments that chastity is part of the training. Is it true that conserved 'power' has significant impacts on physical strength?

Thanks

Answer

Yes, It is common for traditional Indian wrestlers to uphold Brahmacharya so as to facilitate good performance in wrestling. Since Prana (vital energy) is conserved through Brahmacharya, it has a positive impact on physical strength.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Can celibacy cure auto-immune diseases(where immune system is acting wrongly on our own self instead of the intruders of the body) such as Myasthenia gravis, Crohn's, etc and also conditions such as allergy, inflammation,etc?

Answer

After the yogi becomes an Urdhvareta and acquires the 'Divya Sharira' (divine body) purified by 'Yogaagni'(the fire of Yoga), the body becomes free from all diseases without exception and gets blessed with Rupa (beauty), Lavanya (grace), Balam (strength) and Vajra (toughness.) No imperfection or debility then exists in the body of such a Yogi who has become an Urdhvareta and attained to the divine body further to establishment in 'Samprajnata Samadhi' (Savikalpa Samadhi). Hence it may be said that an auto-immune condition can be overcome through honest and unbroken Brahmacharya carried out in thought, word and deed.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Good Morning Dhananjay,
how are you? i have some queries regarding meditation and some other doubts.
1.In one of your posts you mentioned about different methods of meditation i am presently doing meditation by keeping my concentration on trikuti i want to ask is it ok as you mentioned that this comes on no.3 on your list, can you please elaborate the first two methods of nirguna and saguna concentration and please guide us how to do them.
2.In my dreams i am coming across some beautiful girls and some suggestions are coming that go and meet the girl and some times i am in situations that i used to mastrubate in my

early life before my practice of brahmacharya as i think that these are dangerous situations please tell me a way to get rid of this kind of dreams, i am performing 2 times yogic practice in morning and evening.
3.I have some doubt regarding asana i.e. is it vajrasana,lotus pose or any other types of yogic asanas apart from these that we should perform in the yogic practice.

thanks a lot for showing me how to progress in brahmacharya i am in untold joy after performing the yogic practice thanks for everything.
Ganapathi.

Answer
The best form of meditation is to sit in Sidhasana or Padmasana (lotus pose), sit erect, close the eyes, concentrate on the 'Trikuti', make the mind free of all thoughts and imagine the empty space (which results after closing the eyes) as the empty universe (as it was before 'Sristi' or creation) occupied by the 'Nirguna Brahman' (formless Almighty) who is colorless, shapeless, invisible to the naked eye, all powerful, all pervading and stretching to infinity. One should take the mind into 'Shunya' (zero thought) and consider oneself as no different from this empty space occupied by the formless Lord. Whenever thoughts arise, they should be displaced, reminding oneself that this world is unreal and hence the thoughts connected to this world are also false. Again, the mind should be merged back into this empty space occupied by the Almighty. This way, one merges the mind and the 'Ahamkara' (ego or lower self) into pure Buddhi or I-ness. While trying for this Samadhi, one should be aware – "I am not the body, not the mind, not the Aham or Ego. I am only the Atman who is one with the Brahman represented by this empty space and have now merged into the Lord. This is my true form, stretching to infinity. This person called ME longer exists. It is gone and I have merged into the Lord".

It will take many years to get established in this process called 'Nirguna Dhyana' (meditation on the formless Lord.) When one is established in this state where there is no thought but only emptiness of merger, it is called Savikalpa Samadhi. In this Samadhi, there is only pure 'Asmita' or pure awareness of 'I' without any desire, worry, anger or fear. One feels as though floating in an infinite ocean, clear and free of all thoughts except the thought "I have become one with the formless Lord". When one can maintain such a state of freedom from thoughts but with only the pure I – ness for a long time with effort, it is called 'Ekagrata Parinâma' (one pointed condition). On attaining to perfection of this state after thousands of hours of such meditation, the Yogi who has striven very hard with great sacrifice towards unbroken Brahmacharya becomes an 'Urdhvareta'. Such a Yogi does not get wet dreams. He gets deep and flawless Nidra (sleep) at night.

When meditation is carried out on God with form (as in an idol or photo) by imagining the form of God at the Trikuti after closing the eyes, it is called 'Saguna Dhyana' (meditation on God with form). This can be practiced by beginners if they are unable to practice 'Nirguna Dhyana'. Upon reaching the stage where they get no other thought but the thought of the form of God, they can shift to 'Nirguna Dhyana'. Saguna Dhyana is a preliminary method which eventually turns into Nirguna Dhyana upon perfection.

2. Continue with the regular Yogic practice and meditation. These dreams are the result of past Samskara-s (impressions) and Vasana-s (tendencies) that surface when leveraged by Yoga. The way to remove them is through honest Yoga and a life of purity. There is no other method. They will gradually lessen and finally go away in course of time if the practice is

honest, regular and unbroken for a long time. If the tendency for a wet dream arises, a very vigilant and devoted Yogi will be able to perform ‘Mula Bandha’ even in the dream and thereby reduce the possibility of copious discharge.

3. Many different Asana-s can be practiced before commencing Bandha. These have been mentioned in past answers. Sidhasana or Padmasana (lotus pose) are chosen as a sitting pose for Bandha, Nadi Shodhana, Pranayama and meditation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay
what are differences & similarities between right hand-tantra yoga & vedanta yoga, their approaches & practices ?

Answer
1. Vedanta means ‘The end of the Veda-s’. These are the sacred ‘mantra-s’ (incantations) propounding the ultimate truths of life. Vedanta is also called ‘Upanishad’, meaning that knowledge learnt by the disciple from the Guru (master) by sitting at his feet and deriving it through blessings, for the purpose of self-realization. Vedanta consists of numerous Upanishads which cover the tenets to be followed for attaining self-realization. Of these, 108 are noted as being prominent. The Upanishads are based on the non-duality of the Atman (soul) and Parabrahman (Almighty).

2. ‘Dakshina Marga’ or the right hand tantra refers to the part of Yoga where self-realization is sought at by giving up on a life of senses to succeed in removing the ignorance around the Jivatma (embodied soul) through various external and internal techniques. ‘Tantra’ essentially means technique. This path is based on the tenets of Vedanta and hence has much in common with it. The right hand path may be considered as an offshoot of Vedanta and is a further extension of those very same principles into the Yoga of self-restraint.

Hence Vedanta may be regarded as the basis for 'Dakshina Marga'.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi

Hope you are well?

On death, I believe, the body, mind and ego dissolve. Similarly, on death, pran leaves the body too, does this mean the body [sharir], mind [manas] and ego [ahamkar] are driven by the pran? Is pran the force which creates the body/mind/ego and is pran the force which destroys it? Is this the reason why they say, mastery of the pran will lead to mastery of the mind/ego etc?

I mean how are the body/mind and ego linked, do you know what I mean?

Also, the jivatma, does the jivatma contain an element of ego since it recognises itself as the jivatma whereas in fact it is a part of paramatma i.e. it is no different from brahman [as I understand]. I hope I am not sounding vague here?

Also, I have read in books [of swami sivanand as well], that a brahamchari should watch himself/herself during the time one is not well [fever, cold, flu etc] since it is a time when senses could attack it resulting in a fall. Is that true? and if yes, what is the logic behind it and how does it work?

Thanks Dhananjay, as before, thanks a lot for taking out the time,

Manish

Answer

1. Upon death, the Atman surrounded by the mind, consciousness and ego, along with the subtle senses & the five constituent Prana-s departs from the body. That Jiva (individual) without a Sthula Sharira (physical body), is then encased in the remaining two bodies - the Linga Sharira (astral body) and the Kârana Sharira (causal body). Everything around the Atman (pure soul) is held together by Prana. Thus Prana is the facilitator of the Manas (mind), Buddhi (intellect), Chitta (consciousness) and Ahamkara (ego). This is why one who gains mastery over Prana gains mastery over all these and wins them over. Prana is the force that facilitates both creation and destruction under the commands of the Atman (pure soul or the Lord). Just as electricity runs various components within a gadget, Prana controls and keeps alive the various constituents of the Jivatma (embodied soul).

The body, mind and ego, are derivatives of each other in the reverse order. From the ego comes the mind, from the mind come the senses and from the senses comes the body. Prana is the facilitator of all these, as electricity facilitates in lighting, heating and running a home. All these vehicles are an expression of the Jiva and its tendencies. This is why all these differ in different people, based on the nature of the Jiva, while the Atman is the same.

2. That fraction of the Lord (the Atman) who though pure and untouched, appears to be deluded through 'Avidya' (neiscience) and thus enveloped by the Karana Sharira (causal repository), the four Antahkarna-s (manas, buddhi, chitta and ahamkara), and the physical body is called the Jiva or individual. The Jiva is nothing but these four within the physical body around the pure Atman or Lord. The pure Atman within the Jiva, being the Lord does not undergo any change and never gets subjected to ignorance. The Atman, in it's apparent, individualized form is a witness to the happenings of the external vehicles and ever pure. Consciousness, when functioning in the Ego or I-sense (as in case of the unenlightened) due to ignorance, leads to the thought – "I am separate, different and an entity by myself". Since this is incorrect in terms of reality, it is prone to the fluctuation of happiness and sorrow. Hence it may be said that the presence of ignorance leads to formation of the Ego around the pure Atman which then becomes the Jiva that assumes doership.

3. When the Brahmachari is suffering from illness, disease or even a mental condition of weakness, vulnerability, anger or some other modification, his Prana is being heavily dissipated through these. The body of an ill man has to constantly spend large amounts of Prana to fight the illness and maintain life. This depletes the Prana available to the mind.

This is why an ill or diseased man has less mental conviction, courage, determination and such other mental faculties. All his Prana is being expended towards fighting the illness. Similarly, in a man experiencing anger, greed, jealousy and other negative traits, Prana is again being dissipated out of his mind and body in the form of energy required to sustain these emotions. Hence he too becomes weak and debilitated. When the mind reaches this state of depletion from energy, it loses the power of Dharana (concentration), Viveka (wisdom of discrimination) and becomes 'Ayukta' (unsteady). Such an unsteady mind then becomes the victim of the senses, (which are expressions of the ego) and are waiting for an opportunity to ensnare the mind in sense pleasure. The mind then loses its composure and falls into the trap. Brahmacharya then gets easily broken. This is the basis behind Swami Sivananda's statement.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: I had a dream within a dream that I was actually masturbating and then water came out. It felt intense and eventually I woke up. What to do in theses situations? Lord Shiva says one can eventually become like him- but that means many lifetimes of brahmacharya and not getting wet dreams- Is Lord Shiva even beyond the urdhavereta stage as he is above the realm of the celibate sages who are themselves urdhaveretas!

ANSWER: 1. Till one becomes an Urdhvareta, wet dreams do not stop. However, they become less frequent as one makes concrete progress. One should persevere In Yoga and Brahmacharya. That is the only method to eventually win freedom.

2. When one attains and masters the final stage of 'Savikalpa Samadhi' through intense efforts at a life of Yoga and Brahmacharya, one becomes an Urdhvareta. As soon as this happens, wet dreams stop (while desire still does not fully go away, though it becomes very weak). Hence it is incorrect to compare the status of an Urdhvareta to the state of Lord Siva. The status of an Urdhvareta is only a base for the attainment of self-realization and not realization itself. It is much lower to self-realization by a wide gap. Let this first be clear.

Lord Siva is a manifestation of the Almighty 'Parabrahman' [just as Brahma and Vishnu], yet not the Almighty himself (for all manifestations mean a veil of Maya or illusion, howsoever thin). Hence the Lords Brahma, Vishnu & Siva represent manifestations which are lesser in dimension than the Almighty Parabrahman (Nirguna Brahman) who is the highest and final with none above HIM. Now the status of only being an Urdhvarethas (and still unenlightened) is much, much inferior to the state of Lord Siva and really not comparable. It can be compared to a little hillock and the state occupied by Lord Siva to the Mount Everest. One who is an Urdhvareta is equivalent to a 'Deva' (celestial Gods, who are thousands in number); nothing more. Self-realized sages are those who have attained to freedom from rebirth in the physical, mental and causal bodies and will merge into the Parabrahman (in the Sathya Loka) upon discarding their body. The Sathya loka is the 7th, & final world, the highest of all loka-s (worlds), even higher than the Sadashiva Loka (which is the 5th world, much lower).

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Isn't the Sathya Loka the same as Saket Loka- I read on another website it is the same as Lord Rama/Krsna and the bliss is infinite times greater in quality and intensity than Sadashivaloka- hence Lord Shiva chants Ram Naam!

Answer

There are various terms to denote a single concept in the different schools of philosophy. However, focusing on these names is of no use. One should work at achieving perfection through effort and regularity backed by honesty in this Earthly plane first. Then one automatically progresses rightly, reaching the highest, call it by what name you may. Thinking about the higher worlds/planes when one hasn't attained to self-realization is a complete waste of time. So for now, embodied in this body of flesh, let us work towards the required goal and not worry about the hierarchy of Gods and Lords which is of no use.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Dear Brother, I have asked you queries several times and all your answers are read by me as gospel truth.As such, I request your help in this matter. I lost my father few days back. It has been a soul stirring incident for me. It has given me vairagya and taught me that in the end of the day, God's will happens. I hope you can answer me some questions related to spirituality.

I understand that death is to the body and not the souls, and that the jiva will be roaming after death.

1. Is there any form to the Jiva, can it be seen in any manner by the naked eyes?

2. How long will the jiva be in the house after death? Or rather, where will the jiva be after death? And what happens to the jiva after cremation of the body? Where will the jiva ultimately ends after death and this is after how many days from death?

3. For my community, we are supposed to fast for around 16 days and then at the 16th day we go to temple to offer atmasanthi poojai. Why 16 days? Is there any spiritual significance?

4. I was told that my prayer altar have to covered with no view of the deity and images and I am not supposed to go temple for 16 days. Will God consider us unclean if one's father passes away? Or does a family which has lost its loved one be deemed unclean to enter a temple?

5. Will taking a brahmacharya resolve and asking God to make my father's soul peaceful help, since Brahmacharya is the highest vow and nothing is above it.

Your answers will be deeply appreciated.

Thank you.

ANSWER: देहिनोस्मिन् यथादेहे कौमारं यौवनं जरा |
तथा देहान्तरप्राप्तिः धीरस्तत्र न मुह्यति ||

"Just as in this body, the Jiva (embodied soul) passes on from childhood to youth and into oldage,
It passes on into another body (through death and rebirth). The wise man does not grieve at it ".

- *Chapter 2/ Verse 13 – The Bhagavad Gita*

1. It is the law of nature that, that which has come into existence should one day cease to be. It is only the Atman, the true 'I' (Lord) who has no birth and no death. Since this body has a beginning, it should also have an end. Being a part of this world, it is unreal. That which is unreal cannot last forever. The Atman or soul being the only reality, alone does not have a beginning and hence does not have an end. Just as the Atman within witnessed birth, childhood, youth and oldage of the body, he also witnesses death and then takes another body to continue evolution of the Jiva. It is truly a joyous occasion when someone dear passes away, for the Jiva has completed its innings in this body and is going to take another body under different circumstances to continue his evolution.

When a student completes his education and stops his academic study to take up an occupation and pursue a career, do the inmates in the family feel sad and greive? No. They are happy and wish him the best for his future. Being a student was one stage of life. That stage is now over; he has to move on. The same is the case with death of this body. The Jiva has finished its work in this body (based on its Prarabdha karma) and has no further scope to evolve here. The body and life experiences as regards this birth are done with and are over. For further evolution, it needs another body under different circumstances. Hence the Atman discards this covering of flesh and gets ready to take up another. One should not grieve or mourn at the time of someone's death. One should wish the Jiva best of luck for its future journey and act in this direction. This is the only purpose of the after-rites performed on the body and later. All the rituals (starting with the cremation/funeral rites) are meant to help the Jiva move quickly into another body that will soon become ready for it in the womb of a woman who is destined to be its future mother. Just as the student was wished the best for his future journey through a career, it is an occasion of joy and well wishing where the Jiva is to be given a happy farewell.

The Jiva can neither be seen with the naked eyes, nor should one attempt to connect with it. Moaning, crying, wailing and other acts of sorrow become an impediment to the further journey of the Jiva. Soon after discarding the Sthula sharira (physical body), the Jiva will be in the Linga sharira (astral body) and Kârana Sharira (causal body) in a state of confusion. The Atman (Lord) pulled the desire-filled Jiva out of this body. It cannot understand what is happening. It is disoriented and hazy in understanding at this stage. It is called a 'Preta' (one who has gone to the other world). If people indulge in sorrowful reactions, the Jiva also adopts these emotions and wails for the separation from the people it lived with. Then the further journey becomes difficult. It might be forced to lament and stay here itself turning into a 'Bhuta' (estranged spirit or a ghost). If such a thing happens, then the life of the Jiva without a physical body, yet full of desires in the astral body becomes full of pain and

sorrow. Hence one should not grieve. One should take the next appropriate action that will help it continue its journey into a new body. This is the correct course of action.

All the after-rites from cremation onwards with the relevant Mantra-s (incantations) are meant to serve this purpose. When all these are rightly performed with an attitude of love and a well wishing intention for the departed one, its journey becomes easy and smooth. It will go through the next process without trouble and becomes ready for rebirth, based on its past karma. This is the purpose of the after-rites.

2. The 'Videha Jiva' (Jiva without a physical body) stays around the place of death this way for a period of 11 days. On the 11th, 12th, 13th day, ceremonies are performed, where the required Mantra-s are chanted and rites carried out to help it proceed further. All these including the 16th day represent various stages in the progression to further. The related ceremonies are meant to help this progression. It then takes flight into the nether regions; a journey that lasts one full year. Based on the good or bad deeds committed while on Earth, it passes through much difficulty and pain in this journey. Those with good karma do not suffer much. The rites carried out after death for one full year are meant to ease this journey. This is the importance of the after rites lasting one year. It then reaches the plane of Yama (Lord of death) where it is taken to trial for its karma. Those Jiva-s with positive karma enjoy in the heavens till that karma is spent and then return to Earth. Those with negative karma return after suffering in the hells. Those with mixed karma enjoy and suffer accordingly in these two places and finally come back to Earth in a new setting through rebirth, dictated by past karma. This is what the scriptures say.

3. Different communities practice this process of offering oblations and performing rites in different ways. The intentions however are the same. They are all meant to help the Jiva quickly progress in this journey and take up rebirth for evolution to continue. It is the good intention and respect for the departed one, shown through these ceremonies that matters. The means do not matter much. Fasting is only a symbol or sign of commitment and respect to indulge in the after-rites meant to help the Jiva proceed further. It does not have any other meaning. The common man always has his mind on the senses and enjoyment. When he fasts, his mind withdraws from the senses to a certain extent. This then helps him focus on the after-rites. It is a gesture for concentration and one pointedness. There is no further significance to this practice. If the process of well wishing can be carried out with love, without fasting, there is no need to fast. It is only a physical gesture.

5. Most people become highly sorrowful and loose their mental equilibrium after the death of a near one. Their minds and bodies go out of control and they become high on negativity. A temple or the Pooja room with idols or photos of deities is a place of positive vibrations where people congregate to offer prayers and enrich themselves positively. People who are grieving and lamenting after death have a tendency to spread their negative vibration and may spoil the atmosphere at these places of worship. Hence they are abhorred from visiting these places. To a person who can maintain a state of equillibrium by taking death in the right spirit and wishes well for the departed soul, this rule need not apply. Such a person who is calm, controlled and wise can visit any temple even at such a time. It is only a general pointer for the public.

6. There is nothing unclean or unholy about death. This is a wrong apprehension that comes from ignorance. It comes from the people who do not posses 'Gnyana' (knowledge of reality). Death is divine and an occasion of respect. It is the time of farewell and well wishing. Non one is unclean because of death in the family. It is a time when the concerened

people should be left alone so they can concentrate on the after-rites with love and respect.

Ignorant people without true knowledge label death as impure and unholy.When God (the Atman) himself has decided to move the Jiva to another body, what business is it of ours to make foolish comments regarding this natural and divine occurring? God loves all souls equally and works for them. None are unclean. The Atman within is always pure. It is the Jiva who is subject to impurity due to his desires and even this Jiva merges into the Lord in the case of a sage who has attained to complete purity through self-realization. If one's mind is full of Viveka (wisdom) and is untouched by this Maya (illusion) called Janana (birth) and Marana (death), going to a temple makes no difference at the time of birth, life or death in the family.

6. A life of unbroken Brahmacharya in thought, word and deed accompanied by honest and sincere Yoga (for self-realization), with devotion and surrender to the Almighty is the highest of all spiritual or religious practices. There is no path which is higher. Such action always gives the best results in any situation. It is such a Yogi alone who can see things clearly as they are and be untouched by happiness or sorrow. Such a Yogi alone considers "Sarvabhutâni âtmani" (all living beings as a part of his own self) and practices Ahimsa with true love for all beings. Such a one becomes capable of overcoming the false grief further to death. It will help one proceed rightly and do what is required as regards concentrating on the right action required at such a time. This is the best way of showing respect to the Lord and to one's parents.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Brother,

I thank you for the effortful replies on the queries. I have some pressing queries on the points above:

1) For instance, the buddhist says hell and heaven are states of mind and not physical places? How true is this and what does hindu scriptures say? Are hell and heaven real places? Is there a figure called Yama?
And no matter what a sinner or puritan one is, is the period thru hell and heaven only one year?

For this one whole year, I was told I should do monthly atma santhi poojai for my father. Will this be enough? Is there anything more I should do?

2) Some people in the funeral mentioned we should cover the altar with a cloth stating, if the altar of god is opened, the jiva will be afraid to come inside the house. Is there any basis to this? Will the jiva without a body be afraid of deities and the poojai room in general?

3) After one year will the jiva automatically take birth? Cos from Swami Sivananda's article, I remember rebirth depends on karmas and last impression at death.

Thanks alot.

Om.

ANSWER: 1. Where do you experience the events that occur in a dream? Which is that world? A man can experience extreme happiness or torture in a dream lasting much of the night. Are they real places? Yes in terms of working of the mind and No in terms of the physical world. The dream world is the ‘Astral plane’. It is not physical in nature. It is a world made of thought and not matter. The Jiva is in the astral world when in a dream. It is not in the physical body. It is in the astral body, in the astral world. The state of the Jiva after death is similar, except that it can never return to its physical body. After death, the Jiva acquires what is called ‘Yâthana Sharira’ which is made of astral or mind matter. All these higher and lower planes of enjoyment (heaven) or suffering (hell) are astral planes. The Earthly plane is the only physical plane. All other planes are astral or causal in nature, while the 7th or final plane of the Parabrahman (Almighty) to which self-realized beings go is beyond physical, astral or causal, being 'Shunya' (void). Unlike what people assume, heaven and hell are not physical places with lands, rivers or oceans. They are states of mind of the Jiva without the body. Pain or pleasure in these astral planes is more pronounced than on Earth.

Where do these planes exist? They exist everywhere, beside my hand which is typing this answer, beside your face which is looking at the screen and at all other places. The mind can move anywhere, hence these planes exist everywhere. An ordinary man cannot experience or see these planes because they operate at a different frequency. It is exactly similar to the microwaves emitted and received by a cell phone. Waves of different mobile networks and service providers are all around us. Yet we do not feel them. Why? Because our mind is not at that frequency. These waves are carrying the voices of millions of people, right next to us, all around us. Yet we cannot hear anything. We can hear something, only when we ourselves receive a call and start speaking and hearing. We then hear because the mobile handset is at that particular frequency and receives those waves. In this way, there are different planes or worlds all around us, each at a different frequency. When we are on the frequency of Earth (awake), we cannot experience the astral plane of the dream. And when we are in the astral frequency of a dream, we do not know anything about Earth. The dreamer is not aware of his physical body or other Earthly objects. His body is frozen because the Jiva has left the physical body and is functioning in the astral body as long as he is in the dream while asleep. As soon as he wakes up, the Jiva comes back into the physical body.

Lord Yama is an entity (soul) who is assigned the task of a judge as regards pronouncing the verdicts of Earthlings. Yamaloka is another subtle plane, where this activity is carried out. One year is the general period that takes to reach Yamaloka, not heaven or hell. Heavens or hells are other planes to which the Jiva goes later, after Yama’s verdict. These are astral planes where pleasure or pains are extreme, much higher in degree to what one can experience on Earth with the limitation of the physical body. The duration of stay of the Jiva in heavens or hells can be as short as a few months or hundreds/thousands of Earth years, based on the karma, positive or negative. Imagine the pain you experience in the most frightening nightmare at night. It might last for a few minutes or an hour. That is a kind of hell. Now multiply that pain by a thousand times, lasting not a few minutes as in a dream but lasting hundreds or thousands of years. That will give an idea of what these hells (other worlds/planes of pain) are all about. This is how man suffers in the hells further to evil deeds on Earth.

Follow the rituals prescribed for a year with love, and respect for the departed soul. It will be sufficient and will make the soul’s journey easier.

2. Was the Jiva afraid of coming into the house when alive in a physical body? No. Then why will it be afraid of coming inside when in the astral body? This is the only difference to the Jiva after death, till it takes flight forever. Except for the fact that it has lost the physical body, there is no difference. The normal astral body dissolves after a few days and is replaced by another astral body ('Yâthana Sharira') as mentioned earlier. The Jiva can move very quickly in the astral body, many times faster than light. Its speed cannot be estimated or imagined by the human mind. It is pure imagination and foolishness to say the Jiva gets afraid or will feel safe if the altar is covered. Covering the altar is an act done on the physical plane with a cloth. How can it affect the Jiva who has left the physical plane and is in a subtle plane? Like a dreamer who does not know what is happening beside his bed, the departed Jiva is not aware of anything on the physical plane. It cannot make out if you are wearing a green shirt or a white shirt etc. It can only receive thought waves in the astral body. This is why one should wish it well and help it take flight quickly. It can receive the thoughts and feelings of those with whom it lived and reacts to these waves for 11 days. Hence such fanciful statements of covering the altar don't hold meaning and are the result of ignorance.

3. The Jiva can take rebirth in a year, sometimes even before or sometimes hundreds or thousands of years later. It all depends on past karma, which decides where and to whom it will be born. Sometimes, it waits for its future parents to receive it (as they may not yet be married or destined for a child) at that point of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Brother, Thanks alot for your insights this far.

All these experiences has given me the vairagya to be even more serious in following my brahmacharya regime.

Pertaining to one's death,
1) Can I as a son do anything to prevent my father's soul from going to hell? Or help to reduce the pain and suffering of my father's jivatma?

2) If the jivatma is in the astral plane, there has been incidents where the death has come down and have spoken to loved ones. Not sure how true is this but I have heard it. How does these happen?

3) Some say I should keep my father's personal belongings. Some say I should throw them away. But I believe since my dad has become a jivatma, keeping it does not matter. Pls advise on this.

4) Can my father's altar be kept side by side with God's altar?

5) Also, we had offered coffee to my father for a past week. We have seen a decrease in the coffee level by about an inch atleast. What does this mean? Can the soul consume liquids?

Your advice will as ever be appreciated. Thank you.

Praboo

Answer

1. Except for the after rites performed by the son with love, nothing more need be or can be done. One's destiny is sealed through past karma and the will of the Almighty. It cannot be changed. Neither is it necessary to worry about the matter.

2. A Jiva in the astral plane can sometimes connect to people through dreams etc. However, all this is a waste of time to both the Jiva and others related to it.

3. This world and its objects are of no value in the sense of absolute reality. Attachment to the belongings of the deceased is hence a waste of time.

4. The photographs of expired elders should not be kept along with those of God. Only those belonging to the self-realized are kept in the prayer room near God's altar.

5. The Jiva cannot consume physical solids or liquids. Nor are such offerings of any use.

Perform the after-rites as prescribed by your community and leave the matter there. One should not worry or think too much as regards these matters as that is of no use. Nothing will be gained through unnecessary contemplation and involvement as regards the dead. Such involvement beyond the required degree does not change anything by the least and is a waste of time & resources. It leads towards more ignorance/attachment and not towards the knowledge of reality.

Life is short and meant for self-realization. Every moment is precious and is to be used towards this objective. So let us persevere in this direction and not get involved in things which are beyond our control.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Mr.Dhananjay,

Much thanks for your service here. I have read all your past answers. Even though, there is no scientific proof for the evolution of a special medha nadi, at some deep subconscious level, it all makes sense to me.

I am 25 yrs old and I am curently in my first week of Brahmacharya and intend to proceed to become a Urdhvareta yogi.

But I beleive I have another far reaching ambition/ desire to fulfill, and that is to build a economic superpower out of my company and focus that financial/economic power into improving the condition of our morally corrupt society and influence the political Government to do what is right and what is dharma. In short, I have made my life a mission to mould and

have an impact on our country's future for the good and to use all that I amass to improve and help the life of men who cant do it for themselves. This is a long and arduous journey but this is what consumes my inner fire day and night.

This constructive desire naturally leaves me very little room for negative thoughts and makes my pursuit in Brahmacharya very easy. But I have not been stricly celibate in the past and have been involved in recreational sex with a number of women who were attracted to me, in the past.

My question is whether if I start practicing now,would I be able to develop a "Brahmacharya" strength strong enough to enable me to achieve this huge and Gargantaun task that I have taken up as my life's mission. I have come to understanding that I need very little materialistic things to live happily but I want to amass a great ecnonomic and financial power and use it to wipe away corruption and greed in the Indian society.

Kindly guide me with your knowledgeable advice

V

Answer

1. Modern science has not reached perfection as it is purely physical in nature. It has no idea of the meta-physical and subtler forces of the universe. The things claimed by modern science a few decades ago are now refuted by science itself. Similarly, many observations which are proclaimed today will be stated to be incorrect a few decades down the line. This occurs due to lack of true knowledge and understanding, which doesnot come as long as the physical plane is not crossed.

Yoga on the other hand is a perfect science. The Science of Yoga is based on direct perception/realization of the ancient sages who derived this knowledge in the state of Samadhi (super-consciousness). This science is sure about the facts garnered and has irrevocably adhered to the same without any change from the past thousands of years. The Yogi-s never go back on what they proclaim and say that these facts hold well unto eternity. They are sure about what they say and never withdraw their observations. The books on Yoga written by the ancients are testimony to this fact beyond doubt. They stand strong and firm to this day without the slightest change. This is so because the knowledge derived in Samadhi is perfect in nature and free from defect or limitation. The normal intellect in the waking state of consciousness cannot discern facts to the degree attained in Samadhi. This is because the intellect and mind are limited in nature, unlike the Atman who is infinite and unlimited. A Yogi who connects to the knowledge of things directly from the Atman gets perfect and final knowledge which cannot change any further, while that developed by the intellect of a scientist is imperfect, limited and always subject to change since it is not final and complete. Hence, trying to correlate the science of Yoga with modern science will not be of much use. Modern science is still at the tip of the iceberg, while the science of Yoga has reached the bedrock, is complete and has no further to go.

2. Take up the practice of honest and sincere Yoga & Brahmacharya as suggested in past answers with devotion to God. There is no means higher than Brahmacharya as regards attainment of the highest degree of human potential. This energy can then be used in the field of one’s choice.

3. Completely give up all forms of recreational sexual activity (including related thoughts/fantasy) and practice perfect, unbroken Brahmacharya to the best possible degree. It will take a few years for the past Vasana-s (impressions) to dissolve to a considerable extent and then only will the true, priceless benefits of Brahmacharya actually start shining. One should be patient and very tenacious in this practice with absolute reverence and belief to the concept. Then alone is progress possible.

4. This is as much as one can do. If God's will is concurrent with one's will as regards the objectives you have mentioned, it will translate into reality. Ultimately, what HE wills alone transpires, for this world and its people are his creation. There is however no harm in putting our might in the required direction with a selfless and well wishing objective.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi
Hope you are well? Dhananjay, summing up from a few of your last posts:

- Jiva is manas, buddhi, chitt, ahamkar, senses, & 5 prans. The Jiva is encased within 3 bodies, sthul sharir, ling sharir & karan sharir, hence karan sharir, ling sharir and sthul sharir are all home to the jiva? Pran is the force which moves everything in a human except the atman? The atman in itself is a force and does not need facilitating?
- The Atman is the innermost core and is surrounded by the jiva and this is a result of avidya i.e. presence of avidya/ignorance around the atman leads to formation of ego around the atman which then becomes the jiva that assumers doership. Is the atman beyond the karan sharir? I am presuming it is but want to be clear, apologies for so many questions
- So, based on the above, jiva and atman are 2 separate and distinct entities? On death, the jiva is pulled out of the sthul sharir, but still resides in the ling and karan sharir. The atman is beyond the karan sharir and it is the atman which pulls the jiva out of the sthul sharir?
- If I also throw in the Koshs, I believe the following to be the progression in ascendency:

Sharir - Annmay Kosh – PART OF STHUL SHARIA
Pran – Pranmay Kosh and is in between Sharir & Manas i.e. facilitator/link between Sharir & Manas -PART OF LING SHARIR
Manas – Manomay Kosh - PART OF LING SHARIR
Buddhi/Ahamkar – Vigyanmay Kosh – PART OF LING SHARIR
Chitt – Annandmay Kosh – PART OF KARAN SHARIR
Atman - SELF
From Sharir to Chitt above is the JIVA?
Another thing I wanted to ask is about pret & bhoot, from pret, the jiva will ideally and in due course of time look to progress into a sthul sharir of course based upon the command/will of the atman? Is it the atman again which decides whether the pret stays on as a bhoot? If so, is that also a result of karm?

Apologies for such a long query, thanks once again, Manish

Answer
1. That entity which uses the 4 'Antahkarana-s' (Manas, Buddhi, Chitta, Ahamkara [me, mine

concept]), the 5 senses of perception (sound, touch, sight, taste and smell), the 5 senses of action (functions of: speech, locomotion [of the hands & legs], regeneration, and excretion) and the Kârana Sharira (causal repository that stores the seeds/impressions of past karma) is termed as the JIVA or Individual. Since all these enevelop the Atman (soul), the resulting combination of such an Atman enveloped by these is called JIVATMA. Hence the term Jivatma in total represents the embodied soul subject to ignorance. The term Jiva has been used as a short-form for the term Jivatma on this portal, while the term Atman refers to the inner soul (or God) in particular, within this very same combination, which is always pure and unaffected though enveloped by these (as a piece of gold is unaffected and does not change in the least inside, though covered by mud & slime from outside).

2. The three bodies Sthula sharira (physical body), Linga sharira (subtle body) and the Kârana sharira (causal repository) are the accessories of the Jiva, through which it works out karma in Samsâra (trans-migratory existence)

3. Prana is the life force or energy emanating from the Atman which propels the Jiva. Prana exists both within and without the Jiva.

4. The Atman is infinite and all pervading and is only a witness to the happenings in the Jiva. He has always existed and will always exist. He was never born, nor shall he ever die. He has no beginning and no end. He is the source of everything, while he himself has no source, always having existed. Being integral with the Paramâtma (Almighty), he is not subject to the modifications of body or mind experienced by the Jiva. The Atman is the true 'I' or us. The Atman himself is the Almighty, though as long as self-realization is not attained, this cannot be understood. All things other than the Atman are 'Unatma' (non-Atman), hence Asat (unreal) and false in terms of absolute reality. This entire universe of Âkasa (space) is filled by the Atman and nothing else. The world of objects is unreal.

5. The Kârana sharira is nothing but the storehouse of the seeds of past karma that support Ahamkara (I-ness or Ego), condensed by past karma. The Atman is beyond and completely unaffected by any of these 3 bodies.

6. The white screen in the cinema theater is the Atman; the ever changing images which are super-imposed on the screen represent the modifications subjected to the Jiva. As long as consciousness is centered in the Jiva, he has to experience pleasure or pain. The moment consciousness merges into the Atman, one realizes he is neither the doer nor the experiencer but only the witness (just as the cinema screen is unaffected by the scenes of happiness or sorrow in the movie, knowing fully well that it is not the character experiencing pleasure or pain but only the white screen supporting the image). However, till self-realization is not attained, it appears as though the screen itself is experiencing the scenes in the movie and hence subject to pain or pleasure. Hence this world is an unreal illusion of images which does not exist in reality.

7. Just as the movie is a super-imposition of images on the screen, the Jiva is a super-imposition of characterstics on the Atman. Since the movie does not exist in reality, but is only a set of moving images, the experiences of the Jiva (being of this world) are also illusionary experiences that are unreal, while the Atman (like the screen) alone is real and completely unaffected (what ever be the kind of movie played on the screen)

8. The Atman being a constituent of the Parabrahman (Almighty) knows everything. Hence he also knows the exact time when the Jiva will have to be moved into another body for

another set of life experiences, so as to help the Jiva evolve further to finally realize his non-existence. At the time of death, the Atman moves out, followed by the helpless and ignorant Jiva which does not understand what is happening, but is forced to follow like a little ant which is tied by a rope to a powerful railway locomotive.

9. The Kosha-s (sheaths) are the Vedantic classification of the vehicles surrounding the Atman.

- Annamaya Kosha: - (Annam – Food, Mayam – filled with, Kosha – Sheath or covering, meaning that covering which is filled with the derivative of food namely flesh). All that has come from food constitutes the Annamaya Kosha. The Annamaya Kosha cannot exist without food and will dissolve without it. It is the same as the Sthula Sharira or gross body.

- Pranamaya Kosha: - That covering of Prana (vital force) around the Atman which controls the Annamaya Kosha is the Pranamaya Kosha - A part of the Linga sharira or subtle body.

- Manomaya Kosha :- That covering consisting of the Manas (mind) and the five senses of perception around the Atman is the Manomaya Kosha - A part of the Linga sharira or subtle body.

- Vignyanamaya Kosha: - That covering around the Atman consisting of the Buddhi (intellect), Chitta (contemplative faculty), Ahamkara (I-ness or Ego) - A part of the Linga sharira or subtle body.

- Anandamaya Kosha: - That covering of bliss around the Atman which whose manifestation can be obvserved very clearly at the time of some pleasurable experience. It is a part of the Kârana sharira or causal body, the storehouse of the seeds of past karma.

10. The Jiva which has become a Preta (one who has gone to the other world after death) will be made to take up a body and other vehicles based on its past karma and based on those requirements necessary for it to evolve further. Since the Atman (who is nothing but the individualized concept of the Almighty) is the observer, he decides the next course of action. The transtition from Preta to Bhoota (estranged soul) is caused by the karma of the Jiva (an example being the act of suicide which invariably leads to transformation into a Bhoota). The Atman takes the next course of action based on such karma.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
How r u? This query is for my freind
He is very interested in Brahmacharya after reading your posts. But last week he faced a minor surgery for his testicles due to vericocele vein. After that operataion he told to me that my preserved semen lost due to operation. Sir I have doubt that ,is the preserved semen will loss due to the operation in testicles? How the semen situating in testicles? Sir in your previous post , I saw that after death the Jiva will become Preta, but I heard in a speech that the "Preta" is the sanskrit word of "Dead body" , Please clear my doubts

True is only the Self

Answer
1. Varicocele surgery to correct entangled blood vessels in the scrotum does not lead to loss of semen. Semen is secreted under sexual impulse and not due to surgery!

2. The word 'Preta' in Samskrut refers to a Jiva that has entered another plane/world, being bereft of a physical body through death. 'Shava' is the word used to denote a dead body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Om shri Hanumante Namah !!
Dear SIr,
My self Pranav Bhardwaj pursuing MBBS from China and i'm 21 yrs old.
Sir i am practicing Yoga from last 3 months and following strict brahcharya. i have deep interest in yoga and deep faith in Lord Hanuman.My grandpa is the inspiration to me for turning my life and practicing yoga and though i am doing it feeling great pleasure in it. But i want to grow more and more in this aspect of life and want to achieve kaivalya but my grandpa is not ready to guide me and teach me more about this aspect of yoga because i am from other field and he thinks if i will indulge in this more i will be deviated from my goal and dream of life to become a good surgeon.

So any guidance from you will be very helpfull for me to grow in the yogic aspect of life. As i am a raw material who wants to transform my self in a yogi..what practices should i do to become a oordhvareta step by step progressing towards kevalaya ...

Please Hold my Hand and Guide me through your Experience...

Regards
Pranav

ANSWER: 1. The practice of Yoga & Brahmacharya does not in any way become an impediment to materialistic success or career growth. Rather, one will have a mature and dispassionate attitude towards desire and attachment, which will help prevent the trouble arising from attachment and clinging to desires. The conservation of Veerya will give much strength, concentration, memory and willpower which will help one to perform better in all fields of life. Only that which God has destined to be worked out by this body and mind of ours in this life will transpire, try how hard we may to do the opposite. Hence it is incorrect to think that the practice of Yoga & Brahmacharya will come in the way of materialistic success. The true Yogi is neither attached to materialistic success, nor affected by failure. He neither looks for pleasure, nor for pain. He rises BEYOND these opposites, fixes himself in his Atmic state of 'Sat-Chit-Ananda' (knowledge-existence-bliss) and remains a witness to the happenings of this illusory world.

2. Go through each and every past answer to get clear with the methods required to succeed in Brahmacharya. Apply these practices for a complete year with faith and devotion to God, seeking Kaivalya (liberation). Then, you will get a foot hold in this path and build a foundation for further progress. All the practices and the necessary lifestyle required to reach

the state of an Urdhvareta and proceed further are available in these past answers. These guidelines are based on the advice from the scriptures written by liberated, self-realized masters and backed by study, application & personal experience from my side.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Om Shri Hanumante Namah !!
Pranamm Dhananjay Ji,
Thank you very much sir for your guidance and answer..
Sir as i told you that i am following strict barhmcharya from last 3 months...and practicing asanas and bandhas.. But in this week i had nocturnal emission twice .does it mean my vow of brahmcharya is broken and i have to start from the beginning...what should i do to stop this problem as allopathy consider this incident as normal happening....but i am not willing to loose a single drop.. so please guide me and the the possible solutions and also about the continuity of the vow...really i have to start from the beginning ??

With Regards
Pranav Bhardwaj

ANSWER: An involuntary emission in the dream state while asleep does not amount to a break in vow. However, the true Brahmachari takes all effort to never, ever loose even a single drop of his vital fluid, for any such loss leads to dilution of practice. At the start of Brahmacharya, the flow of semen is downwards (from many years and births of such habit). It takes time for the body and mind to start redirecting semen upwards through transmutation. As the process of transmutation becomes more efficient, wet dreams will gradually reduce in frequency. Read each and every past answer slowly and get clear with the mthods that are to be employed.

When the Yogi becomes an Urdhvareta after many years of honest and unbroken practice, he gets completely free from wet dreams. Semen itself does not get formed when Bindu (seed) becomes steady in the region of the brain in such a Yogi. Such a Yogi is most of the time in the thought of God, swimming in the bliss of Brahman, through meditation. *"Urdhvareto bhaved yasya, sa Devo na tu Maanushaha"* - "One who has become an Urdhvareta is then the equivalent of a 'Deva' (celestial God) though possessing a human body and is no longer a man" - say the scriptures. Such an Urdhvareta Yogi becomes very powerful and can do various things using this power for his own good (self-realization) and for the good of others as a representative of the Almighty.

Persevere in the direction described with honesty and dedication. Meditate much, whenever possible. One's attitude should be – "I will give up anything and everything but not Brahmacharya (which is the highest way of prayer and sacrifice to show love to God). Brahmacharya is my life, my blood and my very being. Never shall I indulge in those activities that lead to loss of the divine and precious Veerya which is the representation of the Almighty Brahman himself". Then, after many years of such unbroken practice, Brahmacharya becomes effortless and natural.

ॐ तत् सत्

(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Pranam Dhananjay JI...
your previous reply and guidance gave me strength to overcome the misery which i was having in that relationship ...i started studying now..But there are few troubles i am having don't know what exactly they mean and what to do..??
1) i completely stopped all the contacts with her and now don't want to marry her but still she some time calls me but i never received her calls ..i am trying to convince my family that i don't want to get marry to her but they are not ready to listen to me ..and that puts me in immense pain by thinking that BALA JI Maharaj is not doing justice with me as she cheated on me and lied which i came to know by My GURU JI and somewhat by my self ..no body is believing me ..everbody is blaming me and considering me as a liar and hypocrite..Dont know what to do ?
These memories and things comes in my mind specially when i am practicing yoga which diverts my mind..

2) As i am following brahmcharya in words,deeds,and thought and practicing Asana,pranayama And TriBandha(Mulbandha 30 min) still had wet dreams 5 times last month but now i am doing good...
Despite being honest in practice from past few days i am having some lust full thoughts which are trying to break my vow but so far i am controlling by grace of almighty but today i saw porno but didn't break vow but i am feeling guilty because i am unable to control these thoughts ..don't know why they have come now ..is this a test or trouble ? if test then i think i have failed and if trouble how to overcome this? please put some light and guide me on this path..

3) 3 days ago while meditating for 90 minutes i had a strange feeling that my breath was out of control and felt like something is running my body ..when i asked my Guru Ji he told me that it was my "KULDEV" who is with me
who entered in my body as i was doing jappa during meditation and he also told me that he wil help me in my life but then why i am having all these thoughts of watching porn? Do you believe in "KULDEV " ? If He is with me why can't i see him or talk to him ? Why i am deprived of his blessing ?
What should i do to see him or talk to him ? But my Grand pa who is also a Yogi doesn't believe me all these things and told me that this happened because of stress..what are your views and suggestion about these things ?

With Regards
Pranav

Answer
1. Since you are a student, there is no question of marriage till completion of studies and the advent of a job. Make this clear to yourself and your family. Donot think/keep any contact (even mental) with any woman on a regular/relationship/frequent basis. Contact with women should be limited to absolute necessity and never more. Else, it will end in sorrow. It is a waste of time and efforts and leads to unwanted karma. For now, focus on your studies, a life of Yoga & Brahmacharrya and maintain purity and calmness of the mind. The past, present and future are all the result of our own karma. Hence the wise donot waste

time/energy in despairing about what has happened but act correctly in the present and future. When the time is right, the Lord sends the right woman as the wife. Donot worry or think of these things. Your duty as a student is study and building strength and character only.

2. One should never watch porn. It equals a willful break in Brahmacharya. All divinity and progress will be lost. Karma and sorrow gets thickened. The ways of the Lord are mysterious and powerful. HE knows everything and watches us all the time. One might not even be allowed to continue Brahmachaya if such activity persists. The Brahmachari should be very careful about what he does and should never commit actions that amount to failing/cheating God. Keep this in mind and persist in honest and sincere Yogic practice.

3. Various changes and effects occur in the body and mind as one practices a Yogic lifestyle. Simply ignore these and adhere to honest and sincere practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Does the use of allopathic medicines/surgeries cause any impediment in the pursuit of Brahmacharya or God-realization in general?

ANSWER: Most Antibiotics and other potent Allopathic medicines cause serious side-effects giving rise to new problems. They snub the immune system from functioning naturally and instead kill both the harmful as well as benefic bacteriums within the body. In addition to these side-effects, various other complications can arise through prolonged use of such strong allopathic drugs as has been accepted and proven by science itself. Inundation of the body with the strong chemical/synthetic formulations present within these drugs toxifies the body. Hence these are to be taken as a last resort, only if the problem is serious and allopathic treatment unavoidable.

Till the time the Brahmachari does not become an Urdhvareta, he is prone to illness and disease like the ordinary man. Illness also manifests in the course of Brahmacharya when toxins of past karma surface whilst being vacated. The best method of action at such times (as regards karmic illness) is to bear the illness without any medicine and let the body fight it out naturally, though this approach is not everyone's cup of tea. By medicating oneself, one interferes with the expulsion of negative karma which is meant to give some pain and then vacate. This karmic toxin has embedded itself with a purpose (further to wrong action), and the correct way out is to let it work through the related illness, suffer the pain and thereby get rid of it. Karmic illnesses occur further to the presence of past karma and not accidentally. The human body has been designed by the Almighty with perfection. It is not a medium that is prone to disease or illness. Illness occurs despite this because of our own mis-doings (past karma) of this or a previous birth. These karma-s have to be worked without choice. Knowing it to be such, Yogi-s do not medicate themselves at incidences of illness or disease involving purification, and even if they do, resort to simple, natural home remedies made from herbs, spices etc. These natural remedies do not interfere in the expulsion of karma (unlike antibiotics which snub the symptoms but do not weed out the cause, thereby making recurrence of the condition more probable), but gently strengthen the immune system to help fight the disease.

This approach involves complete surrender to God. Only a Brahmachari who has strong belief

in God and has surrendered can bear such an approach. It is a tough and testing method which requires much will power & determination to bear the pain. But it is a method that gives the best effects ultimately, for the Yogi dissolves his karma without interfering in its removal.

This is done with constant reminder of the attitude –
"God resides in this body. I am really the Atman and not the Ego. However, due to Avidya (ignorance), I committed many mistakes and accumulated negative karma. Now I have realized those mistakes and am following the correct mode of life. But the karma accrued has to be settled. The all merciful Lord is vacating these chunks of karma through these illnesses/diseases which appear now and then. Pain and suffering are to the body & mind and not me (for I am the Atman). Let that which happens happen. I will undergo any amount of suffering, for that is the best and fastest way of erasing karma and attaining to liberation. Karma clears through as much pain as is required for its removal and not more, for the laws of karma are always fair. The Lord will remove all these karmic causes in course of time. I bow to that Supreme being with all humility, and accept that which he does with surrender. He will take care of this body."

Such an attitude may not be possible for one and all. It calls for much 'Titiksha' (endurance to pain & suffering). If this approach is not possible, medication is the next solution. Those who cannot bear such an approach have to take recourse to allopathic or other remedies which give some relief (the fact remains that karma always makes man suffer as much pain as is destined, try what method he may to escape). No one can escape karma. These are the two methods of handling illnesses. One can choose, based on his choice.

The silver lining to these dark clouds of illness that occurs in the initial stages of Brahmacharya is the fact that after a few years of Yoga & unbroken Brahmacharya with much God-meditation and complete surrender, the Yogi becomes a complete Urdhvareta (non-semen producing state) and no longer gets any illness. When 'Bindu' (seed) becomes steady at the Ajna Chakra as 'Soma' (divine nectar) and does not come down to form semen, the 'Vajra' (diamond body) is formed. Unto him does not come disease, neither debility of oldage, nor death due to such causes says the 'Svetashwatara Upanishad'. He gets blessed with the 'Divya Sharira' (divine body) that is immune to all abnormalities (from simple cough, cold, fever to other more serious illnesses). His body becomes extremely fresh, full of health, strength and vital energy. It emanates a mild, yet pleasant fragrance. No disease can touch him then. He requires little sleep, little food, does not get fatigued easily, and has perfect vision (without any eye defect). The mind is cheerful and full of the innocence of divinity, wishing good to all and in the thought of God. All this is stated from personal experience, further to having suffered various karmic illnesses and ordeals before reaching the above described stage by the grace of the Almighty.

Sometimes, past karma is so strong that one meets with accidents or has to undergo surgeries for removal of tumors and the like. At such times, there is no other way but to go through systematic medical treatment and bear the side effects of strong medication/invasive surgery. This body & mind are afterall the mediums of the Jiva for working out karma and this is one of the ways of cleaning karma to attain liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for the detailed reply!
I also just wanted to know if there is any karmic connection for diseases such as dust allergy, and life style diseases such as diabetes, etc, which seem to be the norm now a days for every body and not for some few people. Isn't the polluted environment and water/food and the reason for this rather than karma?
Appreciate if you can throw some light on this and also any material which can help us find out the root cause for our physical illnesses, etc, and also methods which can help to overcome them...

Answer
1. All diseases/abnormalities are the effects of karma in one way or the other. This karma could be accrued from various causes such as overindulgence/overeating, lack of proper health care measures in one's lifestyle (like deficit in exercise, sleep, stress etc.), hereditary reasons, excessive loss of vital fluid leading to debility and many more. Some deviations in health occur due to recent karma while others are from past karma of previous births. Wrong lifestyle which is rampant in society at present is the primary cause for most conditions.

2. While pollution is no doubt on the rise, it has not reached levels of becoming a universal and general health hazard. This is proven by the fact that people who lead a regulated lifestyle with correct diet, sleep and exercise are very less prone to such conditions. In the casae of Yogi-s who lead an absolute life of Brahmacharya and get established in this mode of activity, the incidence of disease is almost nil, despite consuming the same food, water and air. This shows that the reason for susceptibility to illness is more internal than external. Strong immunity and resistance guard one from pollution to a large extent.

The root cause for all illness is karma. Eating wrong food and leading a wrong lifestyle also generates wrong karma. In other words, indulging in any action not favorable to health and well being can also cause such karma. A life of Yoga & Brahmacharya is the best solution.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Can the karmas or sins of one person transferred to another person knowingly or unknowingly?
To put in other words, can we catch the karmas/sins(unwanted)of others, and if yes, how should we avoid them or be careful about them?

ANSWER: While the entire karma of another person doesnot get contracted, one gets influenced/affected by anothers karma under conditions such as:

1. Close physical, mental or verbal contact.
2. Eating the food cooked by another, wearing the clothes worn by another etc.
3. Relationship/sexual contact/marriage.
4. Constant contemplation/thoughts about that person or his/her nature, activities etc.
5. Stealing/ receiving/ taking money, gifts, belongings, wealth in kind or any other favors without justification (without giving something of equal value in return) or unlawfully.

6. Giving something to another with the thought – " I have done him a favor and hope to get something in return" (or in other words assuming doership as a result of which karma involving the Ego is produced, which makes it longer to dissolve karma and attain liberation)

Under such cases, there is a possibility for some part of anothers karma to get transferred. Hence Yogi-s do not accept any favor (and thereby make themselves liable to karmic debt), if they are not able to return the same. They also do not bestow favors upon others with the thought of 'doership'. When they help others, it is with the thought –"I do nothing. The Lord is working from within me and making me help the other. I do not want anything in return as it is not me who is working but the Lord. All these actions of mine, I surrender to the Lord as his medium and not the doer". For the same reasons, they also talk less, maintain minimum direct contact with people and stay aloof, concentrating on their practices.

Avoiding all these points mentioned to the best possible extent or indulging in interpersonal relationships with a selfless perspective (where it is impossible to completely avoid contact) are some of the methods of avoiding unwanted karma.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for the reply... While I appreciate your answer I am not able to refrain myself from asking another question about your answer in point 2.
Can we get the karma from even our loved ones such as wife/mother, etc also, if we eat the food cooked them?
In such cases whom should we accept the food from or do you suggest the best way for a brahmachari is to prepare his food himself?

Answer
1. These very relationships such as that with one's mother/wife/family etc. are the result of past karma. In reality, the Atman has no relationship with anybody, being single, without a second. It is the Jiva which has karmic connections with other Jiva-s. All these relationships are thus the means of working out karma (and also adding more karma) leading to this endless Samsâra (ocean of trans-migratory existence).

माता नास्ति पिता नास्ति नास्ति बन्धु सोदरः |
नास्ति अर्थं नास्ति गृहं तस्मात् जाग्रत जाग्रत||

"O deluded man, there is nothing called mother, nothing called father, nothing called relatives and nothing called siblings…
… Neither does wealth exist (in reality), nor your house. Hence be alert, be alert (from getting attached to these illusions)"

- Âdi Shankaracharya, a Self-realized Yogi and founder of the Advaita philosophy.

All these are illusory, transient and impermanent in nature. They are not entities or things of substance. Attachment to any one of them always ends in sorrow. Being unreal, they cannot give happiness. They are the result of past karma and will soon go away. For attaining to true bliss, one should become the Atman (through self-realization). That alone is the true

state of substance.

Hence the wise Yogi wishing liberation from this Samsâra treats everyone with a selfless perspective and does not expect anything from another. He does not take anything belonging to another, nor is he attached to objects that belong to him. He treats all other beings as the Atman with impartiality and reduces the advent of further karma arising from attachment.

The act of cooking involves involuntary transmission of Prana, mental thoughts and karmic nature of the one who cooks into the food cooked. This is why womenfolk in the house are advised to cook for their family with a pleasant, loving and happy mind, for cooking with a disturbed or deranged state of mind leads to inundating of such qualities into the food which the eater then acquires and suffers. It is inevitable for a married man or one living in a family to eat food cooked by another, for it is his karma that has brought him into contact with these other Jiva-s through relationships. Hence such transfer of karma being a part of his destiny cannot be avoided. It has to be negated through the fire of Yoga Samadhi (super-consciousness) alone. However, it is best to avoid to the extent possible, eating food, cooked by others. This is the reason advanced Yogi-s sometimes cook themselves and avoid eating food outside of home.

If both the Yogi and his wife are in a Brahmacharya-marriage (a life of absolute & unbroken Brahmacharya in marriage further to the birth of a child without entertaining any sexual thoughts, words or deeds as regards each other), supported by a life of Yoga with a selfless attitude to the whole world, remnant karma between them gradually wears away and no new karma is formed. Such a couple live with the sole objective of realizing Brahman (Almighty) and not to sate desires. They are content with whatever wealth that comes lawfully to them through their 'Prarabdha karma' (karma working out presently). Such a marriage then does not become an impediment to Brahmacharya and self-realization. Food cooked by such a virtuous wife, being free from impurity (for her mind is pure in the thought of the Lord and service to her husband and family with love and selflessness), does not come in the way of perfecting Samadhi meditation. This is stated in the scriptures and is also my observation from personal experience, further to being blessed with a noble and virtuous wife by the grace of the Lord.

2. There have been cases of Yogi-s who were not fortunate to get such a wife/family. Such people were known to renounce the family or make alternate arrangements of living. While cooking food by oneself under such circumstances is no doubt the best option, it might not be possible for one and all. Under such cases, one has to soley depend on his Yogic practice and the grace of Lord for progress and persevere with a selfless attitude.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

namaste,
iam now 34 year old. iam losing my semen since last 18years. I have lost semen thousands of time. now it has become habit to me.
And 8years back i have left my home & joined one Ashrama. I dont want to get married. iam very much intersted in spiritual life. I have read few books about brahmacharya & i know the importance of brahmacharya in spiritual life. but iam not able get rid of this bad habit. Please help me in this regard.

thanking you
prashanth

Answer
Your days of Abrahmacharya (incontinence) are over. From today, you will work honestly in taking up the practice of Brahmacharya and succeed in becoming an established Brahmachari whose sole aim is to attain to Brahman. You will take all the effort required to get established in this mode of life.

Go through each and every past answer slowly and carefully, absorbing the essence and apply the methods suggested.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Mr. Dhananjay,
Much thanks for all your previous answers.

I have a query.
Due to the nature of my job, I interact with quite a few beautiful women from time to time and have just started started on the course of Brahmacharya.

The last time when I was speaking to a very attractive woman, I realised I was getting aroused just being close to her and interacting. In that process, my penis released some lightly viscous fluids due to the arousal but was not orgasm.

I hope that is not a break in my Brahmacharya because then i would be out of a livelihood if I have to stop interacting with women.
Please give me an answer

thank you.

Answer
Simply adhere to the practices of Yoga & Brahmacharya as have been described in past answers with cent percent honesty and devotion. Never voluntarily initiate any sexual thought, word or deed with others or with yourself. The release of sexual fluids is due to incessant susceptibility to sexuality further to strong, past sexual karma that has lead to an enslaved mind which triggers at the slightest sexual stimulus. Simply ignore it and work at Brahmacharya as described in totality. This karma will slowly dissolve if all the practices mentioned are strictly followed with honesty and devotion to God, asking for establishment in Brahmacharya.

Within a year of such honest and unbroken practice, the situation will come under better control. Brahmacharya for self-realization should be made the very purpose of life through ‘Nishkama karma’ (activities carried out selflessly with the thought of God for self-realization, following which man becomes the complete tool of God who takes over the body, mind and ego)

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Good Morning Dhananjay,

How are you? Have some queries regarding asanas and meditation.

1.At present i am doing yogic practice in sukhasana and i tried padmasana and vajrasana but it is very difficult for me as i am not flexible to do padmasana and can't stay for longer period in vajrasana can you please suggest some other asanas or streches so that we can improve flexibility and perform those asanas easily.

2.while i meditate i saw that after 8 or 10 minutes i am unable to continue meditation.

3.while browsing i came across biography of Mahavatar Babaji and read that he was teaching sushumnanadi meditation to his followers can we practice it.

Thanks for the help you are offering.
Ganapathi.

Answer
1. Pratice Yogasana-s such as:
- Paschimnothanasana
- Padahasthasana
- Sivanandasana
- Dhanurasana

These will help improve flexibility. Perform stretches and warm up exercises before Yogic Asana-s if there is a severe lack of flexibility. Flexibility will improve once Padmasana or Sidhasana is mastered. Without mastering any one of these Asana-s, long meditation is not possible.

2. Meditation becomes longer only through practice. Hence one must practice as much as possible.

3. There is no meditation which does not involve the use of 'Sushumna Naadi'. All kinds of meditations use the Sushumna Naadi as a channel to raise Kundalini Shakti to the Sahasrara chakra in the brain. Follow the instructions that have been prescribed in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Bro,

I thank you for providing guidance on what happens after death. Your advice was deeply

appreciated.

I am however troubled by something else in relation to brahmacharya. By God's grace, I have practiced brahmacharya close to a month.

1) However, the mind is starting to rationalize that sex or intimacy is ok as it is just a harmless game of youthful forces. This rationalization is going again and again in my mind and is endangering my vow. How to overcome this, despite calling on to God, the thought keeps on coming back. Especially in this period when I have fell asick frequently, my will power has gone down.

2) What are the karmic consequences for i)full-fledged sex? ii) mere foreplay with no penetration iii) masturbation only iv) watching porn?

I am sure there ought to be consequences apart from the waste of time and energy. If consequences await after death, then what will happen in the court of yama for the above 4 acts after death per sastras?

Why does the sexual thoughts keep coming back despite calling on to the lord?

Pls advice. Thank you.

Answer

1. One's rationalization against recreational sexuality should be based on the fact that it is Anatma (non-Atman) and Asat (falsity). Hence such indulgence takes one away from self-realization. Since the aim of the Brahmachari is to become the pure Atman and obtain liberation, he has to develop Vairagya for everything Anatma and concentrate only on Atmic attributes. This is why recreational sexuality is given up. The numerous methods to substantiate this fact are available in past answers.

2. Sex for procreation (for one or two wanted children) with one's legally wedded spouse does not have any negative karmic consequences. All other kinds of sexuality end in sorrow. Masturbation and pornography densify past Samskara-s & Vasana-s, weaken the body & mind and make the Jiva unfit for Kaivalya (self-realization), whereupon it has to suffer incessantly in the ocean of Samsâra in sorrow. Answer to the effects of wanton, recreational sexuality are available in the title: 'Effect of Sexual relationships' DT: 12/4/2010 in past answers.

3. The consequences of recreational sexuality are borne and suffered here on Earth itself in this or subsequent births. Sexual thoughts recur with force because the seeds of past Samskara-s & Vasana-s are very strong and potent. Just as the seeds of a plant sprout into saplings when conditions are favorable, the seeds of past sexual action sprout into sexual thought, word or deed when the conditions become favorable.

Merely calling the Lord's name is not of much use because past karma was committed by us and not the Lord. Hence we alone have to bear the consequences. However, intense Bhakti (devotion) to God can help subjugate these thoughts to some extent temporarily. The only way to burn these seeds of past karma permanently is through the practice of a life of Yoga and unbroken Brahmacharya. These then weaken and finally get roasted after many years of practice leading to Kaivalya (self-realization).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay,

hope you are doing fine,

1.i have some query regarding wet dreams, yesterday i had one and i want to ask that even though we refrain from seeing women but while reading newspapers and t.v.(good programme), suddenly half dressed or revealing ads come before us just for a second and two, is there a chance of occurring a wet dream.

2.why is there a strong urge to have a voluntary slip after a wet dream, from that time till the next day and disappears afterwards. why is this strong urge taking on me even though i know that this sense pleasure is deceiving and ruining our own self and i have day long thoughts supporting and against it, can you please help in suggesting the behaviour during this weak time so that we should not give into sense pleasure and repent.

3.want to clarify that yesterday's was a wet dream or a voluntary slip. while i was asleep suddenly i got some thoughts i was stroking to bed, i realized in a second and to my knowledge i didn't have a discharge then but in the morning i got wet.do we consider this as a voluntary slip or a wet dream. Please clarify my doubt should i say to myself that i had a wet dream or i take it as a voluntary one and think this as my first day.please guide me.

Excuse me for such a lengthy query and thanks for everything.
Ganapathi

Answer
1. Any sexual stimulus (in the form of sight, smell, sound, touch and memory) which creates an impression in the 'Chitta' (contemplative mind) leading to fantasy/imagination/words/deeds can add to the chances of a wet dream. Hence an aspirant has to be very alert in not letting his mind focus on such stimuli. This is one of the challenges an aspirant has to face and overcome during the initial years of Brahmacharya. The technique to be employed at such times is to withdraw the mind and senses from such stimulus and remind oneself of:

- The falsity behind the beauty of the body (that it is a bag of filth containing undesirable waste which decays and fouls with age very soon)
- That this beauty is that of the Atman meant to aid creation (by attracting a mate) and not that of the body.
- That it is not worth wasting one's vital fluid (which is the representation of the Atman) on such a bag of refuse.

It will then be necessary to displace any residual sexual thought and replace it with another virtuous thought. This procedure is to be followed correctly, failing which fantasy can build up leading to sexual stress and a slip.

2. The sexual sensations produced by a slip sometimes cause a craving for repetition of the

same in beginners. This is because past memories reactivate and induce such thoughts. However, in the case of one getting established in Brahmacharya, there is sheer pain, revulsion and distaste further to a wet dream. The way out is to remind oneself of the falsity of Mâya, logically reason out the cheating nature of sexuality and indulge in as much meditation on God as possible. This is a process in Brahmacharya that all aspirants have to go through without exception till self-realization. [Lord Buddha was tested by 'Kâmasena' (an army of female celestial nymphs with various seductive tricks) to abandon his efforts, even on the night prior to self-realization while he was in meditation. However, he ignored their advances through 'Viveka' (wisdom) and held firm his penance with determination, which finally lead to liberation].

3. A wet dream is that loss of vital fluid which occurs as the result of a sexually oriented dream while asleep. It might or might not involve physical movements of the body. The dreamer comes across a sexual situation in the dream, in which he participates, leading to the sexual act. As in the case of any other dream, he will generally not be aware that he is in the dream state and starts to realize this only on nearing ejaculation (when it is too late). The sexual thoughts leading to a wet dream are not voluntarily indulged in (they are done without awareness and without real perception in dream sleep), while in a voluntary slip, the person is fully awake, aware, and in knowledge of what he is doing right from the start. Such activity is carried out willfully and in full cognition of being stimulation/masturbation. It can now be decided whether it was a wet dream or not.

When past sexual Samskara-s and Vasana-s surface with strength in dream sleep, the sub-conscious mind is active, while Buddhi (intellect), Vichara (discernment) and Viveka (wisdom) are absent or very feeble. The Ahamkara (Ego) then tries to get what it is not getting in the waking state. If one is very vigilant and sincere about Brahmacharya, one can perform Mula bandha (as soon as awareness dawns) even in sleep to reduce the discharge, just before ejaculation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhanvijay,

I am trying to follow celibacy for over a couple of months but yet to establish in it. I feel my mind is more repulsive to my vows and find it difficult to harness it towards celibacy. But, I will never fail to make my attempts. I also started to make my body fit by doing exercise and yoga. I think this would help myself feel better and divert my mind on something constructive. I am doing a evening shift and usually get home only by 11.30PM. So, I do not find convenient schedule to incorporate Jogging and Yoga into my lifestyle.

I wonder if taking breaks between my sleep would have any negative impact on my health or mind. I planned to get up 5am in the morning, go for a jog and do yoga immediately I return, have break fast and take a nap again for 2 to 3 hrs and start for my work. I have already started doing this, but need your advice if this would be beneficial. Expecting your insight on this.

With Regards,

Siva.

Answer
1. Continue the practice with undiluted efforts. Donot think of success or failure. Efforts and only efforts matter. Then the grace of God eventually shines without doubt. One should never worry about the results; that is not our concern. Our purview ends at honest efforts applied in the right direction with devotion to God. It is our own past karma that is acting as an impediment to Brahmacharya. As such karma dissolves and vacates through honest and sincere practice, Brahmacharya becomes easier. The way to ensure this dissolution is through unfailing and regular practice of a life of Yoga and Brahmacharya carried out for a long time.

स तु दीर्घकाला नैरन्तर्य सत्कार सेवितो द्रुदभुमिः

"That (practice) when carried out for a long period of time, without a break and with reverence (consisting of tapas [austerity], Brahmacharya (sexual continence), Sraddhâ [absolute faith] and Vidyâ [knowledge]) becomes firmly grounded and established"

– *Chapter 1/ Verse 14, Yoga Darsana*

- These are the requirements for success in Yoga (union with the Almighty through self-realization) as laid down by the realized Sage Pathanjali. Practice has to be carried out for a long period of time (since past tendencies dating to eons have to be negated), unbroken (for a break dissolves efforts) and with reverence to the principles with devotion and commitment backed by austerities (such as correct food, waking up at 4.00 A.M, Yogic practice, and the other disciplines involved etc.) Absolute faith in the process with the clear knowledge of what is to be done and what is to be not should be applied, following which, that (practice) becomes firm and established.

If one perseveres this way, constantly thinking of the 'Brahman' (Almighty), the state of unbroken Brahmacharya will eventually dawn in time. It will surely come to the one who follows these principles with his heart and soul. One's attitude should be –"I will give up food, water, sleep and even this life but not Brahmacharya for self-realization, for how can I cheat and fail the great Lord who has been kind enough to introduce me to this highest mode of spirituality which even the 'Deva-s' (celestial beings) crave for and envy?". Such commitment and innocent love is required for success.

2. An average of 7 hours of sleep/day (taken at a stretch without breaks between 9.00 P.M ~ 4.00 A.M) is the recommended sleep pattern for the health and well being of the beginner aspirant. Since this is not possible for those working irregular shifts, try to avoid taking naps in a random manner. Wake up as early as possible, even if sleeping late and make up for the lost sleep later. This is to be adjusted based on one's individual timings and schedule (depending on the wortk hours). To begin with, you can incorporate the schedule you have mentioned. The Yogic practices consisting of Asana, Bandha, Nadi Shodhana, Pranayama and meditation are to be performed twice a day without fail (at any two Sandhi-Kâla-s) which are convenient. One should think of the Lord as much as possible, performing all actions as an offering to him. If this much is done, things will improve gradually and become stable.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Brother,

1) In one of your posts, you had mentioned - "One's attitude should be –"I will give up food, water, sleep and even this life but not Brahmacharya for self-realization, for how can I cheat and fail the great Lord who has been kind enough to introduce me to this highest mode of spirituality which even the 'Deva-s' (celestial beings) crave for and envy?"

Aren't celestial beings enlightened and higher in status than human beings? Does being a celestial being have a fixed time period and not for eternity?

2) You had mentioned that one can take a vow in periods. Say if I follow brahmacharya for about 2 months, and at the end I somehow watch porn and masturbate. Will it destroy the saved divine energy of the 2 months in total?

3) Is there any proof that Lord Yama exists or is it some passed down folk stories to instill fear in people to follow the right path?

Thanks.

Answer
1. Deva-s (celestial beings without a physical body who inhabit the Deva loka) are not self-realized. They are spiritually advanced beings, though not yet enlightened. They occupy the higher astral planes and remain there until the strength of the good Samskara-s (impressions) which are latent in them last. Then, they have to come back and take rebirth on the Earthly plane to strive for liberation.

The Deva-s are much higher than the ordinary human. An Urdhvareta, though a human is the equivalent of a Deva in rank (*"Urdhvareto bhaved yasya, sa devo na tu maanushaha"* – "The Yogi who is an Urdhvareta is the equivalent of a Deva and not a human, though using a physical body" - say the scruiptures). These Deva-s who are in a state of bliss in the astral plane (as an effect of their past good deeds), do not however have access to liberation in that plane. For that, they have to wait till their good karma is expended and take rebirth here on Earth in flesh and blood. It is only the Brahmachari who is in the quest of Brahman through Brahmacharya who has this access. Hence it may be said that the path of salvation through Brahmacharya is 'Durlabha' (unavailable) even to the Deva-s. This is why one must make full use of this divine human birth which is the gateway to liberation without wasting time and energy on other useless pursuits.

2. After taking the vow of Brahmacharya, one must never watch porn/masturbate or slip voluntarily. Extending the vow in stages means increasing the duration of Brahmacharya gradually, on and on and does not mean willfully breaking it with sinful activity. If such voluntary break of Brahmacharya with full awareness and cognition were to be indulged in, all the divinity lost. The aspirant will realize what this means, on his own at the right time.

3. Is there any proof in physical terms that God exists? It is not necessary to prove any of these things. Those who believe accept it and those who don't reject it. What exists and what does not will finally be realized through experience.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Thank You Dhananjay G...
you have taken away all my tensions and worries by your answer..
I have few more questions...
One is regarding to diet...I am vegetarian but i do consume garlic and onion which are considered as a tamsic food and is not good for brahmcharya..as i am am living with my roommates in china..and they consume each and everything except me and one fellow..so i have to eat whatever is in the kitchen(veg)
and also sometime i drink tea...so should i leave the garlic and onion and also the tea

My second question is in my mind i am highly spiritual and only thought that crosses my mind is brahmcharya and god..and in these deep thoughts i am unable to pick my course (MBBS) books but my mind always like to read all the matter that is on celibacy and yoga each and every time..which will create problems for me as my career will not shine much..in short i think more and do less...

and the other is more personal problem rather than a question..
i am in relationship from last 4 year and i love her so much(she is in india)..but from last year we are having trouble in our this relationship and i found that she is not the right girl for me and she did so much damage to me emotionally and psychologically and now i want to leave her and move on to the path of celibacy ..because of these problem i am unable to meditate and study as i go to bed to sleep the thoughts of these pain full memories which she has given me starts to run in my mind and i find and feel my self so pain full and miserable and i cannot talk to anybody about this and feel helpless....whatever happened to me is so wrong and now i want to get rid of this....so please help me.....

as i am in brahmcharya from last three months and i consider it as a beginning i will keep asking you for your help and guidance time by time and step by step...

Thanking you
Pranav

Answer
1. Since eating food containing onion and garlic is inevitable in the present situation, there is no option for the time being. Gradually taper down on tea drinking and substitute it with milk or a malted beverage. Then, you can fully give up on tea.

2. One should first persevere in following one’s Dharma (duty). The duty of a student is to study and perform well in his course. Set aside a certain time of the day for Yogic practices and say 30 minutes to read material on Yoga/Brahmacharya. Brahmacharya is to be applied in reality and not merely read in theory. It is practice that matters the most. You can then focus the rest of your time on study related to your course. A student who does not strive honestly in his studies does not perform Dharma correctly. A student should conserve energy through Brahmacharya and apply this energy to develop physically, mentally, spiritually and

academically.

3. A student should not get involved in relationships with the opposite sex. It becomes a distraction, waste of time and energy and finally ends in sorrow. The duty of a student is to strive in his field of study. Till one gets done with his degree, finds a job and stands on his own feet, one should not think or get involved in these matters. Even later, the woman who is involved in the man's life should be the wife and not others. Interactions with all other members of the opposite sex should always be to the point, brief, limited to necessity and never more. Any involvement beyond such limits always ends in sorrow. This is the truth & beyond doubt. Hence the wise man does not waste his resources on this path which leads to suffering.

Give up on all memories of your past associations with members of the opposite sex. All such thought/activity is a sheer waste in every sense. It will give nothing but pain and suffering. The man who craves/runs after a woman begets sorrow and nothing else. There need be no doubt about this. The wise man does not behave in this way. The role of a woman in a man's life is in the form of his lawful wife. Any involvement without/outside marriage can never bring happiness. When the right time comes, God will send forth such a wife. Till then, do not think about this topic. God has been kind to you by giving you a chance in the path of Brahmacharya. Persevere honestlty in this path and study well for your course. Only then will you shine well. Your parents have striven to accommodate you in the course. It is your duty to give your best and return their love with gratitude. Do not let the mind get distracted by anything or anybody else.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi

I have this bad habit at staring women in the eyes and it seems like i am not able to control it. Most women are scared to look at me due to this. I don't want to be like this.... i want to be normal. Is there any way i can look at women in a non sexual way ?

thanks,
sH

Answer
Practice Yoga & Brahmacharya, so as to first overcome the need to stare at women. This need itself is a sign of sexual slavery. Do you stare at a tree, mountain or a cow the same way? The body of a woman is no different from any of these. It is a part of nature's creation and the need to stare is itself a deviation from the pure state of the Atman. This need arises because of the ignorance of associating sexuality for recreation and not limiting it to its true objective - procreation. As you get established in Brahmacharya, this need will dilute and gradually taper away.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Respected Dhananjay ji,

Thank you very much for putting in so much effort to show us the right path of Yoga. I want to humbly seek your guidance regarding the problems I am having in practicing Yoga.

How is one supposed to feel after doing asans and pranayams? Good or bad?

I feel very sad, depressed, frustrated and lonely - much more than usual. I have learnt asans and pranayams from a well known teacher of my city and am quite sure I am doing them correctly.
I have also tried doing only pranayams or only asanas in my daily practice but the end result is the same. Because of the crushing depression that comes after yoga practice I invariably leave it after a few days even though I want to continue it.

I have become established in physical brahmacharya for about 3 months now. This means I don't feel any need for sex but random sexual thoughts do occur in my mind a handful of times a day. I have been weak in mind and body since birth. I had great hopes that Yoga would help me.

I have two more questions if you don't mind.

Q2. What should be the food of a person trying to become a brahmachari be like? Rich or simple? Won't a person weakened by years of masturbation need rich, energy giving food to recover?

Q3. Does idle compute use or internet browsing (not porn) for many hours a day cause significant loss of prana? If it does then can you suggest any alternate activity to pass the day? I am 36, unemployed & cannot work because I feel very weak and emotionally unstable.

Thank you very much for your help.

Answer
1. What would be the initial reaction of a thief leading a life of thievery when he is locked up in a prison for reforment? He would feel depressed, suffocated, claustrophobic and constrained. Having been used to his unlawful ways and having had his way as regards his wanton life, life in a reformation center appears torturous. However, if he were to apply his mind and body in the direction of reformation and correction, he will eventually emerge clean and free from the wrong belief of thievery being beneficial and would turn into an asset to himself and the society.

The practice of Yoga & Brahmacharya is very similar. During the first year or two of Yoga & Brahmacharya, the body and mind which had become accoustomed to years and past births of a life of Abrahmacharya (incontinence) resist and refuse to accept the changed lifestyle and discipline. The mind comes up with innumerable reasons against Yoga & Brahmacharya. The whole process seems contrary to one’s nature and flow. In addition to these mental challenges, past Samskara-s (impressions) and Vasana-s (tendencies) which surface while being vacated by the power of conserved Ojas, produce strong feelings of anger, frustration and misery. It sometimes appears as though life has become very tough and unmanageable.

This is the first test or barricade that the Yogi has to successfully overcome if he has to proceed in tasting the divine fruit of establishment in Yoga, leading to self-realization.

It does not come easily, this divine fruit of eternal release from the ocean of Samsâra. So only the very sincere and devoted have access to this shore of eternal realization, God has made a life of Brahmacharya full of difficulties and challenges. An ordinary, egoistic man can never hope to swim across this dangerous ocean of Samsâra and reach the shore of liberation. But to the one who is humble, who is devoted to the Lord with innocent love and has unfailing perseverance, success eventually comes. The first milestone of considerable achievement in this journey is the state where the Brahmachari develops complete freedom for the need to masturbate or have recreational sex. Brahmacharya no longer appears contrary to one's lifestyle from then on. He gets the mind to persevere with much zest, and the urge to meditate longer at this stage.

After the Brahmachari spends considerable amount of time in this stage and perfects 'Savikalpa Samadhi' meditation, he attains the next and very important milestone in his journey towards self-realization. This second milestone is the state of an Urdhvareta. Words cannot describe the sheer bliss and joy that one feels while occupying this state. One is happy and full of innocence and bliss for no reason (the qualities of the Atman). In this stage, the mind of the Urdhvareta, even while indulging in external activity, is constantly in the thought of God, craving to get back into meditation on the Lord. Just as two lovers constantly think of each other and cannot wait to become one with each other, the Yogi occupying this stage constantly thinks of God and cannot wait for the 'Sangama' (union) with the Lord through Samadhi meditation. Just as two lovers feel distressed and pained when separated from each other, the Yogi feels estranged and unhappy if he, perforce, due to some occurring, is unable to meditate on a particular day and merge with the Almighty through Samadhi. Union for recreation between man and woman leads to degeneration and bondage, while union with the Lord through Samadhi leads to eternal liberation.

At this stage, one does not feel like doing anything for oneself. The Yogi does all actions to please God and as a service to HIM, this body & mind being the tools of enactment of the Lord's Leela (divine play). One is content with whatever comes though one's Prarabdha (destiny of this life), be it poverty or riches, fame or obscurity. These things do not matter at all to the Yogi, for to what avail are these riches, name or fame when compared to the matchless and incomparable bliss of the Atman that has started to trickle into the mind of the Yogi? That feeling, that Supreme bliss, before which the pleasure of a sexual orgasm appears like stale and rotten food when compared with fresh, hot food. That Supreme exhilaration and 'Samadhana' (contentment) of knowing one's hard efforts and sacrifice as regards Brahmacharya have been recognized by the Almighty and HE is now allowing the Yogi communion with HIM through Samadhi. One must experience this for himself in reality. Words cannot do justice to description. I cannot find enough adjectives to even partly elaborate this experience. It is worth all the sacrifice and pain that were endured initially.

Then the Yogi with tears of devotion and innocent love for God feels as though God is telling him – "You strived hard, made many sacrifices, endured much pain and honestly adhered to the principles of Yoga & Brahmacharya with devotion to ME, with the sole objective of reaching ME. I am impressed with your efforts, dedication and love. Hence I offer you the ability to experience and unite with ME in Samadhi, to enjoy the constant bliss that comes from thinking of me this way, even in the midst of work. This is an important stage you have reached in the journey to self-realization".

Thus, it appears as though the initial years of Yoga & Brahmacharya involve more hardships and suffering and less happiness. This is because one is reversing the misdeeds of past karma. Though not contrary in terms of reality, such a life appears contrary to one's nature. The Yogi might feel depressed, angry, irate or helpless at such times. When one perseveres despite these challenges and finally emerges victorious, these things fade away for ever and things become easier. Hence one should persevere without slackness, with devotion and sincerity.

2. Always perform the entire set of Yogic practices consisting of Asana, Bandha, Nadi Shodhana, Pranayama & meditation, twice a day without fail. Never take short cuts. The depression will go away eventually. The first year is tough and daunting. Every aspirant faces these troubles of disharmony at the beginning when the body and mind are getting reset to a different frequency.

3. The fact of having achieved 3 months of physical continence is an indication that the grace of God is in place and higher things are in store. Persevere steadily knowing fully well that Brahmacharya is your default state. Sexuality for recreation is a disease. So we will remove this disease. Donot worry about random sexual thoughts. Displace these immediately on appearance and ensure that they donot flower into lust and passion. Stick to honest practice come what may. Such a stubborn and adamant attitude is required. Then, success slowly blossoms.

4. If these principles are applied in totality, you will one day acquire a body and mind that is strong, tough, graceful, free from illness/disease and full of health to the finest degree.

5. A glass of milk/malted beverage early in the morning, normal breakfast followed by a banana at 8.30 A.M, lunch before 1.30 P.M consisting of 3~4 wheat roti-s/chapathi-s with some vegetable preparation and dhal (or 2 roti-s and some rice for rice eaters) followed by another banana, buttermilk in the afternoon, and a dinner comprising of fruits and raw vegetables in the evening with a glass of milk will prove to be enough as regards nutrition and balance for the beginner. 6~10 glasses (2 litres) of water/day should be sufficient. At the advanced stage, the same menu is followed, in even lesser quantity. Rich and fatty food less on fiber and very high on protein is neither necessary nor conducive to good health and Brahmacharya.

6. It is best to limit computer use to necessity and not make it a pastime. The mind and Prana are interlinked and applying the mind randomly on all sorts of unnecessary thought dissipates mental energy and hence Prana. Aimless browsing can lead to idleness and make the mind prone to unrest thereby making it vulnerable to porn or sexual thoughts. When free and to the extent possible, use the computer for reading material related to Yoga/Brahmacharya and scriptures/matters related to self-realization. Also meditate whenever possible. Take to physical exercise/sports for an hour a day, whenever possible. Past karma in the process of expedition is the real cause behind the lack of employment. When this passes, you will get suitable employment and things will stabilize. Apply efforts in the direction of seeking a suitable opening as regards your career. Practice a life of Yoga & Brahmacharya to help build energy and strength. By the grace of the Almighty, the tough times will pass and become manageable.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi
Hope you are well?
Dhananjay, I had a few doubts which I believe you will be able to help me with:
* Upon death, the jivatma is pulled out of the sthul sharir, and then it follows the atman to enter another body. does that mean that we carry over whatever is in the mind to the next birth? i.e. we have to deal with whatever's embeded in the mind from various past births?
* What are you thoughts on Taoist sexual practices. As far as ideology is concerned it is very similar to Brahamacharya i.e. conservation of life force [qi] and essence [jing], but they also believe that jing can be increased in a male from sexual contact with women [where men gain from getting jing from women] and they have various ways of controlling ejaculation as well. Retention of bodily fluids is fundamental to their practices, they believe the fluid that contains the maximum amount of jing is the semen hence the stress on its conservation. From one of your past answers, I do remember you saying that even if you dont ejaculate, the desire to have sexual contact remains which is contrary to the objective of a brahamacharya. I'd appreciate your thoughts on the above, thanks.
* One of my friends is having to move his country of residence to go back home to be an aid to his ageing parents. He is just a bit weary of the fact that he has lived away from home for a while, has not worked in the environment back home, the ways, the way people think are different, expectations are different etc etc. Although he is going back, he has a slight hesitation in terms of getting a grip on the ground reality. Do you think you might be able to pour out some thoughts which might help his transition? He is also an aspiring yogi and was concerned about the change in place, change in energy level etc. Is there anything an aspiring yogi should keep in mind or watch out for to ensure vital life force is not lost due to change in environment.

As before Dhananjay, I appreciate your responses to all on this forum.
Regards, Manish

Answer
1. All the latent seeds of impressions (which are the result of past karma, which determine the mental condition and which determine this and next existences) are stored in the ‘Kârana Sharira’ (causal body). The causal body is the only body which accompanies the Atman in its millions of births. The physical and astral bodies take form at birth and disintegrate at death. Hence these are not constant. All past desires of the mind from former births appear in this or next births and current desires of the mind are carried to the next birth (in seed form).

2. Taoist practices are similar to Vâma Marga (Left hand tantra). This path is dangerous and most often leads to a downfall. Most Taoists and left hand tantriks eventually forget the objective ‘Kaivalya’ (self-realization) and get attached to Bhoga (sense pleasure). Hence ‘Niskama Yogi-s’ (those wishing nothing but self-realization) stay clear from it.

3. Sexual activity for recreation involves deriving pleasure from the body and the senses which are Asath (unreal) and Anatma (non-atman). Hence one who practices non-ejaculatory relations and does not eventuallty take up absolute Brahmacharya can never rise beyond slavery to ‘Avidya’ (ignorance) – The cause behind embodification of the infinite Atman. For this reason, a non-ejaculatory relationship which is practiced by married, want-to-be Brahmachari-s before starting absolute Brahmacharya (to first overcome and become independent of the need to ejaculate in intercourse) has to eventually be put to an end and replaced with absolute Brahmacharya in thought, word and deed if self-realization is the objective.

4. If one's destiny includes relocation, none can prevent it. HE is the puppeteer and we are the puppets. Our duty is to follow HIS commands and be willful instruments in HIS hands. Such a one who constantly reminds himself of the falsity of the Ego and the reality of the Lord with the perspective – "I do nothing. HE works through me and I follow. I am always happy and content, contemplating on HIM. Let HIM do whatever HE wants with this mind and body". As long as one performs all actions keeping this in mind, nothing can become an impediment to Yoga & Brahmacharya. Nothing can disturb one's equilibrium and poise, whatever is the place of one's residence. All things eventually get harmonized and life sails smoothly.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi

I had another doubt, when meditating, if one concentrates on the beat of the heart, does that in any way take away any benefits that would accrue or is that the right way to go or ? ?

From reading one of your past posts, you mention about karmic illness. How does one discern between normal illness and karmic illness?

Thanks Dhananjay, Manish

Answer
1. Merging one's lower self (mind, intellect, consciousness & Ego) into the Atman (individualized concept of the Almighty) is the meditation for Brahmacharya and self-realization. No other meditation need be practiced, for none is superior to this method.

2. A bodily illness generally occurs further to some external factor affecting the body (such as wrong food, wrong lifestyle or activity, contamination etc..) An example would be an upset stomach further to eating unclean/contaminated food.

A Karmic illness arises all of a sudden, with no apparent/noticeable reason, despite right food, lifestyle and activity. Here, the underlying 'Karmasaya' (seed of past karma) attracts the particular medium (bacterium/virus or some other causator) responsible to effect disease and suffering.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello dhananjay

Much respects, in need of some advice into moving forward to a more pure being.

6 years ago i had a relationship with a girl which lasted about 2 years. It was a intimate relationship, longest relationship i have had. Only 26 now. Since then there has been only minor to zero sexual contact.

I have a feeling that the sexual energy create in that relationship is within this being. Think it may be the cause of some of the wet dreams i keep having. I have racked my mind to figure out ways of expelling but my knowledge is very limited.

So my question is can you carry residual sexual energy from past relationship 6 years into the future?

If so how does on go about expelling it?

No one i know seems to understand it like you dhananjay or they just may choose to keep us in the dark about all this information.
The service you provide is invaluable and you will be most highly commended.

James

Answer
The astral tubular connection that arises between a man and a woman further to the merger of their Linga sharira-s (astral bodies) during sexual intercourse lasts 12 years. Till this time, both are prone to receiving and transmitting thoughts and emotions via the astral tube (see: 'Effect of sexual relationships' Dt: 12/4/2010 in the past answers section). An honest life of Yoga & Brahmacharya if carried out with devotion to the Lord will help one come to better terms with the condition and eventually win freedom from the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Dhananjay,

You are doing great service to mankind by your contributions. I have a few questions to ask on brahmacharya.

1) I am approaching 30 years old. I have wasted almost 16 years to pornography and masturbation. I must have lost terrible amounts of semen. I am 29 now. If I start brahmacharya, is there any possibilty of recuperation, or the damage done due to so much waste of semen is irreversible?

2) For past 2 years, I have been reading on and off on brahmacharya from Swami Sivananda. I have experienced that for about 14 days, I am able to control myself, 15th day onwards, I get super restless and am unable to concentrate on God. However, If i release the tension by masturbation and porn again, I am able to concentrate on God. Can this be done? Or is it sinful?

3) Swami Sivananda recommends japa mantra to aid in replacing evil samskaras. Can I seek advise if I can chant japa on 'Saranam Ayyappa' as my favourite deity has been Lord Ayyappa. (It's an irony that a devotee of Ayyappa like me has been drenched in the cesspit of masturbation and pornography despite being to sabarimala for 2 years).

Awaiting your spiritual advice.

Rgds,
Saravanan

Answer
1. Take up a life of Yoga & Brahmacharya in thought, word and deed. The ill-effects of your past lifestyle will slowly unwind and help you come out of the trap. The results will depend on the honesty with which Brahmacharya is practiced.

2. Gradually increase the period of Brahmacharya and strive for longer and longer periods of practice. Donot indulge in a willful break of Brahmacharya. Our efforts should be cent percent. Willfully breaking Brahmacharya amounts to failure indulged with full cognition & awareness. This should be avoided.

3. A life of Yogic practices and lifestyle will be required if Brahmacharya is to become established and natural. Mere Japa (chanting the Lord's name) will not suffice for a beginner, as his Bhakti (devotion) is obscured by past karma. The complete Yogic lifestyle and practices are necessary to break and dissolve this past karma. Go through each and every past answer slowly and absorb the essence. Applying these principles and methods with devotion to God will help one to make Brahmacharya the default mode of lifestyle.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste sir,i am a daily viewer of your website and i have a question. Sir, can yogic practice with vow of brahmacharya cure fatal ailments like cancer? Thank you

Answer
A life of Yoga & Brahmacharya is the best means to speedily work out & dissolve past karma. Most diseases/deviations from health are the by-products of past karma. Diseases such as cancer occur further to the presence of very strong negative karma. Depending on the magnitude of this karma, one might or might not be able to weed out the karmic cause in a single birth. However, the practice will surely lead to as much exhaustion of karma as is possible in the current birth (based on one's Prarabdha or destiny). If the volume of karma is very immense, it might take more than a single birth for its removal. In such cases, the disease may not be cured in a single birth.

ॐ तत् सत्
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Question
Hi dhananjay,
hope you are doing fine,thank you for your guidance and the blessings of the almighty lord i am till now successful in brahmacharya. i have some doubts regarding bandhas.

1.In my yogic practice past 1 week i had great hunger than before and i searched in your old posts and found you gave answer to eat anything small portion of fruit or snack apart from timely meals if we are hungry and i did eat and from past 4-5 days i am having stomach pain with some gastric trouble can i take medicine for gastric trouble or it will go by itself as i was eating in other times than regular meals.

2.As you know i am suffering from ear problem as i mentioned in earlier posts i read on net that ashwagandha could clear anxiety(derealisation),panic attacks(Dizziness,motion sickness) which are one of my problems which is suffer very much, my doubt is apart from the benefits it also says that it improves sexual vitality if i take the medicine does it cause

any problem to brahmacharya.

thanks for your support.
Ganapathi.

Answer
1. The practice of Yoga & Brahmacharya results in an increase of 'Jatharâgni' (gastric fire). This is the first sign of development of good health. An increased gastric fire helps digest food very easily and helps the body draw out the most essence from food.

When the gastric fire increases and whenever he feels hunger (apart from his regular meals), the Yogi should feed the stomach with small quantities of food (healthy, nutritious, home preparations, and not junk/oily/outdoor food). Such hunger generally occurs to the beginner, when his body is recuperating from the debility caused by many years of seminal wastage. Since the body is in refurbishment mode, it is natural for the Yogi to feel a little more hunger than normal when Yogic practices start getting established in the early stages. Later, with advancement, this condition will subside and taper away. If the stomach is kept hungry and the condition ignored in times of hunger, the 'Jatharâgni will devour the body itself and vitality will be lost. Hence a Yogi should never stay hungry but take small quantities of cooked food/milk/fruits etc. when he feels the burning of hunger. This does not mean one should overeat, for overeating can also lead to gastritis (as this causes excessive release of acids). The Yogi should never overeat or load his stomach like others normally do. 'Mitâhâra' (moderate diet) is the secret behind success in Yoga. Yoga should never be performed with a burning stomach; neither should it be performed on a loaded stomach. Yoga should be performed with a pleasant and lightly filled stomach.

It appears that you may have a gastric problem as the condition you describe does not generally come to one without a history/tendency for gastritis. It is also possible that the acidity is the result of some karmic, physical toxin being vacated through Yoga & Brahmacharya; if there has been no other apparent cause. In such a case, the problem is unavoidable and should be worked out. Gastritis can be controlled/prevented by:

1. Avoiding alcohol, tobacco, spices, meat, sweets, and strong tea/coffee.
2. Taking regular/timely meals in the right quantity and not keeping the stomach empty when hungry.
3. Consuming bland/mildly spiced food and avoiding strongly spiced food.
4. Taking a syrup made by mixing crushed ginger, lemon and honey thrice a day (2 spoons each time).
5. Taking small quantities of cold milk, a few times a day.
6. Drinking 10-12 glasses of water a day and drinking water as soon as the feeling of acidity appears.

If the problem is troublesome and unbearable, the following remedy will prove helpful:-

1. Live only on coconut water and pure water for 2 days. Donot eat or drink any other food. During this therapy, coconut water is to be drunk as often as possible, whenever hungry.

2. From the third day, live only on fruits and water till the 5th day. Eat juicy fruits such as apples, pears, grapes, oranges, sweet lemon, pineapple, peaches, watermelon and raw vegetables such as potato juice and cucumber.

By the end of these 5 days, the toxin responsible for the acidity will get removed. The above

procedure will help one come to terms with the situation.

After the problem is cured, ensure to adopt a mildly spiced diet free from meat and other oily food. As the body of the Yogi purifies through Brahmacharya, God will not allow him to eat all kinds of foods which he used to eat before (since such foods are opposite to the purity attained). He then has to limit himself to a Sâtwic diet.

2. Ashwagandha, if taken for the problem you described should be limited to small, medicinal doses.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namaskaar Dhananjay,
It is by reading your answers regularly that I have been practicing celibacy for about two and a half months.The effects are showing now.I'm more inclined now towards reading spiritual treatises like the bhagvad gita and bhagvad purana.But I had one question.

Is it worth to read novels and magazines in pastime when they do not pertain to your work?I now think that all these years I wasted my time on useless books instead I should've read religious scriptures.Kindly remove my doubt regarding this.Also kindly suggest me some books worth reading not only related to brahmacharya but also on other religious matters.Thank you

ANSWER: 1. A Brahmachari who is serious about achieving unbroken Brahmacharya for self-realization and is intent on Yoga & meditation will generally not get the mind to spend his time reading novels. Cessation of the fluctuations of the mind to achieve Samadhi and thereby the greatest bliss, knowledge and finally liberation is Yoga; while novel reading leads to more fluctuations of the mind (thereby taking liberation farther away) and creates unrest and excitement, which are not the objectives of the Brahmachari. Excitement is no match to the contentment and happiness that comes from the bliss of Samadhi. Hence such hardcore Yogi-s have no time or mind for novel reading.

2. Some material worth reading for the aspiring Brahmachari:

- Life stories of Yogi-s such as Bhagavan Ramana Maharishi, Paramahansa Nityananda of Ganeshpuri, Trailinga Swami, Lahari Mahasaya, Ramakrishna Paramahansa, Mahavatar Babaji, Raghavendra Swami, Milarepa, Sivabalayogi Maharaj, Hariakhan Babaji. (Life stories of all these Yogi-s are available through google search)

- Books:

The Yoga sutra-s of Maharishi Pathanjali (by Dr. I.K Taimni)
The 108 Upanishads
Hatha Yoga Pradipika (by Svatmarama Yogin)
Siva Samhita
Yoga Vâsista

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---------- FOLLOW-UP ----------

QUESTION: Thank you very much for your kind reply :-). Just wanted to clarify one thing.I found two books by identical names but different cover by Dr.I.K.Taimni.They are-

1.The Science of Yoga:The Yoga Sutras of Patanjali(link-http://www.amazon.com/The-Science-Yoga-I-Taimni/dp/0835600238/ref=sr_1_1?s=books
)
2.The Science of Yoga(link-http://www.amazon.com/The-Science-Yoga-Yoga-Sutras-Patanjali/dp/8170592119/ref=s)

Are they same or different?Thank you :-)

Answer
The pdf link for the free download of the Yoga sutra-s of Pathanjali or 'Yoga Darsana', translated & summarized by Dr. I.K Taimni in the book 'Science of Yoga'is available at:

http://www.yogastudies.org/wp-content/uploads/Science_of_Yoga-Taimni.pdf

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay Ji,

I thank you for your previous replies. I have some further questions which I need you input:

1) In one of your posts, you mentioned that when the human being is born, he is endowed with a pre-set amount of seminal energy by God. This energey onces lost in sexuality, can never be regain (if I am not wrong about that post).

For people like me who have lost tremendous amt of semen by masturbation, how can there still be any hope? Is it going to be a downside path as too much of semen has been lost with no reprival?

2) In today's world, even in 'cultured' india, pre-marital relationships has become the norm. Woman are also lying about their past so that they can get a good groom. Having a bf has become like a norm and must to get social acceptance.

It is difficult to find a pure, single noble indian cultured woman. Also, adultery has become rampant.

Yogic culture is non-existent or is vanishing in modern society. Divorce, remarriages, cohabitation and all are becoming the new indian culture. No one seems to keep themselves pure and dignified with no relationships before marriage. Many indians have stooped low and are on par with westerners in terms on living culture. They go wild and havoc during their college days and lie and put a cultured face during marriage time.

With such an emerging culture, how can God help me? How to deal with such people? How can beginner yogis survive amidst such people, who have no qualms about losing physical dignity and do not uphold true indian culture.

3) For serious porn/masturbation addicts, can they seek western treatment or yogic lifestyle is enough? Yogic lifestyle seems to be slow and gradual. For someone like who have strong urge to masturbate every hr, watch porn in public places, and has become a terrible sexual

addict, will yogic lifestyle change them soon? Is it even possible?

Thanks for your inputs.

Answer

1. The earlier the practice of Brahmacharya is taken up, the better and faster are the results. The possibility to achieve the state of Kaivalya (self-realization) through a life of unbroken Brahmacharya and Yoga in the current birth becomes strong if such practice is started before the age of 32~34 say the scriptures as a general pointer. Beyond this age, the quality of Prana in the vital fluid starts rapidly reducing and conservation and transmutation may not yield the results which accrue from starting earlier. The past is gone and beyond change. It is the present and future which are to be remodeled for maximum benefit. Hence Brahmacharya should be practiced as soon as one gets to know of the same and work honestly with devotion to God. There is neither a need nor any benefit by thinking of the past. If one's efforts are honest and sincere, God sends his blessings.

2. While the degradation from correct moral culture and ethics is no doubt on the rise, this is not a new phenomenon. Even during earlier times, only a handful of people took to the practice of Yoga (union with God) while the majority took to Bhoga (union with sense pleasures). The scriptures written tens of thousands of years back say – "An established Urdhvareta is one in a billion". This statement points to the rarity of finding one who is established in Yoga. So Samsâra (world of dualistic existence) continues as long as willed by HIM, HE (God) has made Brahmacharya and Yoga very difficult and unreachable. Only the very deserving and honest succeed. This world being HIS Leela (divine play), HE does not confer such progress or knowledge to one and all. That Jiva which has a few or possibly one last birth remaining here on Earth, alone progresses tirelessly and attains the objective. The virtuous and pious have thus always been a minority. Hence there is no need to worry regarding the reverse ways of the world. This world and its temptations are a test for the Brahmachari, for how can accomplishments be certified without tests under real conditions?

Neither is it necessary for an honest and sincere Brahmachari who has taken to the path of 'Saranagati' (complete surrender to the Lord), to worry about his environment, future, wife etc. A few hundred years back, people might have appeared more pure and less polluted than people of today. At the same time, these same people might have appeared wayward and culture-less in comparison to the people who lived a few THOUSAND years back! Does this mean there weren't people who attained liberation a few hundred years back? Even in the 'Mahabharata', the 'Pandava-s' representing virtue were only five in number, while the 'Kaurava-s' representing evil were hundreds in number. Good and bad are relative and wholly within us. Both good and bad have always existed from time immemorial. It was neither easy to maintain a life of Yoga a few hundred years back, nor is it difficult to maintain such a life today for the one who is determined and devoted to his objective. Easy and difficult depends on our efforts on which depends the grace of God.

If one's commitment and determination to unite with the Lord is rock steady and tenacious, one gets blessed with a supporting and virtuous wife who will not be an impediment, however modern and bereft of culture the world gets. If by some past karma one does not get such a wife, it is better to part ways with a wife who is a Bhogi and does not ever want to become a Yogi. Such should be one's commitment. Then things slowly fall in line and the woman herself may get 'Gnyanodaya' (dispellation of her ignorance through knowledge bestowed by the Lord) that makes her realize her mistake. These things are all ultimately taken care of by the Lord to the extent the devotee surrenders to him with love and devotion. What is important is to give up on the 'I' (Ego) and surrender to HIM (Lord) with

the attitude – "I am nothing. You are everything. Lead me in the right way my father. Let Mâya (illusion & ignorance) not trouble me. Give me 'Gnyana' (knowledge of the Supreme).

In the Bhagavad Gita, Lord Krishna describes the attitude of his devotee Yogi who is always protected by the Lord as:

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः |
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ||

Chapter 5/ Verse 10, The Bhagavad Gita.

"He, who performs all actions offering them to Brahman (Almighty), by giving up desire & attachment, does not become the victim of sin; just as a lotus leaf stays dry despite being surrounded by water on all sides".

This is how the Yogi should behave. The Lotus leaf here represents the Yogi and the water surrounding it from all sides represents the world with its temptations and dangers. What is the way to stay unaffected from these dangerous waters of Mâya (illusion)? The method is complete surrender to the Lord with devotion and love, which then makes the Yogi perform all actions thinking of HIM, for HIM and as a service to HIM (without attachment and desire). Such a Yogi is always content in HIS thought, and performs actions only because he is the medium through whom the Lord works HIS Leela. He is never worried about the fruits of his actions and limits himself to honest effort only. Then, he accepts the result which is a product of his efforts, past karma and the will of the Lord, knowing fully well that this life is a drama. Such action helps one stay riveted to the path of virtue and attain speedy liberation.

When such an attitude is coupled with a life of Yoga & unbroken Brahmacharya, the Yogi, after a few years of practice, eventually becomes like the lotus leaf which is immune from becoming wet.

3. *"Nâsti yoga samam balam" – "There is no strength equal to that which comes from Yoga"* says the Bhagavad Gita. This refers to mental and spiritual strength of the finest degree which is refreed to as 'Veerya'. Hence it follows that there is no treatment or rectifying process that can be more thorough and lasting than Yoga. When a life of Abrahmacharya (incontinence) has been indulged in for decades and millions of births, is it not unreasonable to expect speedy results in a few days or months? Does this not defy the laws of nature? One should first develop patience and perseverance and surrender to the Almighty through diligent practice. Then, success slowly dawns after many years. Since the path of Yoga goes to the very bottom of the cause behind 'Abrahmacharya' which is 'Agnyana' (ignorance) and roots it out completely, it also follows that the process is slow. Western treatments do not root out the cause, but only the effects, leading to temporary and impermanent solutions, and so it follows that the problems donot get cured but soon recurr.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Thank you for your enlightening answers which had thread many people to right path.

I would like to know how the dream we get irrespective of its nature relates to our past samskaras. Can we assume that dream is a subconscious mind which is formed by our past

life Karma, and to certain extent impression created in this life.If this is the case how to eradicate the dream weather its good or bad. For example I tend to get some dreams which totally does not make sense, they are not perverted dreams nor some kind of incident I encountered in this life, they are totally vague and I am not able to make any sense of it.

Answer

1. Past Samskara-s (impressions) & Vasana-s (tendencies) act as the founding cause for our present state of body, mind and psyche. Governed by these, one gets tendencies towards or aginst certain actions in the present birth. Such actions performed in this existence then create further Samskara-s & Vasana-s, which might strengthen the already existing ones or create new ones. The sub- conscious mind gets the chance to throw up and indulge in these impressions as the 'Buddhi' (power of intellect) and 'Vichara' (power of discernment) are very weak or absent in 'Swapna' (the state of dream). Thus the events which unfold in a dream can be the results of actions of this or previous births.

This statement is proven by the fact that even newly born children who are just a few days old experience dreams and react to the same. Since the worldly experience of such a new born is nil, it can safely be assumed that there are no Samskara-s & Vasana-s pertaining to this birth, the child just being a few days old. Yet the child smiles, laughs or cries in fear in dream sleep. How is this possible? It hence follows that there must already be the causing impressions and tendencies responsible for such reactions within the mind of the child in a dormant state. These latencies which surface while in dream can alone be responsible for the reactions of happiness or fear in the child who knows nothing about the world, its workings and experiences.

This is one of the best supporting proofs for the existence of past births and future rebirths. The Samskara-s & Vasana-s which the Jiva had acquired peviously are stored in the 'Kârana Sharira' (causal body). This causal vehicle is the only medium which accompanies the Atman in its millions of births from animal life to that of a human being. Just as the hard disk of a computer stores all data & actions performed using the computer (even if the data is deleted), all the impressions and tendencies of these millions of past births are stored in the causal body. When some of these impressions blossom in dream sleep, the child reacts with the corresponding emotions of happiness, sadness or fear. The same holds good as regards adults.

2. The pure state of the Atman has no impressions and tendencies. Being pure, unalloyed and completely clear, the Atman is the purest, cleanest and no different from the 'Parabrahman' (Almighty). Such purity results in 'Sat-Chit-Ananda' (knowledge-existence-bliss) of the highest possible degree. This is why the Atman is always in bliss, being a component of the Almighty, if it might be said so. The Jiva (individual) on the other hand, being degraded through 'Avidya' (ignorance) has forgotten that he really is the Atman (in union with the Lord) and instead assumes himself to be separate. This causes great misery and suffering, which the Jiva then tries to negate through sense pleasures, but to no avail. If the Jiva can succeed in reverting to his pure state of the being the Atman (in union with the Almighty), all the Samskara-s & Vasana-s which are the cause behind his suffering and encasement in this physical body will get negated and roasted. They will then be unable to surface and manifest in the form of 'Chitta Vrtti-s' (modifications of the mind) in the waking or dream state, where upon dreams taper and gradually disappear. When such a state is attained, the Jiva is no longer the Jiva but the pure Atman even in the waking state, free from all desires or wants and in complete bliss eternally.

This process is achievable by no other method but by Yoga & Brahmacharya. The conserved

Rethas (sexual fluid) when transmuted into Ojas, among its many effects, slowly starts weeding out the substratum of past karma stored in the causal vehicle. The eight anga-s (limbs) of Yoga help direct this power in the direction of cleansing the causal repository of all its material from the past. As the causal medium becomes cleaner with lesser active impressions, the mind gets closer to the Atman and assumes the pure qualities of the Atmic state both while in the waking state and in dream. Eventually, upon 'Kaivalya' (self-realization), the Jiva might be assumed to have dissolved for all practical purposes and the Atman alone remains. The Yogi is then a 'Jivanmukta' (liberated while alive). He is then the very manifestation of the Almighty in the human form. "He is the very Brahman in flesh and blood" – say the scriptures. The purpose of the human existence is then over for him. He has no further work to do, except guide others towards liberation and work for their welfare if so wished by the Almighty. Upon giving up the body (at his will which is the will of God), he becomes 'Aikya' (unites) with the Universal Almighty through 'Videha mukti' (disembodied liberation). Then he is gone forever, into the infinite Brahman through eternal union, never to return.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,

Hope you are doing fine.i am now completely well without having any gastric troubles thanks for your remedies. I have some queries regarding yogic practice.

1.I completed 1month and a week in brahmacharya, so my question is why is life seeming a burden to me as if every door is closing, even though i want to practice sincerely some kind of obstacles are coming my way while practicing and i am tempted some times to eat meat and watch porn even when i remind me it is just temporary pleasure which were not there in me last month and i am not feeling the bliss and peace which i used to in last month, can you please give some advice and help me get over this.

2.In the yogic practice you mentioned to swallow twice after inhaling and retaining breath, are you mentioning the whole 16 sec including swallowing or excluding swallowing because swallowing twice makes 2-3 seconds and 16sec make to 19 seconds as i just want to make sure i am doing everything right. please help me clear with this doubt.

thanks for your guidance
Ganapathi.

Answer
1. Past Samskara-s (impressions) & Vasana-s (tendencies) which are very dense and strong at the start of practice cause impediments. The process of their removal and cleansing can also cause sorrow and painful life situations. The initial 2 years or so of practice are difficult due to this reason. Efforts should be Herculean with surrender and devotion to the Almighty. One wishing progress in Brahmacharya should never watch porn as this equals a voluntarily break in practice and creates bad karma which becomes difficult to remove. Persevere in Yogic practice with determination and complete sincerity. Do not cheat yourself with porn. God has let your progress for a month. Watching porn after receiving such grace from the Lord amounts to cheating HIM. It is unpardonable. If the bad habit is reverted to, all bliss and advancement will get reset to zero with more negative karma than before and Brahmacharya will break without doubt, leading to sorrow.

2. Breath retention and the time taken to swallow are separate. Counting starts after swallowing twice.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello sir, i m practicing celibacy from last 4-5 months without any voluntary break and also experience some changes like my body temperature start rising , my veins start getting out and feel less hunger but still my m very skinny. My height is 6.3 but my weight is much lower. Look very skinny even my head size is also small. I do weight training but it dose'nt make me feel good. So, what to do to get normal healthy body weight... Thanx for your help :))

Answer

Simply continue with the practice of Yoga & Brahmacharya with complete honesty and sincerity. Always practice Yoga twice a day comprising of Asana, Bandha, Nâdi Shodhana, Pranayama and meditation. After a few years of unbroken practice, the body becomes lustrous and completely free from all defects. It will then be strong, fit, healthy and immune to the advent of disease.

One should however remember that every person has a body type and constitution given to him by the Almighty further to past karma. Some are wiry, while others are naturally plump (obesity is not being referred here). These things are a part of the individual nature and cannot be changed. Neither is there a need to change the basic body type, nor will such attempts bear fruit. Rather, they will lead to ill health and disease. Each body type has certain specifications which cannot and should not be changed. Wiry people should hence not try to put on weight unnaturally. Nor should naturally plump people try loosing weight through harsh and artificial methods. A life of Yoga and Brahmacharya will ensure that the best possible outcome as regards health, weight and constitution is naturally awarded to the Brahmachari, based on his individual body type and constitution. One should then be content with this superior state of well-being and concentrate on the purpose of life namely self-realization.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Namaskaar Dhananjay,
I've been into weight training and running for the past 4 yrs.Since practicing brahamacharya now for almost three and a half months,I've started to incline more towards yoga and its philosophies.I've lately realized that bodybuilding works only on the physical level as it values only the 'aesthetics' of the body & is a mere exercise at the physical level & not much helpful in my journey on the path of self realization.although I practice pranayam & bandh almost regularly in the morning,I still lack a systematic schedule.I request you to kindly outline a program comprising asanas,pranayama & bandh so that it can replace my existing gym schedule.I really want to practice yoga systematically & leave my gym life behind.I had two more questions-

1.I'm in a habit of consuming protein shakes in morning & evening as instructed by my gym instructor.I want to stop this also. kindly advise me what should I drink to replace them?

2.Should I continue running even after I start my yogic schedule?

3.Can we wear 'langot' in the night while sleeping?

4.Also,what is the criteria in determining the sequence in which the yogasanas are performed.I searched the internet but could not reach a definite answer.

Thank you :)..you are the medium through which God is finally helping me maintaining my brahamacharya & striding towards the path of self-realization.

ANSWER: 1. Wake up at 4.00 A.M, drink a large glass of water, get fresh & immediately have a bath (cold or warm water but not hot) and prostrate before God requesting him sincerely to guide you towards self-realization. If feeling hungry, drink some milk and eat a fruit.

2. Wear a 'Langot' (traditional Indian loin cloth) and perform a few stretches to get the blood circulating. Then perform these Asana-s in the given order:

- Padmasana
- Vajrasana
- Ardha-Paschimothanasana
- Paschimothanasana
- Halasana
- Sarvangasana
- Dhanurasana
- Chakrasana
- Shirshasana

All these should be performed slowly and smoothly without jerks. 'Rechaka' (exhalation) is performed for downward movements and 'Puraka' (inhalation) for upward movements.

3. Now perform the 3 Bandha-s, followed by 'Nâdi Shodhana' as described in past answers.

4. Perform Pranayama as described in past answers.

5. Sit for meditation as described in past answers. The Yogi should not desire any want/wish except self-realization while meditating. Then everything will be taken care of by God and speedy progress occurs towards Kaivalya (self-realization). Repeat this same procedure at sunset.

6. Replace the ready made protein shakes with Ragi/Wheat & milk malt sweetened with jaggery (Gud – in Hindi). This is excellent for Yogi-s and can be drunk twice a day. The procedure of making this malted beverage is easy and is described in past answers.

7. Gradually taper down body building and running to replace them with this schedule. If the workouts and running are now on a daily basis, make them alternate days for a week. Then make them once in 3 days and so on. Donot stop the workout and running all of a sudden. In a month, the entire workout and running can be completely stopped to be replaced with Yogic practices. After taking up the complete Yogic schedule, the Yogi will gradually need lesser food.

8. The ‘Langot’ should NOT be worn at night while sleeping. The loins and genitals should be let loose so blood circulates freely and rejuvenates these organs. Wear a loose fitting garment while going to bed at night.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you very much for your kind reply.I did not get your answer for my 4th question.As you outlined a yogasana sequence for me above,Can you please throw some light on the procedure of determination of sequence of the above asanas and also if I want to modify or make a new program what sequencing should I follow?
Thank you :)

-Sameer

Answer
1. The order of the above sequence of Yogasana-s is designed to help raise ‘Kundalini Shakthi’ from the Muladhara Chakra to higher chakra-s to help attain Samadhi for self-realization.

2. This sequence should not be modified.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay
1.please explain trinity of experience Rishi Devata chhandas,esp the devata & chhandas.I can not make a good discrimination between these two.
2.do mistakes & misdeeds that we have committed or bad incidents have happened to us have been avoidable or they have been our destiny?

Answer
1. In reality, there is one absolute Supreme and nothing else. The true ‘us’ (Atman) is no different than this Supreme, just as drops of sea water are no different from the ocean. By the ‘Leela’ (divine play) of the Lord, is created ‘Prakriti’ (energy of creation) who effects manifestation through Mâya (cosmic illusion). While the Lord remains unaltered and unaffected by his Leela, those constituent extensions of the Lord which get subjected to this illusion become ‘Jiva-s’ (embodied soul’s)

Then it appears as though there are three processes namely the ‘Drsta’ (seer), ‘Drsti’ (seeing) and ‘Drsyam’ (seen). However, all these three are the result of the modifications of the mind due to ‘Agnyana’ (ignorance around the atman). These three are also referred by the names ‘Rishi’ (knower), ‘Devata’ (knowing) and ‘Chhandas’ (known) in vedic literature. In reality, there is only ONE namely the Brahman or Lord and the concept of this trinity is false, for what is there to be known by HIM who knows everything and who exists everywhere and who does not have a second? (*“Prathamo Brahman Dvitheeyo Naasti” - The Lord himself is first, there is no second* – meaning there is nothing but HIM). These three thus represent the manifest part of creation which is unreal in terms of absolute reality. All

these three disappear after 'Kaivalya' (self-realization), when the Atman (seer) is established in his own self.

2. Karma accrued from those actions already committed (in this or previous births) which will fructify in this birth (Prârabdha Karma) is unavoidable. Karma which one has a tendency to commit in the future due to the presence of such seeds in the Kârana Sharira (Âgama Karma) is avoidable by burning such seeds in 'Samadhi (super-consciousness) and through a life based on the Yama-Niyama-s of Yoga. Thus the misery which would accrue due to further acts of ignorance in the future is avoidable through realization of 'Gnyana' (knowledge of reality)

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I am very thanksful for your very valuable informations, The following queries are for my spiritual friends and well wishers,:-

1, Pranayama and brahmacharya can reduce the Ashtma symphtoms?

2, If a break occured, there is any restrictions to visit temple?(for my friend Dipin)

3, Brahmacharya can reduce the lifestyle diseases like B.P,Sugar (improve the energy of Pancrease)?

4,Is bath in the hot water is not good for celibacy?

5,Brahmacharya in the thought and deed can be maintained but in the words, it is very risk because the all people dealing with in these days are very crazy in the sexual matters, please point out a remedy for keeping brahmacharya in words?

Thanking you my respected sir
Vijith

Answer
1. Yes

2. There are no such restrictions. However, one should analyze the mistake that lead to the break and not repeat it.

3. Brahmacharya will gradually make all organs tend towards well-being and excellent health.

4. Cold or lukewarm bath/shower water is best suited for optimum health and Brahmacharya. The lower the temperature of water, the more is the percentage of 'Prana' within it. The true Brahmachari eventually has so much heat and life energy within his body (due to conserved Ojas), that hot water becomes unnecessary. He finds comfort in the coolness of lower temperature water. In very cold climates, one can opt for lukewarm or slightly warm water and avoid hot water.

5. When Brahmacharya is maintained in thought, the words and deeds automatically become pure. Words and deeds are only the result of thought and are not independent. Pure thoughts cannot lead to impure words or deeds. Similarly, impure thoughts will always lead to impure words and deeds. The honest Brahmachari is polite, pleasant, and courteous. He is full of energy and unexplainable happiness, wishing good to all (including those who wish him bad) and talks as much as necessary but not more. He maintains silence the rest of the time, delighting in the thought of God with the knowledge *"Brahman Satyam Jagan Mithyam"* – "The Brahman (Almighty) alone is real, the world is unreal," and drinks the nectar like bliss that follows.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi dhananjay,
how are you? hope you are doing fine.

I have some queries please can you clarify them. In one of satsang i came across some words which i do not understand they are,

1.What are pancha indriyas,gyana indriyas,mind and the person was saying that we should control them in order to gain self realisation can you please elaborate this.

2.In one of your posts you were saying that at beginning of brahmacharya we should exercise,do intellectual work with god devotion in order for transmutation so my doubt is, do we consider walking,some stretches,basic asanas enough as physical excercise. Is practicing some logic solutions,reading autobiographies of famous people come under intellectual work.

Thanks for your support,
Ganapathi.

ANSWER: 1. The mouth, hands, legs, genital organ and excretory opening (anus) are the five 'Karmendriya-s' (5 organs of action)

The senses of eyes (sight), nose (smell), ears (sound), tongue (taste) and skin (touch) are the fiven 'Gnyanendriya-s' (5 senses of perception).

The mind is the 11th entity which is independent of all these, yet controls each one of them.

'Indriya Nigraha' (control of these 10 Indriya-s and the mind) is necessary for Brahmacharya and self-relization, for unless there is control, man goes on indulging in wrong activity and becomes prone to bondage. Also, lack of their control thickens past Samskara-s and Vasana-s.

2. A person should perform the complete set of Asana-s described in past answers along with other Yogic practices. Those who in the habit of working out in the gym/sports/other exercises should gradually develop prowess in Asana, so that a complete shift to Asana can be undertaken in due course of time. This shift will be necessary in the advanced stages when the Yogi will need to give up body building for advanced meditation. However, this rule need not apply to beginners.

Any constructive and productive mental work carried out for a sufficient duration that

rigorously makes use of the brain constitutes mental activity. It can even be derived from a thinking game such as chess etc..

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hi dhananjay,

thanks for your reply, i got some doubt about "indriya nigraha". Please can you elaborate on this topic for all aspirants and please suggest ways to take control of them.

Thanking you,
Ganapathi.

Answer
'Indriya Nigraha' represents all those efforts carried out to prevent attachment of the mind towards pleasure derived from the above described senses. It is attained through restraint from getting addicted to sense pleasure. Such control automatically comes from the regular practice of Yoga & Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay Ji,

I have followed brahmacharya for close to 2 weeks. I have felt that whenever sexual thoughts build up and I try to replace them with Godly thoughts, there is a buildup of semen waiting to be ejaculated. Can these gross semen which is waiting to be ejaculated be transmuted back to subtle form and turned to Ojas? This build up of semen is causing more and more sexual thoughts.

Pls help.

Thanks.

Answer
Indulge in regular Yogic practice (twice a day) with adequate physical and mental activity. Keep the mind pure to the best extent possible by averting sexual thoughts and situations. Follow a Yogic lifestyle consisting of 4.00 A.M wakeup, correct satwic food etc.. In course of time, the build up of semen will reduce through transmutation. Semen build up is an initial reaction of the body as the body has been used to producing semen (further to constant seminal wastage) since the past many years. It takes a few months for the body to reset itself to a life of Brahmacharya, following which the condition disappears.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhanajay,
It was great to visit your site as I learned new things which were not known to me before.

I also have a query
Actually I want to start form beginning.I am the person who is feeling lustful thoughts right from when I remember my early childhood.
I started doing masturbation at a very early age.My childhood was very tough.As I remember,My world was full of pain and sorrow.I was having troubles from everywhere.In studies in I was considered a problem.I was getting insults from everywhere at that time.My career was a Horse with broken legs.This goes on until I reached
the age of 23 where I met a person from whom I got some knowledge about self control.After that I reduced my masturbation habit from twice in a day to twice in 3-4 months.There I felt my world upgraded from Mr nothing to Mr Someone.I saw respect for me in the eyes of people.Now I have reached 31.So this is going on in my life from that time, whenever I go towards sensuality I feel my outer world conditions,relationships suffer,my career starts falling down and when I come back to Purity slowly everything in life starts upgrading.Still I will say I try my best but I am unable to cross 4-5 months.

So my question to you is
1)Is Lustful thoughts,masturbation ,pornography,sexual sin is the real cause of all the troubles,pains,sorrows,Failures in career and accomplishments in one's life and worldly conditions in this world?

2)If a person like me still took a oath a vow for brahmacharya vrata for 12 years Is it still possible to get self realization.
And if not realization should I expect that my worldly conditions and my career will reach its peak.Can I expect to achieve great materialistic life?

Please help me to clear my vision by putting some light on it.

Waiting for your reply Sir,

Answer
1. One’s present state of affairs is the result of past karma. Since sexual sin drains all of man’s energy and fills him with negative Samskara-s (impressions), he becomes more prone to sinful thought & activity in all fields of life. This inturn makes him stoop to performing more sinful acts, thereby thickening such impressions. He thus starts attracting negative energy and bad luck. A life of Yoga & Brahmacharya carried out with God-devotion is the best and most correct form of life that helps man slowly unwind from sin and establish himself in his true state of the ever pure ‘Atman’. It is the way of life for one wishing liberation.

2. After the Yogi becomes an Urdhvareta (non-semen producing Yogi), impediments that were blocking progress materialistically and spiritually start dissolving and the Yogi is assured of name, fame, wealth and recognition (if he so desires). Past karma which has been blocking his life accomplishments starts breaking down and helps him take flight into success. There need be no doubt about this statement.

Go through each and every past answer on the means to achieve perfect Brahmacharya and apply the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello
I have a few follow up questions wrt to some of your past answers:
1) If one is not able to maintain a pure lifestyle and absolute purity of food(eg: eating out, meeting different kinds of people), due to his nature of job or business travel,etc, then is it recommended to continue what ever little sadhana that he has been doing? and don't give such an importance to the practice of brahmacharya till the time he arranges/attains the above conditions? What do you suggest some one who is caught up in such a prarabdha in his current life stage?
2# In your earlier answers, you said there can be an involuntary transfer of prana/karma from the person who cooks the food.. I am just wondering what will be the state of food that is machine generated as is the case with lot of food items now a days#automatic, un touched by human kind of processing), etc?

ANSWER: 1. One should follow the tenets of Yoga & Brahmacharya to the best possible extent. When cent percent practice of the rules is not possible due to unavoidable worldly situations/work conditions, one should practice with devotion to whatever extent possible within one's reach. In the Bhagavad-Gita, Lord Krishna describes this with the statement – *"Swalpamapyasya dharmasya traayate mahato bhayaat"* – "O Arjuna, even a little bit of this dharma (Yoga) will help man tide over great suffering".

Due to one's 'Prârabdha' (past karma bearing fruit now), one sometimes may be placed in unfavourable conditions against Yoga & Brahmacharya. This is only a divine test to check the honesty of the devotee. Under such conditions, one should always continue to think of God, surrender all actions to HIM with love and devotion and persist with honesty to the best extent possible as regards Yoga & Brahmacharya. Karma then slowly starts dissolving and better conditions blossom in course of time without doubt.

We are afterall the instruments through whom HE works HIS Leela (divine play). If a man is a fisherman who has to spend his whole day at sea, that is also God's Leela. That great being (Almighty) is working through each and every embodied soul. He who forgets the Lord and performs actions for himself misses out on Yoga, while he who performs all actions rightly and surrenders all actions as a service to HIM with love gains freedom, and is eventually released from rebirth.

2. A machine only processes the food in part. Who handled the preparatory process of readying the raw materials that went into the food machine? Who is operating the machine? Who is handling the processed food for packing/serving etc..? The Prana-s (and thereby vibrations) from all such sources act on food.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for the replies!
Regarding answer to question 2, lot more doubts spring in my mind.....
1)Is there any way we can remove the negative vibration from food if we don't know the source? and make it positive and fit for consumption....
2)How do we know if the impurities in us are due to food consumed by us or due to our past negative samskaras?
3)Also does following these type of food restrictions show up as anti-social and narrow behaviour on our part, which is damaging for some one living in a society with all kinds of people...?
3)And is this something to be worried about by only advanced yogis, or is it something which even a beginner has to cultivate right from beginning?

Thanks for your patience

Answer
1. The practice of Yoga & Unbroken Brahmacharya with regular meditation creates a strong Aura around the Yogi (in his 'Linga sharira' or astral body) after a few years of such practice. He then becomes immune and untouchable to the effects of impurtity to a large extent through the divine protective force surrounding him.

2. When food is high on impure vibrations, there is a feeling of unease, unrest and mental unhappiness after consumption. The person feels violated and uncomfortable. Such vibrations then trigger the negative Samskara-s in the 'Karana Sharira' (causal body) and may make the person prone to such traits/acts. In case of past negative Samskara-s already present, the feelings of sorrow appear as though they are a part of oneself (as they are already present since birth or since the time of committing wrong actions).

3. Food is a personal choice. Hence there is nothing unsocial about wanting or not wanting a certain kind of food. However, one may sometimes have no choice but to eat outside food due to unavailability of home food.

4. Advanced Yogi-s are less prone to negative vibrations as they have come very close to God (hence very few things affect their poise). It is the beginner who easily gets affected by negativity.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar sir, i'm trying to observe brahmacharya and my humble request is that please explain the vedic concept of GOD. Thanks from Palash

Answer
In the Vedas, God is worshipped through various facets, each representing a particular feature and function and called by a different name. The Vedas contain the means to attain Earthly pleasure and success. The end of the Vedas or ‘Vedanta’ (Upanishads) contain the means for liberation. Here the Lord is termed by the name ‘Parabrahman’ (absolute Supreme) and ‘Ishwara’ (not the trinity Siva).

While the Lord has many names, HE is one and only one. Nothing more needs to be known

by the Brahmachari

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
jai shri krishna, sir ,I am 19yrs. Old and never had sex but i masturbated a lot. Now i am trying my best to be a brahmchari. But sometimes there is feeling that i never had sex and i should try it atleast once before choosing the path of lifetime brahmcharya. And there is also another question what is the difference between a brahmcharya before marriage and brahmcharya after marriage. And is medha nadi destroyed or somewhat if i someone marries after 12 yrs. Of brahmchary. Plz. Help sir i am in comlete confusion.

Answer
1. When sexual relations are limited to one's lawful wife for the sake of progeny (children) only, it is Brahmacharya in marriage. Any other form of sexual contact outside the precints of marriage/ or before marriage will end in sorrow and unwanted karma. Hence one should not indulge in sexual activity of any kind with any woman other than one's lawful wife and that too for progeny.

When Brahmacharya is practiced in thought, word and deed with all women, taking them as mothers or sisters before marriage, it is Brahmacharya before marriage.

2. Yogi-s generally donot opt for children after the completion of such 12 year practice as they would have finished their fathering objectives before the start, early in marriage. However, 'Medha Nâdi' cannot get affected through procreational sexual activity with one's lawful wife even after 12 years of unbroken Brahmacharya

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I am a 29-year old student from India. Have been able to practise celibacy for last 7.5 months (and hope to keep it under complete command for life). It definitely has given a good boost to the quality of my early morning meditation. (I wake up daily at 4 am - in fact, only due to early morning routine which I developed after many years' tormenting struggle, my celibacy practice succeeded).

My question is: I read the following in Swami Sivananda's book -

"There is another sect called "Dhiryaretas", or those persons, who, previously a prey to lustful thoughts and deviated from Brahmacharya, later take to the practice of strict celibacy. Such a person, if he practices strict celibacy for twelve years, can acquire superhuman powers. Medha Nadi or Buddhi Nadi is formed in him. By means of this, he can have retentive memory of anything as long as he lives, and he will be in a position to learn all kinds of subjects.By observance of unbroken Brahmacharya in thought, word and deed for a period of full twelve years, one is bestowed even with the vision of God, if one aspires for it. He can solve the most abstruse and complicated problems easily. But, this kind of observance should commence before the thirty-second or the thirty-fourth year."

I know that there are many who were not practising celibacy earlier, but started lifelong celibacy in teens or 20s, and got full illumination. Examples include Buddha, Mahavira, Swami Brahmananda (Vivekananda's gurubhai), Bhartihari. But, I have never read about even a single person starting lifelong celibacy in 30-33 range and yet attaining full illumination despite Swami Sivananda's writings above.

Also, one more thing that alarmed me is Ramakrishna Mission's rule that an aspirant for monkhood should be under 30 years' age.

So, my question is:

1) Do you know any example of a person starting celibacy at or after 30 years rather than in teens and 20s and still being fully illumined? Such examples will give a lot of confidence to serious spiritual aspirants who may want to have a family and yet good shot at Self-Realization (these days, someone from middle class family generally marries in late 20s or early 30s due to long periods of education and then earning money for family).

2) If you don't mind, at what age did you start your lifelong celibacy practice? Since you are married, did you follow some special regulations or code of conduct in sync with your spouse as in a married life, celibacy is bound to be more challenging than in a bachelor life (other things remaining the same)?

3) How long does the "troublesome phase" in celibacy practice remain? I have read in a book by Swami Brahmananda that first 3 years are most challenging and things become relatively cool afterwards on spiritual path. What is your experience/understanding on this as celibacy practice seems an off-and-on challenge even for the seriously determined - sometimes going very smooth, somethings testing the very limit of one's determination.

Thanks for your time and help.

Regards,
Gopal

Answer
1. Lord Buddha took up his quest for self realization while nearing his 30th year. Swami Sivananda was himself in his early thirties when he took to Sanyas for enlightenment. There are innumerable examples of people having taken up Brahmacharya in their early thirties and having attained to the final goal. The period of 32-34 is a general pointer for the same. Hence those wishing for liberation should try for marriage as soon as they start earning through a job and get done with fathering a child, following which the path becomes clear to practice unbroken Brahmacharya. The earlier this is got done with, the better.

When one’s devotion to the Lord is genuine with complete surrender and honesty, it leads to unbroken Brahmacharya with deep God mediotation. Self-realization comes not merely by one’s efforts but by the grace of God, for HE is the doer and not us. The honest Brahmachari should not worry regarding the results/fruits of his practice. Our right is to the effort alone and never to the fruits. That, the Lord delivers, based on one’s efforts, past karma and HIS own divine will.

2. Till one attains ‘Kaivalya’ (self-realization), one should not reveal/proclaim specific details of one’s practice. When one’s efforts are sincere, when there is much weight of positive

Samskara-s from previous births towards the attainment of liberation (meaning the Jiva has striven much in this direction previously), the Lords grace shines in plenty and marriage does not become an impediment to unbroken practice. Even an unwilling wife, eventually becomes willing and helpful. The way to achieve such an environment is through dedicated effort at Yoga & Brahmacharya and through sincere devotion to God. Then, favorable conditions come without doubt in this very birth or in next successive births.

One's attitude should be – "Nothing is more important than devotion and respect to the Lord through Yoga & Brahmacharya. Never shall I fail HIM through 'Abrahmacharya' (incontinence). I donot perform any actions for myself but only as a token of service to HIM. I will accept whatever HE offers as my destiny, constantly in HIS thought, all the while working to please HIM and stay true to my 'Dharma' (the attainment of liberation). Let it take as long as necessary, I will not worry about time. The ever just and merciful Lord never fails HIS sincere devotees and always awards them with liberation at the right moment".

3. The troublesome phase remains till one becomes a complete Urdhvareta. After the Yogi reaches this rank, he becomes relatively immune to the vulnerability experienced as a beginner. However, other dangers then blossom as he acquires siddhi-s, name, fame, wealth etc.. and becomes exceedingly attractive in the eyes of the other gender. While the earlier troubles disappear, these offerings of Mâya then test HIM in more subtle ways. Only one who constantly reminds himself of the falsity of 'Ahamkara' ('I-ness'or Ego), the reality of the Lord and stays fixed to HIM with complete surrender and devotion can stay afloat from here on. Arrogance or a feeling of superiority will bring the Urdhvareta down to square one in no time (as in the case of Sage Visvamitra). One is prone to downfall via such subtle tests till self-realization, as stated by Lord Krishna in the Bhagavad-Gita.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

In general, wet dreams are also considered a break in celibacy, though not as injurious as intentional break in celibacy.

I have found that when one is on the verge of losing vital elements in wet dream, one wakes up. In such a condition, trying to stop the loss of vital elements using will power never worked for me.

Few days ago, when I was in similar situation, I did external retention along with simultaneously pulling up the sex centre upward. It did not stop the loss fully, but reduced it by a great degree. I am wondering whether there is any other technique which may be even more effective than this or whether with time, more application of this technique will stop the loss of vital elements completely in the long run and one will have perfect physical celibacy.

I am aware that one has to purify the mind also, otherwise wet dreams will probably continue to happen. But, I was wondering whether some yoga techniques can stop them fully even when mentally some lustful desires are present. The reason is I am not sure, whether one can fully finish off lustful desires from mind in teens, 20s and 30s - the nature does not seem to support it due to biological reason. At the most full physical celibacy and a substantial level of mental celibacy seems to be in the range unless someone is a born Siddha like Raman Maharshi.

Also, I have read in biography of Ramakrishna Paramahansa that wet dreams do not do any harm: "The loss of reproductive elements dissipates a person's strength. But there is no harm in nocturnal emission. That reproductive element is from food. After nocturnal emission, a man retains enough to succeed. But he must not lose it voluntarily. What remains after nocturnal emission is very refined. The Lahas stored pots of molasses[18] with holes in the bottom. After a year it was found that the molasses had turned into crystals, like sugar candy. Whatever liquid there was had come out through the holes."

On the other hand, Swami Sivananda seems to be suggesting that wet dreams will substantially harm spiritual growth. What's your understanding on this?

Thanks,
Gopal

Answer
1. Practicing 'Mula Bandha' the moment before one realizes the culmination of a wet dream in sleep is the best method at such times. It prevents copious loss. Wet dreams occur due the presence of strong past Samskara-s (impressions) and Vasana-s (tendencies) in the Kârana Sharira (causal body). These are slowly burnt in the course of time through a life of Yoga and unbroken Brahmacharya. Wet dreams then reduce in frequency with advancement. After the Yogi becomes a complete Urdhvareta, they stop forever. There is no other method of complete cessation of wet dreams.

2. Age has nothing to do with Brahmacharya or wet dreams. It is the degree of purity attained by the Jiva (from past births) that matters. Very advanced Jiva-s hence have very few or no sexual urges even in their teens or twenties and show a natural inclination towards God and spirituality. Others reach this stage after a few years of Brahmacharya.

3. Shri. Ramakrishna Paramahansa is referring to the inevitable wet dreams that occasionally occur in the first few years of practice (as and when certain past samskara-s surface or as the result of excess food). Such wet dreams are beyond one's control. There is no other way but to go through the suffering.

Swami Sivananda is referring to those increased wet dreams which tend to occur if a Brahmachari is not honest in his practice and resorts to sexual stimulus and fantasy. This indicates lack of sincerity in practice. It becomes detrimental to Brahmacharya. This is the difference.

One should exert with utmost devotion, sincerity and honesty in a life of Yoga & Brahmacharya with God-devotion for self-realization. Till certain very strong sexual Samskara-s are not cleared and burnt, wet dreams continue, though occasionally. The only way to burn these is through correct Yogic lifestyle with deep and regular meditation. After the Yogi masters 'Sasmita Samadhi' meditation, 'Bindu' (seed) stabilizes at the Ajna Chakra in the region of the brain and does not flow down to form semen. He then becomes a complete Urdhvareta and wet dreams cessate fully.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskaar Dhananjay,

It is by reading your answers that I've been practicing brahamacharya for now about three months.You are a godsend for me.During this practice some questions have cropped up in my mind.

1.My diet is sattwic & constant & I'm regularly exercising & doing pranayama but as I'm marching forward in brahamacharya,pimples have developed on my face for no good reason.Mouth ulcers have also occurred.Also,I have caught cold & sore throat in this summer season.I'm suffering from all of this together.It has never happened like this before.You said that in the starting months of brahamacharya,the causal body cleanses itself.Is the same process happening with me?Should I use medication or let it pass as the redemption of my karma.

2.I now have less frequent wet dreams but when I have one,it occurs without any visuals.It is when I wake up after one that I realize what happened though the amount of loss is very minimal.Is it normal?

3.When I eat fruits in the evening,I develop gas.What should I do?When is the best time to eat fruits & vegetable salad?

4.I read in one of your answers that after long period of brahamacharya practice,one develops siddhis.suppose someone with his siddhi predicts something to happen & it does happen.then,if he claims that-"see,i said that it will happen",thereby proclaiming it,does it amount to loss in his powers or is it ok?

thank you very much for your guidance.

Answer

1. The symptoms you describe are the result of the purification of the physical body. Toxins that are embedded get vacated through such symptoms. The Brahmachari also falls ill when dense toxins get leveraged through Brahmacharya and surface. There is however no need to worry. The initial years of Brahmacharya involve such purification on a dense footing. Simply ignore the same and carry on with honest and sincere practice. Medication should be avoided to the best possible extent as it interferes with the cleansing and shorts the process. Simple herbal, home medication may be used if the problem becomes severe.

2. Wet dreams occurring occasionally need not be of concern as long as the discharge is not copious. With advancement, wet dreams reduce in frequency.

3. Eat a little cooked food with fruits and raw vegetables in the evening. Then drink a glass of cold milk. This will solve the problem.

4. Who said – " See, I knew it would happen and it happened?" or in other words claimed doership? It was the 'I' in terms of the Ego (lower self). From where did this knowledge of the future come from? It came from the Atman (the true self or the Lord) and not the Ego. Hence it is incorrect to say – "I said so and hence I know the future". It is the Atman, a part of the Lord and the true self which has 'Trikâla Gnyana' (knowledge of the past, present and future). When the power of the Atman shines through the Yogi with greater intensity than before further to advancement and Siddhi-s, it appears as though the Yogi himself in terms of the individual or Jiva has the knowledge; while in reality, this is untrue.

Just as a mirror cannot be the source of light but only reflects Sunlight (whereupon it erroneously appears as though the mirror itself is the source of light), the mind of the Yogi

though not the source of the knowledge of future appears as though it has such knowledge upon advancement. The truth of the matter is that the Lord alone exists in reality, and we as individuals' donot exist. It is because we think we are separate and we exist as individuals that we lack self-realization and have to bear these hardships. Hence the wise Yogi does not take any credit for such powers of the Lord which shine through him but resolves – " I as the Ego and body am nothing and am wholly unreal. It is the blessed Lord whose powers (through the Atman or true self within) have started shining through me. Hence I am not the source of such powers. Therefore, I take no credit".

If he were to think on the contrary and assume doership, it would eventually lead to blossoming of the Ego followed by a sense of superiority, arrogance and false self worth leading to overconfidence. Such traits always make man indulge in foolish and unwise actions. The result of actions carried out bereft of wisdom is downfall in every sphere of life with the accumulation of much karma. There will be a break in Brahmacharya without doubt and all the years of practice will vanish into thin air. This is the truth. Hence one should never claim doership, but always remind himself of the fact that it is the Lord who is the doer while we are only the witnesses.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Sir

What are the difference between Kapalabhathika and Bhastrika Pranayama?

Sarvam khwalidam Brahma

Thanking you Sir

Vijith

ANSWER: 1. In Kapalabhati, Puraka (inhalation) is slower and gradual compared to Rechaka (exhalation) which is forceful and fast with abrupt abdominal contraction. There is no Kumbhaka (retention).

2. In Bhastrika, one first practices Puraka and Rechaka a number of times in rapid succession with force and speed. Then, a slow, deep Puraka, followed by a long Kumbhaka and a slow, deep Rechaka. This is one Bhastrika.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Sir

What are the spiritual benefits by doing these Pranayamas?

Thanking You Sir

Sarvam khwalidam brahma

Vijith

Answer
Both these are preparatory methods that ready the body and mind for Pranayama through overall cleansing and purification. Further details are available in the work 'The Science of Pranayama' - By Swami Sivananda.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, hi

Hope you are well? Dhananjay, is there a physical location for the Linga Sharir [subtle body]?, I read somewhere in your post that it surrounds the Sthul Sharir [physical body]? Is that true i.e. it is outside the Sthul Sharir and surrounds the Sthul Sharir like an aura etc. Do Nadis flow through the Subtle body [Linga Sharir]? Also, is there a physical location for the Karan Sharir? Is it inside the Sthul Sharir or?

Also, on the course of following Brahamacharya, there will be various instances where a person will be tested etc in terms of introduction of women [as opposed to introduction to women]who would suggest an interest in the person or likely surfacing of high incidences of provoking scenes etc, how should a Brahamachari approach these situations. One also realises, on the course of Brahamacharya that one is constantly apprehensive of provoking scenes, one tries hard not to look at women wearing provoking clothes, or tries to stay away from the company of women etc, dont you think this kind of behaviour is wierd? shying away from people, women, trying to avoid eye contact, not letting one's feelings being expressed etc. I do understand the argument that one on the path of self realisation needs to constantly dwell on the fact that the world is illusory and also that it takes time for one to feel the wonderful effects of such abstention at all levels...one tends to get confused of the whole leela that is being enacted if you know what i mean, what is right, what is wrong, if you think something is right is that really right etc. HOw does one constantly [24/7] deal with such temptations, i do understand that the grace of God will shine upon the deserving person but in the interim how does one manage the overload of suppression/repression of sensory stimuli. Suppression or repression of the senses, does that not lead to any harmful effects for example suppression of the sex feeling, does that not lead to any harmful physical or mental effects?

Thanks, Manish

Answer
1. Thew Linga sharira (subtle body) surrounds the Sthula Sharira (physical body) as an aura of energy. The Nâdi-s (subtle energy channels) exist in this subtle medium through a fine merger into the physical medium.

2. The Karana sharira (causal body) extends beyond the Linga sharira (subtle body), beyond which is the infinity of the Almighty Brahman as empty space. The consciousness of a Yogi in Nirvikalpa (Nirbija) Samadhi merges into this empty space, following which he experiences his true self extending to infinity and occupies the entire Universe.

3. One should carry out 'Indriya Nigraha' (restraint of the senses) to the best possible extent along with a life of Yoga & unbroken Brahmacharya with regular meditation. This will gradually dissolve the false concept of sexuality for recreation and establish the sense of reality free from the same. Also, a mind kept occupied with constructive work and a body subjected to the Yogic lifestyle help break even the situation. The initial period has to be approached with firm determination and belief in the fact that recreational sexuality ends in sorrow and is Mâya (illusion and unreal). There is no other method. If a person cannot accept this truth, he will realize it the hard way. Also, it is to be remembered that the purpose behind limiting interaction with the opposite gender in the initial stages is to prevent the flaring up of past tendencies (such tendencies still being live and strong). The intention is not to run away from life situations but only to restrict downfall. Just as an ill person has to stay clear of conditions which might aggrevate his illness till he becomes healthy, the Brahmachari has to the best possible extent stay clear of situations/actions which trigger the disease called recreational sexuality till he advances towards immunity from the same.

When this lifestyle is adhered to for a few years, the Yogi slowly develops 'Rtambhara Prajna' (truth bearing intellect supported by correct morality) after mastering Sasmita Samadhi and becoming an Urdhvareta. He will then not be easily tempted sexually in the presence of women as his discriminative ability superceeds the sexual samskara-s which have weakened. He can then function normally without sexual response in situations where there is the unavoidable company of women. Unless he willfully lets his guard down forgetting the Lord and Guru, he is immune to downfall from this stage onwards.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskaar Dhananjay,
Thank you very much for your kind reply to my previous query.
I had some more doubts relating to your previous answers I read.Kindly spare me for asking too much but I've been wanting to ask these queries for such a long time & I found you to be best person to guide me.

1.Why has the Almighty,in the first place,separated us from HIMSELF that we have to travel back to reclaim our lost glory by merging with HIM?

2.In the Kathopnishad it is written that-

Nityo nityanaam cetanas cetananam.(katha upnishad 2.2.13)

(As we all are individual living beings and have our individuality,the Supreme Absolute Truth,is also,in the ultimate issue,a person....the complete whole is not formless).

But in your previous answers you said that that HE is formless.Kindly throw some light on it.I'm confused.

3.In one of your answers you said that interaction between a boy & a girl before marriage is to be avoided.But what if the boy & girl want to know each other for the sake of compatibility,especially in arrange marriages.Also,based on your view,is the concept of love marriages completely baseless?

4.Also,I read in your answers that the Satya Loka is the highest.Where is Brahma loka in the order?Also,what about Goloka(abode of Lord Krishna),which is said to be the ultimate abode & situated in the spiritual world,separated from the material world?

5.In today's times,how can a brahmachari who himself being virgin till marriage find a virgin wife?Is this expectation realistic?

6.Does sperm donation,being the process of helping a childless couple,also be considered a break in brahamacharya?

7.I read in one of your answers that if a movie actor is strictly professional & does not involve himself with the opposite sex,he's just doing his duty towards god.But what if a person works in adult entertainment business?Obviously he/she heavily loses of his vital energy.But it is also his profession.What are your views regarding this?

Thank you very much for your precious time.

Answer
1. As per scriptures, the deluded Jiva is timeless and has always existed. It overcomes this delusion upon self-realization. Just as God is timeless, the Jiva has also been this way, independent of time. This is the Lords Leela (divine play). There is no why.

2. HE is both formless and with form (when HE assumes it). In HIS true, unmanifest state HE is always formless (as in the state before creation). Form represents the physical, subtle and causal manifestations within which also HE exists. Since all matter and manifestation is the result of the Lords will, HE pervades all these as pure consciousness. This is the meaning of saying HE takes form. In reality, HE is always formless, else how could HE be within different objects as consciousness?

3. Such interaction, if carried out, should lead to marriage at the earliest. If not, it will end in sorrow and unwanted karma. It is marriage and the responsibility with which one handles it which matters. Arranged or not arranged is immaterial.

4. Brahma Loka & Goloka are the same as Satya Loka.

5. That woman, who is destined to be one’s wife alone comes as the wife, whether one likes it or doesn’t.

6. Yes.

7. When one’s profession (which comes inevitably, despite all efforts against it) is carried out as one’s God given duty surrendering all actions to God, there is no sin. If such a God given occupation goes against Brahmacharya, and if the aspirant performs his duty solely as a service to God, he eventually gets relieved of such harmful professions by the grace of the Lord and attains better placement, following which better conditions prevail.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
i am masturbating since 2 years and now i am of 13 i have heard that during masturbation we lose some vitamins and minerals like vitamin c ,zinc ,calcium etc and it also cause hair loss from which i am suffering now.so tell me how to gain these vitamins and minerals back

that we have lost during masturbation especially calcium and zinc because i want to gain height and how to stop hair loss.

Answer
Practice a life of Yoga & Brahmacharya as described. Go through each and every past answer to get clear with the same. This will prevent and eventually reverse the harmful effects of masturbation. Hair loss, if occurring in the teens, despite proper diet and exercise is generally hereditary and might not be preventable.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hey Dhananjay,

Sincere gratitude to you for providing this service.

Am interested to hear what you would say about a man getting a Vasectomy for the purpose of the saving the vital fluids.

I know the yogins where very enlightened when it came to solving phyical problems. Could this be a another positive way to help achieving Samadhi .
Keeping in mind we would be practicing following yoga.

Love and light
James

Answer
Not even the least benefit will be attained by such methods. Rather, it will lead to complications and health problems. The human system has been devised with great accuracy and perfection by nature. It is nothing but foolishness to tamper with the working of the anatomy.

Does sexual desire originate from the physical body? Which is the source of sexual desire? Where from does this desire originate? It is the mind with its past tendencies and impressions that is the source of all ignorance and thereby recreational sexuality. The body and its organs donot have a will or mind of their own. They are only servants of the mind and are wholly dependent on the mind. Even if the entire sexual system in man were to be surgically removed, there would not be the least decrease in desire for sex at the mental level, for the mind with its Samskara-s (impressions) & Vasana-s (tendencies) remains untouched. Unless and until this ignorance that is coloring the mind is not got rid of, there will not be any change in one’s thinking and actions. Samadhi will not be possible.

Hence those wishing to conserve and transmute their vital fluid should gain mastery over their mind through reduction of ‘Avidya’ (neiscience) wound around the Atman. As such ignorance starts to reduce in volume, the mind starts to shine more and more with 'Sat' (truth of the absolute reality - the Supreme), transmutation occurs naturally and the body eventually stops the production of Rethas (sexual fluid).

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello Dhananjayji!!!

I would just request you to form a group of all those who want to become Brahmacharis. So that we have company of each other and are motivated.

Answer
Create a group titled - 'Brahmacharya for self-realization' in Facebook, mentioning the linkhttp://www.allexperts.com/ep/3564-116511/Celibacy-Abstinence/Dhananjay.htm. Those aspirants who are interested in keeping contact with other Brahmachari-s will join this group to stay in touch.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Thank you for continuing to share your knowledge. My query is on which meditation visualization to use. Do I attempt to empty the mind with letting the thoughts rise and fall, or do I visualize the lord in whatever terms that my human mind can relate? I also understand that one can meditate on the guru however I don't want to become attached to the visualization. Thank you once again sir Dhananjay

Answer
One should visualize the empty space that results on closing the eyes and focusing at the 'Thrikuti' (inbetween the eyebrows) as representing the infinite, empty Universe completely filled by the formless Almighty. Then one should merge onself into this infinity and think – "I am a part of the Lord occupying this infinity and no different. I as a person do not exist. I am the formless and all pervading, infinite Atman, completely merged in the formless Lord". As and when thoughts crop up, they are to be displaced and this concept replaced. When such efforts are carried out regularly for a few years with unbroken Brahmacharya and a life of Yoga, the mind of the meditator becomes completely empty and the Yogi merges into the Almighty through 'Samadhi' (super-consciousness). He will then not even be aware that he is meditating, cannot hear any sound, feel touch etc. His breathing and internal organs, including the heart stop (he cannot know this but a person observing him can). In other words, he is dead to the external world perceived through the senses. He then experiences himself as the Atman (pure soul). In this state, the Yogi expands to the infinity of the Universe. Then there is only the reality of the infinite (Almighty), extending endlessly like a limitless ocean of bliss. It cannot be described. It should be experienced.

This is how meditation is to be carried out. Nothing more needs to be done.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskaar Dhananjay,
Thank you for your kind servive to mankind.
I've been following the yogic schedule as outlined by you.But I had some questions-

1.I realized that naadi shodhana & the pranayama following it are almost same in the technique(identical to anulom vilom).Is it or is it not?

2.what should be the duration of one asana & one bandha?also,how many sets of asanas & tribandhas should we perform?

3.Can I incorporate pranayamas like bhastrika,kapal bhati,anulom vilom,bhramri,ujjayi,chandrabhedi etc.(as explained by swami ramdevji) in the schedule? If so,where?

4.Is Pranav pranayama same as meditation?

5.Swami Ramdevji has explained naadi shodhana which includes bandhas also.Is this also correct?

Answer
1. Nâdi Shodhana is a process meant to clear the Nâdi-s (astral energy channels) through Puraka (inhalation) and Rechaka (exhalation) from alternate nostrils on a continuous basis. It does not involve Kumbhaka (retention) of breath. Pranayama involves Kumbhaka. This is the difference. Hence the two are not the same

2. An Âsana should be performed slowly and smoothly with proper breathing and the final pose maintained for as long as possible. The time taken varies, depending on the type of Âsana. The breath retention in Bandha-s is 3~5 dseconds. Each set of Thribandha can be performed three times.

3. The Pranayama-s you have mentioned are preliminary to actual Kumbhaka Pranayama and are to be performed prior to it.

4. No

5. Since I donot have knowledge of Swami Ramdevji's techniques as regards Âsana, the query is out of purview.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Thank you very much for such a kind service of yours.I've been practicing the asanas & paranayamas for about a week.I had some questions regarding this-

1.When I practiced halasana,I had a little pain from lower neck towards middle back.what should i do?any alternative to this asana?

2.Can I do Surya namaskaars instead of asanas?

3.What is the concept behind swallowing two times in pranayama?I have difficulty doing it.Can I do without it?

Thank you

Answer
1. Asana-s are to be performed slowly and smoothly, gradually exerting more and more to achieve perfection in the final pose. Experiencing pain is common during the initial stages and eventually goes away with regular practice.

2. Surya Namaskara is also a kind of Asana which has its benefits. However, it cannot substitute all Asana-s. Hence other Asana-s are also necessary.

3. Swallowing helps close the larynx and thereby lock breath within the lungs. Gradually develop the ability to do so before Kumbhaka.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
I had been trying to follow the path of celibacy since last 3 years, in the first year i was able to continue it for 6 months, and then fell down, since then each time I decide to continue it, but every time the mind creates some illusions and forces me down.
My question is how can one be helped to stay celibate without falling?

Answer
Strong Samskara-s (impressions) and Vasana-s (tendencies) which are embedded due to past karma are the predominant reasons behind downfall. The only way to weaken these is through the regular practice of a life of Yoga & Brahmacharya carried out with cent percent determination and honesty. Donot worry about failure. Simply apply sincere efforts with devotion and complete surrender to the Lord. As an when such karma weakens, Brahmacharya becomes longer and finally life long.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: hello dhnanjay,
I have been trying to achieve brahmacharya from three
months when i first came to know it from a elder student at my
college.i m 17 years old boy. i have been trying it but at best i could maintain it
for only 1 to 1.5 weeks,which i have achieved for 4 to 5 times after which
i usually make mistake.i have begun eating sattwic food and started waking up at 4.40 am
since last 7 days and do mula and uddiyan bandha , sarvangasana and meditation for
upto 45 min before which i run in the morning for about 10 mins. i am in 12th
and as you are a fellow indian you know the importance of 12th class and
the entrances which follow it so i have to attend classes in the evening
from 3.30 so i meditate at 3.00 pm before going to the classes
and can't do evening meditation at 6 or 7 pm .
I have a few queries.

1)After a few days of brahmacharya i get a very strong attack of
lust due to which i have lost after reaching a week of brahmacharya.
so i would like to know how to win over this strong bout of lust.
i really want to become a brahmachari and feel deep remorse the moment
attack is over, only to succumb to it after some days again.i have recently 2 days back
suffered from a loss.

2) i have realised the importance of sattwic food and the trouble which rajasic and
tamsic food causes, but when i say no to such food articals like onion my parents
get very forceful. i will be going for holidays for 3 days so my question is what should

i eat when i m not at home but at some hotel. please suggest some food which i can eat there which will keep my mind calm and not induce turbullence in my mind.

3)As i said my parents got angry when i was saying that oninon, garlic and fish are bad for health.they said that onion was anti inflamatory and fish contained omega nutrients.when i told them that i need to stop eating these as these induce thoughts they told me its normal to have such thoughts and there was no need to do food and mind control at the age of 17.they said that such things should be done after one has grown old.they say that we should enjoy when we have the time as even if you do all this and your life ends in some mishap then all this will go waste
in my attempt to try and convince them i gave them the book called 'youth and vitality' written by Swami Purshottamanda from Ramkrishna math. you might have also faced such problems at home.

4) i have read your past answers and got very inspired from them.i have one doubt on one concept.you had said that atma which is god itself reflects in a young maiden then why is that it is called lust and termed as bondage when we get attracted to it. also if god is present in everything then why is that lust exsists in this world ,and why some people try to hurt others when god is present in them.this question was hurting me recently.

sorry to ask so many questions but they are really troubling me .your answers have been very helpful to people , please help me too and if you think there are some of your past answers where you have covered these topics then please name the title of those answers and also tell which past answers are very important for me to read. i have very limited time on the computer.
may you be successful in your attempts

thank you
a very struggling student aspiring brahmachara

ANSWER: 1. Conscious and relentless efforts at a life of Yoga & Brahmacharya are the only ways to get established. As and when strong sexual Samskara-s (impressions) from past births get weakened from such practice, Brahmacharya becomes longer.

2. To the extent possible, one should avoid strong, Rajasic & Tamasic foods. Sometimes it might not be possible to get the required type of foods when outside home. At such times there may not be much of an option. Fruits and coconut water can be added to the diet in a larger volume at such times so as to reduce the volume of cooked outdoor food.

3. The power of the Atman or the Lord shines in the form of 'Maya '(cosmic illusion) in a young beautiful woman so as to attract a mate to form a family. This is the source of the beauty (not the body which is a medium). This effect of Maya makes one mistake the body itself to be beautiful (which is an incorrect assumption and ends in bondage & sorrow as the body is impermanent). Hence a person involved in lust and passion is under the effect of Maya that has convinced him of the false perception that the body itself is the source of ultimate pleasure. Since this perception is erroneous, it pushes the Jiva further into the realm of Avidya (ignorance). It becomes bound by more such karma and cannot attain liberation. Eventually, such a sense bound Jiva slips into deep sorrow. Hence one should stay clear of the effects of Maya (even though the Lord himself is the master of Maya).

Why are difficult questions given to a student in an exam? Why do the very teachers who taught him trouble him with confusing choices through objective questions in the paper? Why does a teacher who tells the student –"Study well and succeed" fail the same student when he does not give satisfactory answers in his answer sheet? Are these actions not contrary? In reply it can be said that all these actions are definitely contrary. However, if such actions are not taken, and all students are promoted without testing their knowledge, these very same students would never take the effort to indulge in indepth study of the subject to gain knowledge. Lack of knowledge would then make them unfit to tackle future challenges and requirements. It would be an all too easy task to graduate and yet not have the least knowledge of the subject in terms of reality. This is why a student has to appear and pass his tests and exams, for they are the means to certify his knowledge.

Maya (cosmic illusion) is exactly similar. It is the means of testing the Jiva which is appearing for the exam that confers Kaivalya (self-realization). Maya acts as the means of testing the aspirant who is striving to revert to the default state of purity and divinity of the Atman. Had there been no Maya, there would have been no means to certify the level of purity that an evolving Jiva has attained. The Leela (divine play) of the Lord enacted through Samsara (dualistic world) would loose meaning. Hence the Lord has made Maya into a very strong barrier. It is not easy to win over Maya. Only honest efforts with complete surrender and devotion to the Lord make it possible after self-realization. Only when man completely realizes the falsity of his I-ness (Ego) through liberation does he win over Maya. Duality itself means the presence of equal and opposite forces. Hence good and bad co-exist in Samsara. This is the purpose behind Maya which tends man into ignorance and sin. A man under the grip of Maya forgets his divinity (of the Atman) and assumes the ignorance stemming from his ego. This makes him commit wrong deeds, despite the Atman within always being pure.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: thank you a lot for answering in such a nice
detail and with examples
i will give complete efforts from my side from now onwards
i forgot to add in a small doubt
there are many nutrient additives like complain in milk
which are dietary supplement.i would like to know whether it is
good to eat them at the initial stages of brahmacharya and if yes then
for how long and whether if they have any undesirable effect to brahmacharya
thank you
may god help you succeed

Answer
Avoid commercially available dietary supplements. All these contain chemical/synthetic additives which toxify the body and reduce the power of digestive assimilation. To the best extent possible, home made, natural food should always be preferred. Opt for a Ragi/wheat malt mixed with milk. Drink this twice a day. The process of making such a malted milk beverage has been explained in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
How much life essence do I lose in a Lucid wet dream? Why is it so violent and why do I awake in tears:/? I know my failures, yet I remain an enemy of my own evolutionary gift of the ego.

Answer
1. The essence lost in a wet dream is much lesser as compared to a voluntary release.

2. Consciousness in the astral plane suddenly enters the physical plane at the time of release. This sudden shift is abrupt and emotionally disturbing when one becomes aware.

Practice a life of Yoga & unbroken Brahmacharya. Wet dreams will gradually reduce and taper away after a few years of such lifestyle.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,

I have some questions please can you clarify them.

1.If a wet dream occurs some times we feel as if something is lost and we feel weak and some times we feel a state of calmness and at peace what is the difference that we experience like this even though in both the cases wet dreams occur.

2.I successfully completed my 2 months of brahmacharya and i am getting attracted to girls even though i don't have any lustful thoughts i cant control my eyes now as i was able to control them earlier can you say what is the problem and give some remedy.

3.Today in a paper article i read about a swami who's quote was saying that if you contain anger it will go directly into subconscious mind and it will grow large what is he referring to.

thanking you,
Ganapathi

Answer
1. When a wet dream is the result of sexual impetus (received while being awake or through past actions), it is violent and emotionally disturbing. When there is a release only at the physiologival level, it is accompanied by less or no emotions since the mind does not play a major part.

2. It takes many years of unbroken Brahmacharya whereupon ‘Indriya Nigraha’ (sense restraint) reaches a state where one is not subjected to the need to stare at the opposite sex. Till then, conscious efforts to prevent the same will be necessary.

3. One should first learn not to become angry by reminding onself that this drama called life is unreal. Merely subjugating emotions that have been let to flower will not be of much use.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

What is the measure of semen producing in the body by each day? After 1 or 3 month brahmacharya , how it is stored in the testicles/ body?

Sarvam Kwalidam brahma

Vijith

Answer
1. As per the science of'Ayurveda', it takes about a month under normal conditions to produce a single ejaculate of semen.

2. When the production of semen is continuous (as in the mature, adult male), it cannot be stored. It either has to be expended or transmuted. In an Urdhvareta, physical semen is not formed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I have few questions regarding Urdhvareta Yogi and Brahmajnani.

1. Brahmajnani is one whose kundalini reached Sahasrar. What about Urdhvareta yogi - has his/her kundalini reached Ajna or Visshuddhi?

2. I read in one book that brahmacharya breaks happen only till kundalini is in Anahat or lower chakras. Once kundalini reaches Visshuddhi, the seed formation itself stops and one has no chance for downfall. What is your information on this? I read in one of your reply that this is true for Ajna and not Visshuddhi.

3. Can a Brahmajnani produce children? I assume here that a Urdhvareta yogi has no business with producing children as (s)he has still not realized Self and any brahmacharya break will be only a downfall. But, can a brahmajnani do so as he is already done with the goal of spiritual realization? Does his/her system not stop production of reproductive elements completely? I have not seen any instance of any brahmajnani producing children except in mythology like Lord Krishna producing 100 children - householder yogis like Kabir seemed to have produced children before they attained brahmajnana. Your take?

4. I read somewhere that a special spiritual period starts from 2012 onward - do not know how long it will stay, but it is said that from 2012 onward, chance for success in Self-Realization is very high for spiritual aspirants. One of my friends saw my birth chart and predicted that I have a very good chance for Self-Realization in 2014-15 and that I should

avoid any brahmacharya break till that period meaning no marriage till then. Your take on these things?

Thanks for your clarifications - they help a lot.

Regards,
Gopal

Answer
1. When there is complete purification of 'Ajna' by Kundalini, the Yogi masters 'Sasmita-Savikalpa' Samadhi and becomes an Urdhvareta. He is now the equivalent of a 'Deva' (celestial) in rank and no longer a human. 'Bindu' (seed) becomes steady at this chakra as 'Soma' (nectar) and no longer flows down to the Svadhistana. Hence semen production stops (as long as he does not become a victim of sexual stimulus, but it can restart if he willfully gives in to sexual urges)

2. A break in Brahmacharya can occur even after Kundalini reaches 'Sahasrara'. One whose Kundalini has reached Sahasrara chakra through Nirvikalpa Samadhi is a Brahmajnani (one who has tasted the knowledge of Brahman) but not yet a 'Jivanmukta' (one who is liberated through 'Kaivalya' while in this body and for ever). This is proven by the fact that the Yogi exhibits slight emotions after he comes down from Nirvikalpa. Till all the seeds of past Samskara-s that are alive in the 'Karana Sharira' (causal body) are not fully burnt through 'Dharma-Megha Samadhi' and complete self-realization attained leading to the state of liberation, one is still prone to downfall (though the chances are less). Sage Visvamitra had reached Ajna and was an Urdhvareta when the Menaka episode lead to a break. Lord Buddha was tempted by 'Kamasena' trying to break his practice even the night before he attained 'Kaivalya' (liberation) [despite the fact that his Kundalini had reached Sahasrara many years before he attained liberation]

3. One who has reached 'Nirvikalpa Samadhi' (a Brahmajnani but not yet a Jivanmukta) has many siddhi-s under his control. If it is in the destiny of such a Nirvikalpa Yogi to beget offspring, he can do so by transferring the concerned soul into the body of his wife without physical contact through his 'Ichha Shakti' (power of will) alone. Physical contact or semen are unnecessary (as semen is only a medium of transference for the soul in case of the ordinary man).

4. Predictions concerning self-realization are known only to realized souls who donot divulge such facts. The correct way is to put in one's best efforts without attachement to the fruits. At the right time, the Lord sends forth that which one deserves.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namastey,

I tried to practice brahmcharya to improve myself and to get a better grihast life when i would be married .But due to some confusions i always failed.To the max i could observe 10 days of ejaculaion control.

MY CONFUSIONS

1] Sexual excitations and incomplete ejaculations(very little secretions due to massage of the sexual organs) contaminates the purity of the sperms.So ejaculation becomes

necessary,inorder to prevent impurity.

2] Having sythetic foods or commercial foods which includes chemichal contents(cold drinks,etc) would effect the purity of sperms formed after the food converts to sperms.So ejaculation is necessary after a period from the day on which we
had toxic food.

SO THIS IS MY innocent QUESTION :

Do i need to ejaculate for the time being ,and observe new brahmcharya without repeating the above conditions/mistakes again?

And can i practice brahmcharya by watching porn also, as ultimately,the goal is to conserve sperms.So while watching porn i would take strict care that i do not secrete any sperms/sexual fluid at all?

Kindly clear all my doubts and if possible with scientific(biological) logics. I wud be very thankful and please tell how can i find you on facebook

ANSWER: 1. One should never indulge in a voluntary break. There is no reason which can justify the same. Justifications are only excuses.

2. Watching porn equals a break in Brahmacharya. He who watches porn cannot be a Brahmachari.

If each and every past answer is slowly gone through and the essence absorbed, the reasons behind the above statements become clear.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Does it matters if we start observing brahmcharya on spcial days...the lucky days according to my janm kundali is monday,tuesday ,thrusday
so if i accidently mastrubate on any other day...sud i mastrubate on the lucky day and start brahmcharya
properly from that day?

Answer
1. Good and bad days are observed by people who seek worldly comforts. Such rules do not apply to people who are in the quest for truth. All days and times are auspicious for the Brahmachari aiming self-realization. Horoscopes and birth charts are not of any use in the path of self-realization.

2. My dear friend, it is very evident that you have not taken proper efforts to understand the concept of Brahmacharya. When it has been stressed over and over in more than 550 odd answers on this portal that one should never masturbate, where is the question of masturbation? Please go through all the answers first and get clear with the basics. Take 2 months for this task, to read all answers thoroughly & get clear with what Brahmacharya is all about.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namaskar Dhananjay,
1.I read in a book that there are seven stages of self-realization. There's a sixth stage called

padarthabhavani or untainted awareness of the self. How many years of sadhana takes for a yogi to reach this state?
2.There's also a stage after this called Turiya which is known as the final stage. Is it possible to reach at this stage in kali-yuga? I read that it took sometimes millions of years for an honest yogi to reach this stage.
Your thoughts on this topic would be very beneficial for me and many other aspirants.

ANSWER: 1. There is no fixed timeframe as regards spiritual advancement. Each Jiva takes its own time, based on its past karma and evolutionary attainment. If unbroken Brahmacharya with deep God-meditation and devotion is practiced sincerely, there is a bright possibility to accomplish the same in 12 years. However, even for such 12 year practice to succeed, the Jiva should have struggled and put in great effort towards Yoga & Brahmacharya in its previous incarnations,

2. 'Turya' is not the final stage. 'Turyavastha' (the state of neither being awake, asleep nor in dream) refers to 'Nirvikalpa Samadhi'. Turya alone does not confer self-realization. There is another state beyond Turya called 'Turyateeta' which dawns to the Yogi only after attaining self-realization, whereupon he goes beyond the Guna-s (traits). This is the final state.

As per scriptures, it takes around 7 million incarnations in the animal form for the Jiva to get a human body. It then takes around 1.4 million incarnations in the human form to attain self-realization. Brahmacharya becomes possible and successful only near the end of this period when the Jiva has a few births remaining. After a few births trying to establish in Yoga and Brahmacharya, the Yogi succeeds in attaining Nirvikalpa and finally liberation.

The state of liberation has nothing to do with the Yuga (time period), as time itself is unreal and non-existent. It is the Lord alone who is real. Everything else is false and an illusion which is the product of his Leela (play). There have been thousands of Yogi-s in the Kali Yuga who have attained liberation and are still attaining it even in this moment.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hello Dhananjay,

I just had one more question i was curious about.

Q.Does one who attains the sixth state which i mentioned above really becomes dissolved and established into God to such an extent that he becomes unaware of his surroundings and only notices them when someone points them out to him?

Sorry to take your time but people inside the 'box' i live aren't the type to appreciate the questions or discussion of this type at all. Thanks again.

Answer
The sixth state or 'Turya' is similar to deep sleep but with full consciousness. The highest form of 'Para-Vairagya' (dispassion towards the world) dawns here which makes it appear as though the Yogi is unconnected with his surroundings. The Yogi occupies the state of

uninterrupted bliss in continuum. It is a state of object-less awareness where there is no perception of 'I' or 'Non-I' but only reality.

It is not that the Yogi cannot make out details concerning the world or surroundings, but only that his focus and depth of involvement with the absolute reality is such that he gives no attention to anything else.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

1) Sir please explain different types of 'Samadi' and its experiances?

2)Dharana+Dhyana+Samadi='Samyama', how is it possible?

3)By Shivananda sayings before 33 years is most suitable for start brahmacharya, but I read in "Autobiography of a Yogi", Sri Sri Lahiri Mahashaya met Sri Sri Mahavatar Babaji on his age 33, and reach at the great ladder of yoga and merge with God, what is your point of view about this sir?

Thanking You Sir

Sarwam Kwalidam Brahma

Vijith

Answer
1. There are basically two kinds of Samadhi. Savikalpa (Sabija) and Nirvikalpa (Nirbija) Samadhi. These have been explained in past answers.

2. Practice Dharana & Dhyana for a few years (as explained in past answers) with unbroken Brahmacharya. You will then reach Savikalpa Samadhi which has 6 stages. The answer will then become clear. It should be experienced. It cannot be described.

3. Shri. Lahari Mahasaya was an established Brahmachari and Yogi even before he met Mahavatar Babaji.

4. It is – "Sarvam Khalvidam Brahman" – meaning "Everything is verily the Brahman (Almighty). Correct the spelling mistakes. Samskrut words describing the Lord should be spelt properly, or they give other meanings.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir

i have exam within 6 months im expecting top ranks and i starting bramhacharya from zero level but with six months continuous practice and effort for rank can help me to reach my goal?

because although i am having higher ambition i am pray to masturbation and hence due to lack of concentration and fickle mindedness i have not achieved much until now

does one month of bramhacharya helps me to concentrate in my journey of preparation. I want to know one month or two months of bramhacharya is it effective in developing confidence and concentration
since i have to start preparation now.

Answer
Every day of Brahmacharya has its benefits. The longer and proper the practice, the better are the results. Wake up early at 4.00 A.M, indulge in the Yogic practices described earlier and sit for studies. Early morning study helps develop powerful concentration and proper assimilation of the subject.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

1)Can I take rest after one chakra of Pranayama between another Chakra?

2)After waking on 4.o Clock, how to set the time for banda, nadi shudhi, nadi shodhana , and meditation up to 7'o clock

3)is Yoga at evening is a must for brahmacharya, bz after office work I return to home only after 7'o Clock evening

Thanking you sir

'Sarvam Khalvidam Brahman'
Vijith

Answer
1. Around half a minute of rest can be taken between successive Pranayama-s.
2. Perform all these Yogic practices correctly, as described. Time will take care of itself.
3. To the best extent possible, one should practice twice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,
I want to ask you about the difference between kundalini awakening and Partial Kundalini awakening.

what are the benefits of Partial Kundalini awakening?
Is medha nadi formed in Partial Kundalini awakening?

Thankyou

Answer
1. Complete Kundalini awakening occurs when Kundalini reaches the 7th 'Sahasrara' Chakra' in Nirvikalpa Samadhi. In others, there is only partial awakening limited to the remaining 6 chakra-s, based on one's spiritual advancement.

2. Complete awakening leading to Nirvikalpa eventually leads to liberation. Partial awakening awards preliminary benefits in terms of spiritual and materialistic growth.

3. No. Medha Nâdi is formed only after one reaches Nirvikalpa.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir

1) What are the difference between 'Mahabanda' and 'Mahaveda'?

2) In pranayama when doing Kumbaka, one filling oxygen in the lungs , the oxygen is changing as Carbon-dioxide, is so, is this injurious to health?

3) This question is for my friend, He is interested in Brahmacharya and yoga life, and waking on 4.o clock a.m, But when Euro football cup started His waking routine failed, He said to me that "can I stop the yoga for 1 month" , Sir what is your advice to him for his fortune?

4)Please tell me something about 8 (animadi) supreme siddis and can it possible only through brahmacharya?

Thanking you Sir

"Sarvam Khalvidam Brahman"

Vijith

Answer
1. A detailed description of 'Mahabandha' and 'Mahavedha' has been dealt with by Swami Sivananda in his book – 'The science of Pranayama'.

2. Breath held in Kumbhaka works at clearing the Nâdi-s and is not injurious. The Yogi develops much Prana and can sustain with lesser air.

3. The Yogic routine should not be stopped.

4. Donot think much about siddhi-s. They are a waste of time. Those siddhi-s which are destined to the Yogi will come by themselves at the right time if the practice is correct. It is

not meaningful to spend time and energy on the same. Descriptions of Astasiddhi-s are available on google search.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir, I always read you, hope you are fine.

You answered a question of mine months ago about Siddhi-s (super-human powers) of the Yogi (2012-02). In that answer you claim the following: "They [the Siddhi-s] do not help him [the Yogi] transcend the planes of worldliness nor help merge into the final plane of pure consciousness [...] Such activity poses a very real risk of breaking his practice for attaining 'Kaivalya' [...] Hence the wise Yogi does not take pleasure in claiming to possess such powers [...] for he knows the dangers of such unjustified use."

After reading your answer now I ask: why does the Yogi adquire Siddhi-s then if they represent a risk to him and his practice? Are the Siddhi-s then a method of the Lord for testing the will and worth of the Yogi? why is the Yogi granted Shiddi-s?

In a similar fashion, you claim in some of your answers that the Yogi eventually can acquire fame, wealth and 'Ojas and Tejas' that give him a divine, charismatic aura that can attract people. Why does this happen? Doesn't all this (fame, wealth, etc.) represent more risk to the Yogi? He may succumb to worldly pleasures, to Maya, develop an unhealthy ego and much more. Is this another way of the Lord for testing the Yogi or is part of the Lord's Leela? Why would a Yogi want wealth and fame and recognition? Why are those granted by the Lord?

Thank you so much.

Answer
Both Siddhi-s or super-normal powers and the attractive qualities that accrue from transmutation of vital fluid into Ojas are the by-products of a life of Brahmacharya. These results of advanced practice can be made use of by the Yogi under justified conditions, for select, positive purposes. If used in an unjustified manner, without proper warrant, they work negatively and lead to his downfall.

Evolution of the Jiva (embodied soul) always leads to the manifestation of better faculties and abilities. Just as the abilities of the Jiva were limited in animal form, but have become pronounced in human form (ex. an animal cannot use a computer, while a human being can), the advanced Yogi who has gained certain siddhi-s can do some things which the ordinary man cannot. This is a very natural phenomenon considering the fact that the powers of the Atman are manifesting themselves to a higher degree in the Siddha-Yogi.

Greater power also acts as a means to test the character of the Yogi. Any man will be humble and meek under impoverishment. The true character of a man is testable only when he is under the influence of great power and reach. Give power, name, fame and wealth to a man, and even the most saintly person starts showing his lower traits and tendencies under the sway of his Ego which inevitably kindles under such circumstances. In the same way, the ascending Yogi is tested by nature as regards his true worth. While one who is still under the influence of his ego gets carried away with the euphoria of power he accesses further to the floweing of siddhi-s, the wise Yogi always remains calm and unaffected, knowing that the

powers he has are not his own but that of the Lord shining through him. He firmly rests in the fact that the effects of such power are in effect the results of Maya (cosmic illusion). He does not give the least importance to their effects but continues to function as an ordinary man, full of devotion and love for the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: hello sir, i when i practice brahmacharya, after 2 - 3 days i start having sexual thoughts but if i think that sex is disgusting as it involves the parts of a woman's body used for passing filth like urine and stool, i don't have any sexual thought again. But i want to know if this way is correct or not as it creates negative emotions in me and repulsion towards women. Thank you for your precious time in advance.

ANSWER: During the initial years of practice, one has to develop distaste for the body of a woman using the analogies you have mentioned. There is no other way. This is because the beginner is not advanced enough to separate the body of a woman from the Atman. He considers the body itself to be the person. Later, after many years of advancement, the distaste drops by itself to be replaced by the reality of the fact that the body is only a covering of flesh around the soul and that this world is only an illusion or Leela (play) of the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: sir,thank you very much for your answer. Now i know that i am on the right track.i have 2 more questions for you. I'd be very grateful if you answer them - 1) whenever i indulge in sexual activity of any kind, after it i feel tremendously weak and become below average in studies and sports both and become emotionaly unbalanced but a mere 15 days of celibacy makes me emotionaly balanced, enthusiastic and i become good in studies and one of the best in football in my locality. Do other brahmacharis experience such poles apart results ? If they dont then why me?
2) why dont gurus like ravi shankar preach about celibacy? They teach about breath and how to manage your emotions and how to be in the present etc but i feel that all these things happen automaticaly when one practices brahmacharya . In my opinion brahmacharya is the main thing. So why don't modern gurus teach about it alot ?
Once again thank you for your valuable time in advance

Answer
1. The difference between a life of Brahmacharya and Abrahmacharya (incontinence) becomes apparent only after one practices it for some time. If your friends practice it for a few months, their experiences will also be the same.

2. This question should be posed to the concerned Guru-s.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir, A am very thankful to you for the previous answers. I have one more question. Is Microwave food good for Celibacy. Is it harmful to the same or more extent than Mobile radiations.

Answer
It is a scientifically proven fact that food cooked in microwave ovens undergoes degeneration and loses its nutritive value. The molecular structure of microwaved food gets destroyed and becomes useless to the body. It has been seen that plants watered with water heated in a microwave oven and cooled die very soon. The same applies to food. Hence microwaved food is best avoided.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hari om dear, my question is that i am able to observe brahmacharya at physical level but find it extremely difficult at mental level. i have tried the mother, sister and daughter bhav towards the opposite sex but all in vain. hope u can give me a useful advice...

Answer
Simply persevere in a life of Yoga & Brahmacharya with the complete Yogic lifestyle, with devotion and surrender to God. There is no method greater and higher than Yoga. Lord Krishna reiterates the same in the Bhagavad-Gita with the words, "Nâsti Yoga Samam Balam" (There is no power equal to Yoga). In course of time, after a few years of such effort, things will fall in place and turn better.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir

In Rainy season cough problems make me unable to do paranayama, is any remedy for it? I am doing Kapalabathi before Banda , nadi shudhi and pranayama , by doing it a little bit relief can get? But the real relief will get only after your valuable advice.

Thanking You Sir

Vijith

Sarvam Khalvidham Brahman

Answer
Continue with the unbroken practice as described. This is the remedy. After the Yogi becomes an Urdhvareta and attains to 'Divya Sharira' there will not be any illness.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Can you explain the significance of following wrt Brahmacharya & Self or God Realization? How we can include them in our day to day practices?

1. Suryanamaskar
2. Gopi chandan (a paste which to be applied on body)
3. Eating the food coocked on a coal stove.

Haro Om

Answer
1. 'Surya namaskar' is a physical posture which is conducive to good health & well being. It is a form of worship to the Sun God who is the representation of the Parabrahman (Almighty). It can be performed with devotion and prayer to the Lord, before Sunrise & at Sunset.

2. 'Gopichandan' is a symbolic representation of the divinity of Lord Krishna in soil form. Worshippers of Lord Krishna apply this to the body as a token of his remembrance and blessings. However, there is no use of mere application if one's lifestyle is not based on purity and virtue. For the one who is pure, virtuous and a true Brahmachari, no external religious mark or application is necessary. He is much above religion and rituals.

3. Food cooked on firewood or coal gets inundated with much Prana. Also, it does not get toxified (as food cooked on microwaves, gas stoves etc. does). Such food stays fresh longer and gives more energy. It is the purest and most hygienic form of cooking.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranam,

I was reading somewhere that our diet should have at least 60g of protein everyday, and considering other nutrition aspect(Vitamin, Carb, Fibers etc) the food intake would be too much. However, Ayurveda mentions of mitha Ahahara, they don't distinguish anything as to be protein or vitamin as such(atleast as my understanding goes, and I might be wrong). Can you please elaborate on how once diet should be, elaboration nature of food, quantity of food etc which enhances Brahmacharya.

Tat Tvam Asi
Harsha

Answer
The rules set down by modern medicine as regards the quantity of nutrients apply to those leading a life of 'Abrahmacharya' (incontinence), as the concept of Brahmacharya does not exist there. For one leading a life of incontinence, large volume of food becomes necessary as semen is continuously being wasted. The opposite is the case with Yogi-s practicing absolute Brahmacharya. A balanced and nutritious vegetarian diet as has been outlined in past answers suffices.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Dhananjay,

I am a 31 years working and unmarried man. All these years I have never read or come across any discourse on following a life of Brahmachari. Coming under peer pressure, I have been regularly using masturbation as a way to vent out my pent up tension, sexual urge and anger.

After reading through many of your answers to others' questions in this forum, I have got a clear message that come what may, Celibate-Absistent-Yoga-Brahmacharya life is the real essence in life, I have questions to put up:

1. Can we follow Brahmacharya even after returning home late, or waking up not so early that we usually do.
2. Is it possible to control semen formation, even if we continue eating non-veg?
3. Do we need to strictly follow the yoga of brahmachari exrcises for maintaining the same
4. How can we control excitement at the sight of a beautiful lady?
5. Can it harmful to control sexual urge and

ge

Please do answer these questions as they keep coming to my mind - and are a hindrance to practising Yoga....

Regards and lots of thanks..

Bhikshamdehi....

Answer

1. Brahmacharya is one's default state of the Atman. It can and should be followed at all times, immaterial of work habits.

2. No

3. Yes

4. A life of Yoga & Brahmacharya when practiced for many years leads to 'Gnyana' (knowledge of reality), following which dawns 'Vairagya' (dispassion) towards this impermanent and false illusion called woman and world. Go through all past answers on how to achieve the same.

5. Sexual energy cannot be controlled. It should be converted into something higher through transmutation.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Thank you for your humble grace. My query rests upon the matter of music. Obviously music is a sense based pleasure which is outside of us and ultimately Maya. However we are vibratory by nature. Can music be used as a tool or medium to reach altered states and be used for healing?

Answer
While positive, soothing music which calms the mind and inspires spiritual feelings of awe and love for the Almighty has its benefits, one has to ultimately succeed in cleansing the mire around the Atman, if higher states of consciousness are to be reached and permanently resided in. A life of Yoga & Brahmacharya as has been described is the best method to succeed in the same. Vibration applies only to Prakrti (the manifest form of creation), while the true us namely the Atman is completely still and in indescribable bliss. Appropriate external music (which inspires divine feelings only) and the internal Nada (inner sound that springs from the Almighty) can be taken recourse to occasionally if one likes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
i m presently preparing for iit jee ,i wanted 2 know wether i can study while listening to songs and is there any harm in listening 2 romantic music while practicing bramacharya?????

Answer
The beauty and allure of music stems from the Lord who is the source of all energy and power. However, till one becomes very advanced, it is not possible to realize this when one see's the beauty of the Lord shining in various things such as a woman, music etc. (it is not the body or the woman who is beautiful, but the power of the Lord who shines from within that temporary encasing of flesh). Until a certain degree of spiritual illumination is not reached, an individual cannot segregate between the two. He gets carried away by Mâya (illusive power of creation), thinks the impermanent visual objects themselves to be the source, and ultimately falls prey to lower emotions.

Hence it is unadvisable to listen to romantic music in the midst of study, which ultimately flowers desire from within and will not only reduce focus and concentration but also impede Brahmacharya.

After a few years of unbroken Brahmacharya, the Yogi reaches a state where he realizes the beauty of music to be nothing else but a minute part of the Lord's great power. He will then not be easily carried over by desire, lust etc. which blossom in an ordinary man upon the advent of music with an undercurrent of Maya. Also, the bliss he tastes through Samadhi will be so great that he will no longer have interest as regards pleasures derived from the senses.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello this would be my first question to you I have read the paramount importance of brahmacharya and also understand intellectually that bramacharya is essence of pure living I m 23 years old and have been striving hard but in vain I got this evil habit which lurkes me in private I tend to avoid sexual indulgence but it overpower me everytime I try to compress it or avoid it often I get provoked in watching porn and consequently I lose my mind and masturbate I think now I m addict IT took me great courage to admit this but how can I hide truth It is easy to say then to practise in real sense please guide me I will do as you will guide me also I want to techniques of brahmacharya in day today life please answer and reply what can be done often I repent a lot afterward this seem to ruin me from inside this

sexual urge i know is only temporary gratification nothing doing with mental harmony often I get very disturbed and hasitated to admit this but my mind sometimes think it is achievable I try and I fail very little success in this path please illuminate me

Answer
The techniques to overcome masturbation and get established in Brahmacharya are available in past answers. Kindly go through each and every answer slowly over a period of time, following which the procedure will become clear.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: hello sir
during meditation I do not feel my body after some time of starting the meditation,for how much long should I hold this stage.
thank you for your time in advance.

ANSWER: Meditation is to be practiced as long as possible. The longer, the better. One eventually loses all awareness and goes into Samadhi.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: thank you sir for answering.
I feel myself above head.
1Is it related to kundalini which stage is this,when to know I am in samadhi.
2how to progress from sabikalpa samadhi to nirbikalpa samadhi.
3will these affect day to day work,job etc in any way.

Answer
1. Practice unbroken Brahmacharya with surrender to the Lord and much meditation. At the right time, the Lord takes the Yogi to Savikalpa Samadhi.

2. How does one know that he fell asleep and slept the whole night? It is known only after one wakes up in the morning . The same is with Samadhi. In Savikalpa Samadhi however, there is an awareness of the pure I-ness or pure Ego (leading to duality). Nothing else exists here. It will be understood only by experience.

3. One becomes better in all fields of life and starts developing 'Vairagya' (detachment) as he progresses in Samadhi.

4. It cannot be explained or understood as to how ones goes into Nirvikalpa Samadhi, for it is not in one's hands but the Lord's. It comes only to that Yogi whose current birth is the last on the Earthly plane. When 'Savikalpa Samadhi' is practiced for many years with complete surrender to the Lord, his blessings alone lead to that state.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I have some questions regarding your Q/A regarding Sleeping positions (http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/3/Sleeping-positions.ht)

1. Should practitioners always use pillow to sleep? Or is it better to learn to sleep on left side without pillow?

2. Which position should the top of the head face while sleeping? (North - South - East - West)?

3. While meditating which position should one face? (North - South - East - West)?

Thanks

Pulong

Answer
1. It is preferable to use a pillow as this maintains the head in the right posture (at right angles to the shoulder)

2. South is the best, followed by West & East. North is to be avoided.

3. North or East are preferred.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello sir,
i am continuing my attempts to get established in brahmacharya.i had asked you a question earlier regarding success and samsara and i m really grateful for your answer.i have started reading bhagwad gita for 25 mins daily before going to sleep. your method of not worrying about the result and keep the efforts going has really helped me and i will keep trying my best.
my questions are:
1)After waking up and doing yoga and meditation there is no drowsiness at all but in the odd hours of 7 to 8 am and 10 to 11am i get drowsy and feel like sleeping, this lasts for about 10 to 20min.Can you give some advice on how to avoid this drowsiness.
2)i wanted to know whether it is good to eat home made laddo of wheat with less sugar?
3)in swami sivanada's practice of brahmacharya ,in the end a few books on brahmacharya are given,one of which is a book titled 'the creative power of continence' by Swami Jagadishananda .do you know where to find it?

Answer
1. Keeping oneself occupied with constructive activity is the alternative.

2. Home made sweets can occasionally be consumed. However, the same should not become a habit.

3. Sorry, I am not aware of this book.

4. The Bhagavad-Gita & Pathanjali's Yoga Sutra-s (see past answers for the downloadable

link) are preferred reads.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir, What role does prarabdha has in life of a human and how does manda, teevra and tarteevra prabdha effect one?

Answer
'Prarabdha karma' refers to that part of accrued karma which works out in the current existence. It cannot be negated or burnt. 'Agama karma' refers to that karma which is still in seed form in the 'Karana Sharira' (causal body) and which will flower in future existences. The Yogi who practices Samadhi meditation eventually acquires the siddhi of burning 'Agama' so as to annul subsequent births. But he still has to go through Prarabdha. As long as Prarabdha is not exhausted, the physical body cannot be discarded even by a self-realized and liberated soul.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello sir ,
thanks a lot for your previous replies, i had a small question.this question is not directly on celibacy. ahimsa is a part of the yama and niyama and i was having some trouble in practicing it.my question is that what should we do when mosquitoes and insects start biting us , even if we move the mosquito it still comes and bites again. if we use some chemical repellent they are harmful to us also as they contain toxins.this gets really trouble some when in meditation.also what to do when a cockroach or other such insect is present in areas where you keep your toothbrush and other things with which you interact directly.

Answer
1. To the best extent possible, one should not hurt any other creature or being (even if they hurt us). When hurt by any other creature or person, the Yogi should think – " My 'Prarabdha' (past karma) is such that such pain was due to me. I forgive the creature/person who has caused this pain and wish it good."

2. When such an attitude is developed & practiced by the Brahmachari over a period of many years, a great power envelops him.

3. A mosquito curtain/net can be used during meditation.

4. When possible, creatures such as roaches or other insects are caught with a broom and released outside.

This is the general attitude of the Brahmachari striving for Ahimsa, wherein he desists from the least injury to any other creature. When such Ahimsa is established, Brahmacharya becomes easier and successful. Even if it is not possible to relocate the concerned creature in such cases, the power of Ahimsa when established ensures that the population of such creatures does not increase beyond a limit (They may be eaten by other creatures etc. thereby regulating the numbers) This is true because, the Atman (soul) within all creatures is

none other than the Lord and HE HIMSELF eventually takes care of the situation as regards the Yogi established in Ahimsa.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear 'Dhananjay',

Pranaams.

- I am a 41 yr old serving officer of the Indian Army.
- Certain plans have been coming thru me by the grace of HH Sri Sri Ravi Shankar (Founder of the 'Art of Living' – AOL) for raising the agricultural production of India thru the fertile plains of Bihar state since I did the Basic Course of the AOL in Apr 2002 (that is these plans have evolved thru me over more than 10 years).
- The plans envisage effectively saving upon the post harvest losses in Bihar state; and encouraging the residents of the state to raise their own agribusinesses in the state.
- The Indian bureaucracy is notorious across the world for its corruption; and so, though a large amount of funds are available (waiting to be tapped).
- The general plan is to ensure the objective thru a SOCIETY of retired officers of the Indian Army from Bihar.
- The SOCIETY would be HQ in Patna in Bihar; and would consist of THREE Departments; with well defined tasks and charter of duties.
- All the Depts would be staffed by recently retired personnel of the Indian Army and suitably modified systems as practiced in the Indian Army would be followed.
- Details of these plans in their various stages of evolution can be easily found over Internet by typing the keywords "plans for enhancing the food security of India" "Arun" "Bihar" "Art of Living"
- I have had a highly spiritual upbringing; because my father, after completing his M.A., PhD in Sanskrit in 1969 from Darbhanga in Bihar; had moved to work in the 'Kaivalyadhama' Yoga Research Institute in Lonavla in Pune district of Maharashtra state.
- I was born in Lonavla (in Jul 1971) and studied in Don Bosco, Lonavla and in Fergusson College, Pune before going for my Military training.
- In Kaivalyadhama; I was exposed to Vedic Chanting and prayers in the (then) calm and serene environment of the (Yoga Research) Institute from my childhood.
- After completing my Military training; I was sent to the 'Siachen' Glacier and after that, for the Infantry Young Officer's Course in Infantry School, Mhow (MP).
- While doing this Course; I survived a SEVERE Head Injury in which I was in Coma for 20 days because my SKULL was fractured in 23 places in a Road Traffic accident on night 12-13 Nov 1993.
- Still, I have survived; and retained all my earlier abilities (including my physical fitness and my facility in the English language).
- The Basic Course of the AOL that I did in Apr 2002 gave the required direction to my life force.
- I had the following nagging query:

o In this Human life; we have to pacify our Rajo Gun (hamen apna rajogun shaant karna hota hai).

o The mind gets 'agitated' due to passion. (kaam se rajogun badhta hai)

o I have found that I get greater focus in the direction of planning the finer aspects of these plans when I indulge in thoughts of passion (or after acts of discharging of the veerya).

- In such an event, will it be proper for me to break my Brahmacharya after some periods?

Answer
1. Such upraisal of Rajas (activating nature) which one might experience from loss of 'Veerya' (seminal fluid) is temporary, non-self sustaining and the result of an undercurrent of anger and inadequacy (that springs further to loss). Veerya is soul force and he who loses it loses a part of himself. He cannot succeed in any endeavour beyond a limit. Get established in Brahmacharya through a few years of unbroken practice. The difference and meaning then become s clear.

2. All energy and power in the seen and unseen universe stems from the Lord alone. It is this energy alone that can create and help things grow, be it in the material or spiritual world. Veerya is the representation of this divine force in gross form. The power and ability that an established Brahmachari carries cannot be described. It is a power that is above the body, mind and the psyche. It is the power of the very Lord himself. Even his Sankalpa-s (wishes) bear great strength when focused right. Hence one should not loose the creatiuve fluid at any cost.

Sage Pathanjali states the effect of unbroken continence in the 'Yoga Darsana' Chap II, Verse 38 :

| ब्रह्मचर्य प्रतिष्टायां वीर्य लाभः ||

"Upon establishment in Brahmacharya comes the gain of Veerya'".

The word Veerya here refers to a multitude of qualities that include valor, bravery, strength, persistence, tenacity, efficience, grit, determination and many other related qualities. In other words, Veerya represents the net sum of all energy that man makes use of to succeed in any given task. Hence its gain portends success and loss eventually leads to failure. This is the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay,

I am 31, and have failed to achieve things to my full potential in career and personal life. Consequently I remain unhappy and unsatisfied. As I analyse things around me and reflect on my past I find few paradoxes to the belief of Brahmacharya.

In school I was considered very timid in terms of knowledge of sex and allied topics, I was more of a kid till class 12 since most of my classmates had experienced physical intimacy with opposite genders by then.
Though I longed for a girl-friend but it was more for an emotional support than for physical interests. When I look back, all my batchmates, who would never even believe in an iota about Brahmacharya are the ones who are more successful in life today.
They always were good in studies than me. I fail to understand that if I was so naive about sex and hardly had any sexual thoughts hovering on my mind then , WHY WAS I WEAK in studies? Why I had always struggled to make it to be good in studies and they had breezed through. Were these due to my past Karma? My parents did everything for me, and I am so

grateful to them but I could never repay back to them.
Even girls in my class (11th std) used to mention to me that I lack Manliness in terms of physical and emotional strength, and these thoughts have till today lingered on my mind.

Even today, I see my close friends, blatantly getting into extra-marital relationships, having sex with multiple partners, but they are the ones who are more happy and full of vigour than me, when I had tried to justify the cause and effect of such behaviour with them they laughed it off as immaterial. To be frank, they are the ones with better jobs, they are the ones with better partners, they are the ones with better skills in language, memory and sports. If you give us puzzles to solve they will come up with the solution first. They are the ones who keep more cool. Though they are the ones who always throw glances at women, they enjoy pornography. Sometimes I feel that the feeling of having everything done gives them mental power whereas I repent of not having done anything. Few don't believe in God, Karma and believe that this life has to be lived to the fullest.

The same facts I find in my workplace.

Why such Paradoxes Dhananjay?

Answer
1. Self-confidence, determination, an ability to succeed etc. are the result of past deeds from former births. Every child is born with a set group of qualities which increase or decrease based upon current actions. There are children who become chess grand masters at the age of 6 or 7. There are others who become excellent painters at the age of 4 or 5. How does this happen? Why can’t all exhibit such powers? This phenomenon is nothing but the result of past efforts of the Jiva in these directions. It has already striven and reached a level of excellence in the particular field which makes the talent shine very early. There is nothing more to it. Similarly, a lack of self worth, timidness and inadequacy since childhood is also the effect of past karma. With proper efforts, one can negate and overcome the same in this birth to a large extent.

2. One lacking these should develop these qualities by reminding himself that he is the Atman who is all powerful and capable. Mere abstinence from interaction with the opposite gender with a contrary indulgence in self pity, inferiority and lack of self worth is not Brahmacharya. Real Brahmacharya involves developing confidence to the highest level by reminding oneself of his Godliness, impermanence of the world and staying calm and powerful by reminding oneself that this life is a drama enacted by the Lord where we are only actors.

3. During youth, the inherent power of veerya that has been conserved naturally and automatically till puberty shines in most people. Based on their individual nature and acquired abilities from past karma, this power shines in different ways. If Brahmacharya is properly practiced, such abilities can be further pronounced and highlighted. Loss of veerya will eventually lead to diminishing of all such abilities in course of time. Take a relook at the overall state of the people you describe by the time they reach mid-life. This is the truth.

Donot worry or get affected by such illusions of Maya. Every person is the medium of the Lord who is enacting his Leela from within. One need not be like another. Each Jiva is unique and special. If your friends exhibit certain strengths, there are other qualities within you waiting to be tapped that they lack. You can do this if you make up your mind. All this is the Lord’s Leela. Simply follow a life of Yoga & Brahmacharya with complete surrender to the Lord and much meditation. In course of time, you will know the purpose of your life and

destiny.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Expert: Dhananjay - 7/1/2012

Question
Although this topic has been discussed previously I am sure, could you please elaborate or give me direction on how to deal with the discomfort of prolonged periods of sexual abstinence?

My problem is that after a few weeks, I develop discomfort in my testicular region due to the seminal build up from either thoughts or a non-vegetarian diet. It seems the only way to help is through sexual release.

I want to take my brahmacharya as far as possible but it gets very painful. Is this where the bandha exercises come in play? I am working on slowly becoming vegan. Will it be impossible to extend my periods of abstinence without completely eliminating meat from the diet?

नमस्ते

Answer
1. One should indulge in adequate physical exercise/sports or Yogasana, mental work and spiritual meditation if semen is to be transmuted effectively. Build up of semen is an indication that there is an inadequacy of either of the above mentioned activities. When the body, mind and psyche are subjected to such activity on a daily basis, Veerya (semen) gets transmuted. A life of Yoga as has been outlined in past answers is to be properly practiced. Else Brahmacharya will not be possible beyond a limit.

2. Gradually reduce and finally give up meat. Meat is not conducive to Yoga & Brahmacharya. Drink milk & dairy products.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay,

These questions arose from your explanation of difference between being celibate and following a life of Brahmacharya. Could you throw more light on this aspect. Is it enough to be celibate and not follow the practices of a Brahmachari? There are many scientists who have been celibate and they exuded superior intellect so it might be true, kindly corroborate.
Is it harmful to remain celibate and not transmuting the sexual force, can such a practice lead to emotional or psychological disorder or genital cancer? Is following Brahmacharya the ONLY WAY to attain the Real Truth?

Regards
Protonuleus

Answer
1. Mere celibacy (abstinence from sexual intercourse) is of no use. It becomes harmful and dangerous to the body and mind. It is unnatural and goes against nature. Brahmacharya is a special mode of spiritual life where energy which is being dissipated as lust and passion is transmuted into something higher. It gives the greatest strength, bliss and ultimately liberation. The scientists you describe attained an automatic state of partial Brahmacharya by concentrated focus on their work. Their energy which might otherwise have dissipated as lust was channelized into scientific work. This resulted in an automatic form of partial Brahmacharya.

2. It is not possible to realize the ultimate truth without absolute Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Your answers in the previous posts is greatly helpful to me for maintaining absolute brahmacharya . Your words is like a sword to improve 'Vairagya' (Detachment) in mind. I took the printed copies of all the past answers and maintained it like a book. I must read it before to sleep and at morning. Please clear my some of doubts:-

1. If a person carried out Brahmacharya in word and deed up to 6 years and wants his own child, is it is a break between 12 year practice?

2. After waking up on 4.o clock when it reach at 6 o clock feeling heavily sleepy mood , How can I get rid off it?

3. Can I include 'Tratak' between Pranayama and meditation?

4. Can I become slim only by doing Banda, Pranayama and meditation, Bz of my belly is quit big but after doing yoga practice the tightness of belly is reduced by its heat

I' m very sad that can't see people like you and big masters.
I have an hope that we can meet if have God blessings

'Sarvam Khalvidham Brahman'

Vijith

Answer
1. The Brahmachari is allowed to the extent of one sexual ejaculation per wanted child with his lawfully wedded wife. Since the purpose of the sexual act itself is procreation, such activity is warranted and does not cause any impediment. If it is so destined (as per the Lord’s wishes) that the Yogi has to beget a child, it happens. It is HE (Lord) who decides these things and not us. Yogi-s who are high on Vairagya however donot have interest in worldly things such as woman and son and hence donot opt for more than one child, thererby limiting the valid expenditure of semen for procreation to one single ejaculate.

2. After a few years of unbroken practice, when Kundalini ascends to Ajna and beyond, the urge for sleep during morning hours (caused by Tamas or inertia) goes away and the Yogi

gets submerged in Samadhi during meditation. He will then become unaware of time and gets lost in 'Paramananda' (infinite bliss of the absolute). Till then, one has to strive much. Reading spiritual literature or getting busy with constructive activity is a good option to ward away sleep.

3. 'Trataka' (gazing at a fixed point with the thought of the Lord) can be incorporated as a preliminary activity for a very short period before meditation if one wishes. However, meditation alone matters.

4. Persist in the unbroken practice of Yoga & Brahmacharya with the complete Yogic lifestyle and 'Mitahaara' (moderate diet) as explained. After the Yogi becomes an Urdhvareta, his body slowly starts becoming wiry, tight and fresh (like that of a child). By the time he attains to 'Divya Sharira' after 'Bhuta-Jaya' (mastery over the elements), it will be full of lithe strength, tough, free from all disease and akin to 'Vajra' (diamond) in toughness. He then feels the greatest strength and bliss from within and cries with tears of devotion to the great Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay,

can you please clarify the questions.

1.after 3months and a week of my brahmacharya practice i had a voluntary break and from yesterday i again started brahmacharya is it ok if we start as soon as we had a break.

2.why we are unable to control our body (hands while bathing) which caused me a voluntary break. i was about to watch porn but i thought of your answer you gave some days back as we watch porn it is like cheating god and i want to clarify that even we had a break we should at any cost watch porn even though it is voluntary.

3.some elder people say that if our mind is somewhere and we are practicing the opposite it is not a full fledged practice (eating meat in case of myself) i control myself not to eat and my mind is always behind eating it mentally and some other things in others.

Answer
1. Yes

2. Past Samskara-s (impressions) and Vasana-s (tendencies) which exist in seed form within the causal body are the cause behind sexual thoughts and actions. These slowly dissolve after many years of unbroken Brahmacharya and meditation. One should never resort to watching porn. It equals a break

3. Such logic is akin to a man who commits a murder out of anger because his mind thinks on the lines – "It is of no use to physically refrain from committing a murder when my angry mind wants to kill that person. Since my mind wants to commit the crime, I shall as well kill him and be true to my mind". Does this make sense? While it is no doubt wrong to think of murder, the thought when converted into action becomes a crime in actuality. Nothing more is then left behind. It is necessary to first develop physical abstinence so as to support mental abstinence as regards both meat eating and Brahmacharya.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay Guruji,
You have great patience and personality to answer the same questions again and again.Hats off to you guruji,

I have read through most of your answers every one of those are detailed and to the point.I really admire and respect such people who strech themselves to solve other's problem and guide them in the right path.

My name is Vijay ,29 years old.

My initial experience were similar to others I used to have wet dreams, semen leakage in urine due to excessive mastubation for 17+ years ,I came to know very late the ill effects of masturbation though I firmly decided to stop masturbating 2 yrs ago recovered to some extent after I took to yoga and learnt about bramhacharya.

Though I have recovered I am not there yet [I have look younger, my face and skin are brighter, I feel a lot confident than previous years] but I still have pot belly and face problem with premature ejaculation(for which i am taking ashwagandha).

Like to inform that I practise following asanas Ganesha- namaskara,Suryanamaskara, shalabhasana,
dhanurasana,vayumuktasana,thribandha,shirshasana,sarvangasana,matsyasana,halasana,ardhamatsyendrasana,garudasana,ushtrasana.
[I learnt most of asana's through internet research]

I just got married and I want to increase quality and quantity of my sprem and also like to have a ojasvi, tejasvi and varchasvi child by next year.

I know that you assist on issues related to bramhacharya only incase you feel that question is outside your perview, atleast guide/refer me to the person who can help me.

Please help me guruji.
Awaiting your reply.

Regards
Vijay

Answer

1. In the path of Yoga, one who has attained 'Kaivalya' (self-realization) alone befits to be addressed Guru or take such a title. Since my journey towards this state is not yet complete, I do not deserve to be addressed Guru.

2. Continue with the Asana-s. Consume a healthy and nutritious diet with adequate milk, curd and dairy products. Sleep early (by 9.00~9.30 P.M) and wake up early (4.00 A.M Brahmimuhurtham) to perform the Yogic practices which have been described. The correct practice of 'Tribandha' will root out pre-mature ejaculation.

2. This will gradually increase the power of Veerya for successful conception. Gradually limit and reduce on sexual activity (to the fertile period of the wife's monthly cycle/once a month). The less frequent the expenditure of semen, the better becomes its quality for progeny.

Before indulging in sexual contact for progeny, the husband and wife should sit in 'Padmasana' with the spine straight and meditate for a few minutes on the Lord with the

thought - "O Lord, we shall now indulge in the divine union to beget a healthy child. Thou reside within me and within my wife as the Atman. Thou resides as the Atman in that Jiva which will come to us as our child. You occupy everything and all this is your 'Leela'(play). Kindly bless us with a healthy, virtuous, divine and noble soul who will tread the path of righteousness. May we be blessed and may our child be blessed".

The sexual act for progeny is carried out with this divine thought. Such a union is auspicious, divine and blessed by the Gods. At the right time, the Lord arranges for a Jiva which is karmically destined to come as the child. If both the husband and wife are into a life of Brahmacharya with much God-meditation and by limiting sexual contact for offspring, a highly evolved and noble soul will come to them as offspring. It will bring them much happiness and be of great worth, both to them and to the society. Further to conception, unbroken Brahmacharya for self-realization can be taken up.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

This morning I reread a religious scripture I have not been reading for the past 10 years. What strikes me is that yesterday I could not remember any details of it, yet today when I start to read it, I immediately recall the content of the next paragraphs.

This implies that the knowledge obtained in the past was not lost, but stored somewhere in the brain, however seems a human being can't hold access to it... he "forgets" it.

It reminds me of the following quote about Swami Vivekananda's life: "Once Swami Vivekananda was reading the volumes of 'Encyclopedia Britannica'. His disciple associate (Sharatchandra Chakravarti), seeing those twenty-four volumes, remarked, "It is difficult to master the contents of so many volumes in one life." He did not know at the time that the Swami had already finished ten volumes and was reading the eleventh. "What do you mean?" said Swamiji. "Ask me whatever you like from those ten volumes and I can tell you all about it." The disciple, out of curiosity, brought down the books and asked Swamiji many questions on difficult and varied topics/subjects, selecting one or two from different volumes. Swami Vivekananda not only replied each correctly, but in many instances he quoted the very language of the books!"

My question if two-fold:

1.
How can a human being remember all past knowledge? Is it by the practice of brahmacharya, or specific meditation techniques?

2.
Swami Vivekananda said that concentration is the essence of knowledge; nothing can be done without it, and that 90% of thought force is wasted by the human being.
How can concentration of the mind be improved and become very strong, so that little thought force is wasted?

Pulong

Namo Amito Fo
Namo Amito Fo

Answer
1. The human brain has photographic memory and retention in its state of complete potential. Loss of vital energy minimizes this potential while conservation and transmutation of the same into Ojas over a period of many years leads to maximum potential. Also, since the Brahmachari comes closer and closer to his Atmic soul state, he develops better access to knowledge, the Atman being omniscient (all knowing). Meditation rejuvenates and strengthens the faculties of the brain.

2. When vital force is transmuted and converted into Ojas without being dissipated through lust and passion, concentration and focus automatically improve. After a few years of such unbroken practice, the Brahmachari develops the faculty of powerful concentration which he can use at his will.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

After almost two months or really strict brahmacharya where I had only one night emission, I had a major slip yesterday and day before. I just returned from a spiritual retreat for guru poornima. Before going, I was really debating with myself because after every travel, I have had a brahmacharya break. So this time I was wondering whether to go or not, and considered just staying home and doing yoga/meditation every morning/evening as usual. However I am glad I went as I learnt a lot about the ego, the spiritual teacher mentioned that some people develop a big ego after staying home and meditating, and start to think "I know something" or "I am special" and take credit for the positive experiences from the meditation and their ego rises. He said it is important to maintain a very humble attitude and think that the grace is coming from higher power and not take credit for anything. Also, during the guru poornima I felt a lot of grace pouring in and was very thankful for it.

HOWEVER, my daily yoga schedule and diet changed as I had to adjust to circumstances. When I came back, I had several vision related mistakes (my eyes kept getting pulled towards certain women). I kept asking for strength from higher power to overcome these temptations. However when I came back home I was browsing youtube and suddenly a catchy scene in a new article about an upcoming movie caught my eye, one thing led to another and I ended up watching porn and masturbating. I felt good for a few minutes. But now, I wake up in the middle of the night and my whole body feels horrible. I feel some kind of yuk energy inside my body especially from 3rd chakra to heart chakra. I feel really horrible physically. Looks like something changed within. 2 months of brhamcharya has completely gone down the drain. This has happenned at least 10 times where I reached 2 months and screwed up. However usually i never felt this horrible physically after a slip. Now it is like a 100 hungry wolves have woken up inside my body and they are demanding more indulgence through more self-stimulation, I am having to put up a major fight using all my reasoning power to say NO to this urges within because I realize that I don't want to be a slave to lust anymore.

Did I commit a major sin as I had a relapse after attending a spiritual event? Why am I feeling so horrible within physically? NOw that I am back home I have restrated my yoga sadhana including pranayama, meditation and bandhas and also sattvic raw vegan diet. Can you please help me get back on track? I don't want this slip to become a relapse, and I would like to regain my connection and get rid of this bad energy and horrible urges in my body.

May God bless you ,

om tat sat

Answer
1. The beginner is susceptible to downfall from mixing much with people. During the initial stages of practice, one is vulnerable to the onslaught of lust and temptation that inevitably arise from mixing with others. This is why the scriptures suggest aloofness. In the 'Shiva Samhita', one of the qualities for an ideal Yogi is – "Janasangadooraha" (one who shuns people and maintains solitude). Lord Krishna re-emphasizes this in the Bhagavad-Gita. Hence it is necessary to limit contact only to absolute necessity. After a few years of advancement, further to the Brahmachari becoming an Urdhvareta, this rule can be relaxed to a certain extent with discretion and caution.

A break reflects that efforts are to be more precise and accurate. There is always something for the aspirant to learn from a break. He should learn it and never repeat the mistake.

2. Watching porn inundates the 'Linga Sharira' (astral body) with astral toxins contained in the objects of porn. The viewer connects to the astral body of the concerned person through the image. There is a mental sexual union between the two. When many different people are viewed, there is a mental union with the astral bodies of all those people. It is just short of actual sexual intercourse with the concerned people. The astral bodies of people who do porn for a living are highly toxic with dense sexual karma and perversion. Demonic entities rule such bodies. They are home to very base karma of the lowest and most fetid order. The viewer starts inundating himself with this karma through the union. It is a remote process of degenerating oneself with foul and evil energy.

When this process takes place, it takes many months of unbroken Brahmacharya to overcome such affliction. It might even take many years if the indulgence has been very strong and regular. The demomic entities that rule porn-artists induce the mind of the Brahmachari to revert. They attack him both while awake and in dreams to repeat the acts. It becomes very difficult for the beginner to counter such forces. There is a strong chance that he will give up and slip into the dungeons of porn forever. If such a thing happens, he will encounter untold agony & suffering. Hence porn should never be viewed. It equals a break and worse.

Make a mental prostration before the Lord that you shall henceforth never repeat the act. Donot ever break the oath. Lead a life of Yoga and unbroken Brahmacharya as described. This is the way out.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,hope you are well
1.I am in 21th month of absolute celibacy & partial brahmacharya. sometimes I follow moderation in diet & sometimes overeat.what should I do to overcome overeating ?
2.I think Pran Mudra which can be used in any situation induces vajroly kerya (esp when it's done with both hands).although it can never be replaced with your instructions you have mentioned in your answers but it can save practitioners from fail in crisis if it's applied immediately. do you conform it ? do you know any other easy method for such situations ?

Answer
1. Opt for many small meals instead of single large meals. Spread the quantity over a period

of time. This will help overcome the issue. After the Yogi becomes an Urdhvareta, he will require lesser food and the craving will taper away.

2. Prana Mudra can be a precursor to the Bandha-s. However, it cannot substitute the Bandha-s since it is only a preliminary technique. The Tribandha-s are unparalleled in their ability to drive Prana into the Sushumna channel and help rise Kundalini for Samadhi meditation

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
i am an aspirant in path of self realization and abstinance.

i wish to ask about mental connections that one forms with person of opposite gender without ever getting into physical realationship.

There is a girl in my batch with whom i have never talked but we both liked each other from start and attaraction was really strong (that was before i started thinking seriously about abstinance)

Even after 4 years we never talked but there seems to be some mental connection that seemed to have formed and it feels like we are able to talk subconciously and maybe this is what people refer to as 'astral tube'

My questions are:
1) Do such connections form out of some previous karmic debts or just intense attaraction?

2) Are mutual sexual thoughts and attaraction as bad as actual physical relationship?

[I have already witnessed the barrier they pose in path of self realization and mental peace. It feels like a responsibility/guilt to have created such connection in first place which cause suffering to both of us.]

and most important:
3) Is there any way to get out of such 'bandhans' particularly to dissolve those so called astral tubes ?
Also how can one prevent oneself from getting involved in further bandhans ?

Please forgive me if i wrote something wrong or outside my understanding but this is what i feel
and curious about .

Answer
1. It could be either or both.

2. No. However, an aspirant in the path of Brahmacharya doesnot indulge in these as they become impediments to self-realization.

3. Focus on a life of Yoga and Brahmacharya as described and make conscious efforts not to think of the person. With effort and the grace of God, such attractions will gradually taper away. When the Brahmachari constantly reminds himself that attraction is to the impermanent body and mind and not him (Atman), it becomes easy to stay unaffected.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I recently read your past answer on pornography. I am addicted since 7 years and trying to give it up completely. You mentioned that demonic entities prevent us from recovering. I am slipping twice or thrice on the same day every month. Is this because of those demonic entities? I always slip when I am in front of my computer. I chant Lord Ram's names and hear Vishnu sahasranama everyday. What can I do further to completely give up this evil?

Thanks,
Amit

Answer
You have not given up porn. The efforts are insufficient. First give up porn & persist in a life of Yoga & unbroken Brahmacharya twice a day.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Pranams!

I have read in this portal and also elsewhere that it takes 12 years of unbroken brahmacharya to become an urdvarethas. I am a 35 year old unmarried man who is going to get married very soon. It is not possible for a married man to be a celibate but I really look forward to take up the path of brahmacharya by the age of 45. Is it possible for someone to become an urdvarethas if he takes up brahmacharya with complete dedication for the prescribed 12 years from the age of 45?

Eagerly waiting for your answer...

Regards,
Anoop

ANSWER: 1. It need not take 12 years for attaining to Urdhvaretas. It can occur within a few years of honest and unbroken practice with the correct Yogic lifestyle. Everything depends on sincere and unbroken efforts coupled with the grace of God.

2. When sexual contact is limited to progeny and unbroken Brahmacharya practiced, one has a bright chance of progress. It cannot be conclusively said whether one can become an Urdhvareta after 45 years of age. The earlier the practice is taken up, the better are the chances as virility reduces after the mid thirties.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Pranams dear brother Dhananjay!

Thank you so much for your prompt answer. I would like to have a few clarifications as well.

1.) Is it possible for you to kindly explain the anatomical/biological explanation of the functioning of an 'urdvaretas'? I mean how this works exactly in scientific terms.

2.) I have recently came across a particular kind of people who are 'asexual'. Asexuals are those who have no inclination towards sex. It's fairly a new phenomena. They do not have any disorder and are completely normal people. They just do not experience sexual attraction. They like the human form, appreciate beauty and like good- looking men and women but they just don't want a sexual relationship with a man or a woman. They can have a married life and have children as well. Please google it for more information if you need. They sound like blessed people to me. Do you think they are naturally 'urdvaretas'?

3.) My understanding of brahmacharya is completely transcending body consciousness. Even sex which is highly ojas depleting can be made ojas increasing if made into a meditation, or an act of ritual worship in a legitimate relationship/marriage, performed as a sacred duty.

Kindly let me know your thoughts.

Regards,
Anoop

Answer
1. The subtle most form of Bindu (seed) is Soma (nectar) which is stored in the brain. At the onset of puberty, this Bindu flows down to form gross Veerya (semen). The gates for the downward flow of Bindu are then thrown open for ever. With every ejaculate, much Bindu is lost. In the normal adult, Bindu continuously flows down to form semen which has to be expelled. This causes rapid ageing and debility as Soma confers immortality and its loss causes rapid ageing and death. Bindu when conserved and transmuted back into Soma gives immortality. Such a body cannot age in terms of debility. It involves the internal union of Shukla (male seed) with Rajas (female seed present dormant within the male).

It is very, very difficult to revert Veerya into Soma. It is possible only through Brahmacharya carried out with Samadhi meditation, blessed by the grace of the Lord. When the Yogi advances and achieves this after many years of unbroken practice beset with difficulties, he becomes an Urdhvareta. Physical semen is no longer formed in his body as Bindu remains as Soma at the Ajna Chakra in the region of the brain. Such a Yogi is then the equivalent of a

Deva (celestial) and not a human in terms of his evolutionary progress.

2. Not necessarily.

3. Sexual enjoyment cannot take place without the use of the mind/body. One has to transcend both the body and the mind if he has to reach the Atmic state (soul state). The purpose of the sexual act is procreation and not recreation. Hence all forms of sexual enjoyment have to be eventually given up in course of time if self-realization is desired.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir

Clear my some more doubts please:-

1. Is night emission is a break of brahmacharya ? (as per Sri Swami Shivananda sayings:-" night emission is not as voluntary ejaculation) please clear my doubts

2 All preserved semen (Veerya) will lose during wet dream?

3. A per Hindu scriptures Lord Ganesha is the God for remove obstacles in life, but after my brahmacharya life , I think that "Lord Ganesha is the God of remove obstacles in brahmacharya life . Please correct me if I am wrong

Thanking u sir

Sarvam Khalvidham Brahman
Vijith

Answer
1. An involuntary night emission is not a break.

2. No. However night emissions cause some amount of weakness due to loss of Prana. They should be overcome through perfect Brahmacharya which leads to the state of an Urdhvareta. One can practice 'Mula Bandha' even in sleep as soon as he becomes aware of the culmination into a wet dream to reduce emission.

3. There is only one absolute Lord of the universe who has no form, no gender and no name. It is people who give HIM different names based on their religion and belief. When an aspirant devotes his life to this Lord (represented by non-violence, truth, forbearance, Brahmacharya etc.) and loves him with devotion, austerity and surrender, the great Lord showers his grace. It does not matter what form one worships HIM or what name he is addressed by. Honesty and love for HIM alone matter.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I would like to know what are the effects of a long term abstinence for a mature male.It can affect the size of the genitals?

Answer
Long term abstinence won't affect the size of a male's genitals, but it can disaffect his internal genitals. The genitals work best when they're exercised frequently. The prostate and seminal vesicles need to be flushed out. Most younger males ejaculate daily. A mature male is seemingly in even more need of regular ejaculation because he is at risk for prostatitis and worse prostate conditions.

I would recommend against long-term abstinence for mature males and in favor of regular ejaculation, at least three times weekly.

Question
Dear Sir,

With God grace and your valuable help(There is no mistake to denote You as a 'Guru' bz you vanished the dark of several mind) I can keep my brahmacharya in every aspects of life , I have doubts regarding Yoga, Please clear it:-

1 When I can increase the number of 'Tribanda' and 'Pranayama'?

2 At the time of doing Tribanda, Jalandar banda and Moolabanda (Kumbaka) can hold with 15 Oms easily but In Uddiyana banda by doing Rechaka I can go around 8 Oms only , How can I improve it?

3 Please describe about the ratio calculation of Pranayama (like 4:6:6)?

4 Some of days after doing Yoga, have a feeling like caught fiver with high body heat in body and tongue , why is this?

5 In the book " Autobiography of a Yogi", Yogis like Sri Pranavananda(Banaras's saint with two bodies) and Sri Ram Gopal Majumdhar (sleepless saint) meditating several hours like 8 and 18 hous, is it possible by an ordinary man ?

again thanking you

Sarvam Khalvidham Brahman

Vijith

Answer
1. It will suffice to perform 3 sets of each of the Bandhas & 3 sets of Tribandha. The duration of Pranayama is to be gradually increased based on one’s comfort and ability (refer the post of Pranayama)

2. None of the Bandha-s should involve kumbhaka of more than 3~5 seconds (or 3 OM’s). Donot hold longer

3. It is not necessary to employ a ratio in the Pranayama described earlier. The counts in

kumbhaka alone matter. Puraka and Rechaka are to be gradual.

4. As the body purifies through Nâdi Shuddhi (purification of energy channels), such symptoms sometimes appear.

5. When the Yogi who was earlier ordinary advances and reaches the stage where his Prarabdha karma necessitates such long hours of meditation, the Lord makes it happen. Such Jiva-s have finished their worldly duties as a result of which the karma to indulge in Samadhi meditation for long hours alone remains before self-realization and final departure.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
I had a question which is i'm sure, quite common with people pursuing the path of brahmacharya. It's that the more we progress, the more we are vigilant and careful, the more we are honest towards ourselves, our effort, the god and our goal. The more opposite and oppressive the outside world becomes. Why it tries to call us back to the same pit we are trying to escape? It is very difficult to avoid or confront such a situation.
Brahman Sarvam Prajayate.

Answer
The external world and its people are in the grip of Maya (cosmic illusion). Maya makes wrong appear right and right appear wrong. Hence in the scriptures, the world is compared to the inverted image of an object seen in a mirror. Just as the image of an object in a mirror appears inverted and opposite in perspecticve, this world governed by Maya is contrary to reality.

The rules that govern Brahmacharya are the rules that take man to his Atmic (soul) state, his true and real state of being. As the Brahmachari embraces these rules and puts them into effect, his actions appear contrary and unattractive to the world for the reasons described above. For this reason, the Brahmachari should never advertise regarding his practices and lifestyle, for these cannot be understood or appreciated by the common man. Silence and a smile are to be his assets. The purpose of Maya is to tempt man towards downfall as a test of his progress. Had there been no test at every step, all would have attained liberation. Maya is the tool of the Lord to test man’s evolution. One who is committed and devoted to God and Brahmacharya alone gets the ability to eventually transcend Maya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello sir,
in the last few days (10-12 days) my brahmacharya resolve
got too weak and hence i ended up with 5-6 breaks in a very short time period after having brahmacharya for 22 days.my morale got down and hence the downfalls occurred.i wanted to know how can i keep up my morale for brahmacharya as it gets down after some days. secondly, after having these breaks my mind has found a new incorrect reason, it says that since you are not the body then why are you bothered about brahmacharya, how does it matter if you loose your vital fluid if it affects the body and so this was the reason for successive downfalls in the last few days.i tried

to reason but cant find a good strong reason.please help me get over this misunderstanding. due to breaks now i have created more problems for myself.i will ask them in a separate question as they are personal.

Answer
1. Veerya is life and its loss is nothing short of death. Everything is gained by Brahmacharya and the converse by Abrahmacharya. This is the first reason for maintaining continence.

2. Yes, we are not the body or mind but only the Atman. So tell the mind to stop feeding the body with food from today. Let the mind be free from this botheration called the body as we are not the body. Let us see what it says …

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskaar Dhananjay,
Thank you for your kind service towards mankind.

I read in one of your past answers that body hair are important to us in respect that they protect us from outside negative vibrations.

But,I had some doubts.

1.Of late I have stopped trimming my pubic hair and hair in armpit.As a result I occasionally have a lot of itching in the pubic region although I bathe properly and keep that area clean.While tying the langoti,some hair are pulled which also cause pain.What to do?

2.Also,due to the growth of armpit hair,my body odor has increased.I don't use deodorant too.What should i do?Kindly help.

3.Since I've started wearing langoti the whole day,I've noticed that I've developed small pimple like projections in the anal region.What should I do?

Kindly spare me for asking such questions.Thank you.

Answer
1. It is only a matter of getting used to it. With time, things will become allrite.

2. Body odor gradually reduces with progress in Brahmacharya coupled with a sathwic vegetarian diet. Deodorants are toxic and are best avoided or used very sparingly. An alternative is to wet sponge the body in the course of the day.

3. Various bodily toxins start surfacing whilst being vacated through a life of Brahmacharya for the first few years. This is not the effect of Langoti but expulsion of inner impurities. Also it takes a month or two to get used to wearing the Langoti. Persisting in a life of un broken Brahmacharya will wash out all such impurities in course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir - Hope you are going good...

I have several of queries on which I would like your guidance:

1) What are the characteristics of a person who has got a "Kaivalya" gyan and how does he conduct himself in his day to day affairs
2) During the on-going observance of Brahamcharya, is it possible that resultant benefits would "accrue" for a certain period of time (for few months) before being manifested in totality. Because, sometimes we do not see any visible changes for a fairly long period of time, and it causes a confusion of whether things are being doing properly or not. I agree that we should not be worried about fruits of our actions but sometimes it affect our morale, although there is never a question of running away from this mode of life. But, truth is that sometimes benefits / visible improvement makes us eager to work even harder
3) In many of your past posts, you have mentioned about advent of illness during the completion of first 3 - 4 months. This is absolutely correct, and like me many other aspirants would have experienced this. If possible, could you please now tell us the things that is observed / felt / experienced when someone is nearer to completion of the first year in Brahamcharya

Thanks & Regards.

Answer
1. Words cannot adequately describe the state of such a realized Yogi, for that state is beyond human comprehension. Only a feeble attempt might be made to point out a few facts as regards that state. One who has attained to 'Kaivalya' (self-realization), though residing in this body of flesh feels himself present as the soul in all beings and see's all other beings as no different from his own self *(Sarvabhutastha Atmaanam, Sarvabhutaani cha Aatmani)* . The concept of 'I' 'you' and 'he' does not exist for him in terms of reality. Everything has become the one single absolute truth namely the Lord *(Sarvam Khalvidam Brahman)* . Having lost his sense of 'I-ness' or Ego, he is in indescribable bliss (true state of the Atman) and see's the same everywhere. With no desire or aversion to the opposites, he remains inwardly calm and anchored to the absolute at all times, having realized this world as a dream and unreal. He is liberated even while in this body and forever with no rebirth. Lord Krishna has dealt with extensively on this subject in various places in the Bhagavad-Gita (especially in Chapters 5 & 6).

2. It is one's past karma represented by Samskara-s (impressions) and Vasanas-s (tendencies) that prevent one from reverting to one's true soul state. Through the correct practice of a life of Yoga & Brahmacharya, these gradually start getting deactivated and one makes progress. These impressions and tendencies, many of which are dense and heavy as a result of repeated indulgence from millions of births take time to get immobilized, based on their magnitude. Imagine a huge hillock of stone which is being broken down while constructing a road. Till the last piece of stone is not removed, a clear path is not available. Till the complete mass of obstruction is not fully got rid of, the road cannot be laid.

The practices involving the attainment of Kaivalya (self-realization) are very similar. It takes millions of births for the 'Jiva' (embodied soul) to tide across animal births and finally attain the human birth. After a more than a million births in the human form, the Jiva which is nearing liberation gets the mind to pursue the absolute truth through Brahmacharya. Here again it spends a few births unsuccessfully treading the path of spirituality, unsure of whether it is worth the trouble, for the senses constantly tempt it to give up and failure often

occurs. Finally, the Jiva in its last few countable births gets the certain knowledge and conviction that there is no other path but that of self-realization for eternal bliss and liberation. It then strives very hard under the grace of the Lord and attains to liberation. This is why the human birth is very precious. It should not be wasted forming new, unwanted karma. It is meant for liberation.
`
During this process, one has to constantly strive and persevere with unbroken determination and zest. Some of the past karma-s are so dense that long years of practice are required to annul them. At such times, it appears as though no progress is being made. The going appears very slow and almost bereft of direction. The aspirant gets a doubt whether he is making any headway at all. Everything appears to have almost come to a standstill despite regular practice and efforts. In reality, as long as the Yogic practice with devotion to the Lord is unbroken, progress does not stop even for a minute. Dense layers of karma are always slowly dissolving through correct practice. When a block of such karma finally vacates, the aspirant suddenly finds himself pushed into the next level all of a sudden. He then has to work at new layers of karma, next in the line.

An example to this fact from my personal experience is outlined below. During the first 2 years of unbroken Brahmacharya, It was very difficult to attain to long meditation. After sometime in meditation, the mind used to wander and become incapable of further concentration. Despite strong efforts at a sincere life of Yoga with unbroken Brahmacharya and devotion to the Lord, it was impossible to concentrate for long periods. There were constant efforts from my side to attain to 'Savikalpa Samadhi' with much zest, but to no avail. Let alone the advanced state of Samadhi, even ordinary meditation used to sometimes become unreachable.

For 2 years of practice, such was the state, appearing as though there was no progress. It was like a road block. While Brahmacharya and Yogic practices (twice a day) were unbroken and complete, there was no progress in meditation, though the efforts were sincere. Doubts arose as to whether there was any progress at all and the cleansing of karma involved frequent bouts of illness and ill-health which caused much weakness, discomfort and pain, some of them being very severe. The hardships faced during those first two years with much suffering were very intense and de-motivating. However, a life of Yoga and Brahmacharya (with 4.00 A.M wake up and Yogic practice twice a day as has been outlined) was honestly adhered to with the sole hope & belief that the Lord never disappoints sincere devotees. If not for the grace of the Lord, it would have become unbearable.

A month or so after completing these 2 years, meditation became deeper and one day, there came the state of 'Savikalpa Samadhi' all of a sudden. It lasted for one complete hour, where there was no distraction but only bliss of the stillness of the Supreme with almost no awareness of anything external except the pure 'I-ness' in meditation. After coming down, the joy at reaching the state and experiencing it was beyond words. Tears of gratitude and devotion to the Lord flowed uncontrollably. There had been much torture for 2 years with no apparent progress and suddenly it was like the gates had opened. From then on, Samadhi became reachable and slowly progressed into the next stages as time went by. This example from personal experience has been mentioned so that it helps beginners to have hope on the Lord and never give up on honest practice.

3. Till one becomes an Urdhvareta after mastering 'Savikalpa Samadhi' through may years of practice, various illnesses can manifest. After reaching the state of an Urdhvareta, the Yogi becomes almost free from ailments and diseases, though not completely. The complete state

of freedom from all imperfection or illness occurs only after attaining to ‘Bhuta-Jaya’ around the time of establishing in ‘Nirvikalpa Samadhi’, whereupon comes the ‘Divya Sharira’ (Divine body or Diamond body). The Yogi is then a perfect Urdhvareta and spotless with various siddhi-s, he is then nearing ‘Kaivalya’ (self-realization).

Illnesses and ailments that manifest whilst purification during the initial years differ from person to person and cannot be generalized.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Thank you for enlightening answers, and god bless you for your omen deeds.

As I understand Savikalpa Samdhi is meditation of forms on great lord, and you select an object of meditiation, as Advaita says the meditation of Ishwara(I mean supreme lord). While I do sandyavandhana I meditate on "Satyam Jnanam Anatham" tatva of gayari which I just do it concentrating on that aspects, so is this a right way. Or I should start meditating on form attribute of god and later on moving on formless.

Thank You,
Shriharsha

Answer
1. Savikalpa can start with meditation on the Lord with form, however it progress to formless meditation eventually. The final stage and real Savikalpa Samadhi called - 'Sasmita Savikalpa Samadhi' is always meditation on the formless. It is this meditation that finally makes the Yogi an Urdhvareta. Those who have the tendency and ability to start meditation on the formless can do so right from the start.

2. The meditation you describe can be used during the initial stages to get used to the concept of meditation and build a grip. However, one should meditate on the meaning of the ‘Mantra’ and not merely on the words. (The meaning in the case of the mantra you have mentioned is – “The Lord himself is the all pervading truth, he is the only true knowledge and he is infinite, occupying all space”)

3. As the aspirant becomes capable of meditating on this meaning which signifies the infinite Lord, the words get discarded and meditation on the formless starts automatically and eventually.

ν The meditator then visualizes with closed eyes, the infinite and empty universe (as objects themselves are unreal, being forms of energy and nothing else) as being filled by the infinite & formless Lord who is the only truth.

ν Next, he, being the formless Atman (and not the body, mind etc.) visualizes himself as no different from this formless infinity called the Almighty Lord who extends endlessly.

ν When the Yogi attains to proficiency in such meditation after many years of practice with unbroken Brahmacharya, he eventually passes into the final stage of ‘Savikalpa Samadhi’.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have just begun practicing celibacy since two days ago. I am 30 years old. I just need to ask if we lose energy by being in company of others? I am a student and since last semester I had friends, mostly girls. And I began observing that i was spending a lot of time with them laughing and talking to an extent that by the end of the semester I began feeling drained of energy. especially I began finding that when ever i spoke to this girl, my whole day was wasted as I felt energy-less after talking to her. secondly, sexually I am gay. My experiences of life has been quiet trouble some and I have survived to date. from extreme violence in school (in India) while growing up to my parents rejecting my whole existence, i have tolerated it all. Plus the gay world isnt good either where people only want to have sex with you and there is no acceptance of any kind. So I keep masturbating or having sex with other men constantly. men have sex and never look at me again...that makes me frustrated as well. Thirdly, I am addicted to internet, becoz i feel very lonely in life. I am always on chat rooms , facebook, gaychat rooms etc. pornography, sex talk, sexual organs (male and female) do not interest me though. Yet my loneliness takes me to keep browsing the internet (it has become like a buddy now). This internet exposure also makes me dull and lethargic. such that all my work remains pending.

Since three days, I am following celebacy. This was after I hadly got rejected by a man on a gay website. I felt it as a waste of time and decided to do some housekeeping for myself by following spiritual path. I have also stopped going out and meeting those girls. can you advice me as to how can i take things forward, especially focusing on my work better and also getting out of internet addiction. secondly, does spending too much of time with opp sex make you lose energy?

Thanks.
Rigved

Answer
1. Addiction to anything including the net is dangerous. One should never get caught in any addiction or pattern.

2. Any tendency to spend time with people beyond necessity (work etc.) should be curbed as this leads to loss of mental focus & Prana (vital energy) .

3. Go through each and every past answer to get clear with how to get established in Brahmacharya. As one gets established, all these addictions will be easier to get rid of and the bliss of the soul slowly surfaces leading to freedom from slavery to the non-self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay

some questions from the side which you may guide me

1.even though we think of keeping absolute brahmacharya we have either voluntary or involuntary slips, in some posts you said that voluntary slip is rising of past samskaras to surface so it is compulsory to vacate it (2step forward and 1step back) and is some posts you disscussed that a voluntary slip thickens the past samskaras i am confused in this.

2.in one article i read it is said that maya is satisfying our sense pleasures and if we refrain from sense pleasures we overcome maya or is there any broad meaning of maya.

3.in a satsang teachings i came across words nirvanam, parinirvanam, mahaparinirvanam can you please explain about these.

thank you
ganapathi

Answer
1. Past karma (impressions and tendencies) are the cause behind the present existence which might include voluntary/involuntary slips. This does not mean one has to relax or slacken one's present efforts. One's commitment to attain absolute Brahmacharya should always be maximum. When such effort is genuine, voluntary slips lessen and finally disappear. When a voluntary slip is carried out intentionally with full cognition, desire and awareness of wanting sexual enjoyment, the Samskara-s get thickened. This is the difference between an inadvertent slip and one that is intentional.

2. Maya is the illusive power of creation that makes the non-existent appear existent. An example is the beauty seen in a woman in her prime which disappears as the woman ages and finally vanishes at death when the Jiva has left the body and it has become a dead body. Since the beauty waned and finally disappeared (impermanence) it was not real, for that which is real does not decrease or increase but is ever full & complete. Hence it was non-existent. Though being non-existent, the beauty did appear at one point of time and appeared existent and real. This is called Maya.

It has made that which is unreal appear real. It is an illusion and false just as the mirage of an oasis in a desert is false. The mirage appears to look exactly like a pool of water that is refreshing and promising to the thirsty desert traveler. It has all attributes of a real pool of water. But it does not exist in reality. It is only an illusion, a play of light and nothing else. When the Jiva gets entangled in Maya, this belief in the unreal as being real traps it in bondage and takes it into the realm of suffering. Hence the power of Maya should be consciously fought against and won through the use of Vichara (discrimination of reality arising from the Atman which comes from Yogic practice & Brahmacharya).

3. These are words describing the various stages of liberation attained by the Buddha upon leaving the physical body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir
How are you? My brahmacharya is going smoothly by God grace and Your valuable hel, please clear my some more doubts:-

1) If a person carried out a long brahmachrya and willfully made a voluntary break , what happens to his body I mean newly changed toxis? and his all semen will lose by a single break after a long periods of brahmacharya?

2) When I am sitting on mediation, my concentration is always on "I" or "who am I", is this is a correct method?

3) My meditation is going only for 10 mints , how can I improve it?

Thanking You sir

Sarvam khalvidam brahman

Vijith

Answer
1. A voluntary break resets spiritual advancement.

2. One should eventually forget the 'I' & merge it into the thought of the all pervading 'Lord' (by realizing that the I is a part of the Lord and no different)

3. By long practice and unbroken Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Bro,

I have been practicing celibacy for more than a couple of weeks now after a chronic masturbation phase in my life for more than 10 years. I'm 26 now and was really serious about shaping my life after I was almost done with the dreadful life I have had so far. I'm pretty strong after 2 weeks and now my mind is completely free of those nasty thoughts which have always lingered in my mind all my life.

My concern is that the first week was pretty good and I felt really confident about myself. But after that, my energy level has gone down and I really cant feel my back now which makes my upperbody very slump. This really affects the way I look and my posture. Also, my face is kind of lifeless even though I'm pretty occupied with my job and with my life than ever.

I kind of down spiritually and need your motivational words to put me back on track. Also, please explain the reverse effects after the fantastic first week where I felt very confident and full of life.

Answer
1. The first week of abstinence results in increased testosterone along with other hormones which gives the high feeling. As these stabilize and settle down, the artificial high also comes down.

2. Slumping of the body and Brahmacharya are unconnected.

3. Go through all the past answers and get clear with why Brahmacharya is worth the practice. One should practice unbroken Brahmacharya for a few years with much effort to start realizing its true benefits.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Is a life of brahmacharya and God-centric life doomed to be lonely?
Many times I am not able to mix with people freely and also form new close relationships as I don't find any truthfulness or purity in them.....Is there any such thing as a pure relationship at all in the world?
Is the loneliness a result of some of our own short comings or due to the brahmacharya practice? Or is this only a passing phase.....
Please advice....

ANSWER: 1. A completely pure relationship can exist only between two Jiva-s who are very spiritually advanced and see each other with pure love as embodiments of the Almighty, expecting nothing in return from each other. With all others, relationships are driven by need, expectation, profit or some other benefit and hence cannot be termed pure.

2. The sudden loneliness that one encounters during the first year or two is a reaction and a passing phase. After one gets established in unbroken practice and meditation, the aspirant derives great bliss in solitude and wishes to spend such time in meditation. Then, one craves for such solitude and constantly wishes to get back to deep meditation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Then what about such relationships with parents, wife, son , daughter, brothers, sisters,friends,etc, etc.
Are they also not true or there is no love in them?
These people matter more to one than some remote God or some advanced spiritual beings, who don't care for you or you cannot even talk/see them.

ANSWER: | रुणानुबन्धरूपेण पशु पत्नि सुतालयः ||

" Runa - (Past debt) takes the form of animals (which one owns), wife, children, house (property) etc."

Based on one's past karma and karmic dues that are to be settled with other Jiva-s, these Jiva-s appear in one or more lifetimes through various relationships. Once the karma is settled, they leave (out of one's life through separation, death etc.)

1. Knowing it to be such, one should develop an attitude of pure love towards everyone, trying not to expect anything in return. In other words, one should remember that God is serving and supporting us through the near and dear ones.

2. When the mother carries, delivers and brings up her child, the Lord is serving that Jiva (child) through the mother (while she herself does not know it).

When a person on the street helps us get up when we slip and fall offering us a glass of

water, the Lord is serving us through that person etc. (while that person himself does not know it)

3. When such an attitude of seeing the Almighty behind each and every force is developed, one never feels lonely, for he eventually develops the ability to see God in all animate and inanimate objects. Neither does such a person get attached to people, for he see's through the impermanent body, mind, ego of the other person etc. (which are all false) into the everlasting and Godly Atman within.

4. The relationships involving people (such as with a good wife, parents etc.) are a mix of 'Avidya' (denoted by attachment, possessiveness, selfish needs etc.) and 'Vidya' (pure traits which come from the Lord within). When people knowingly/unknowingly connect to the other person with a pure and non-expecting perspective, pure love from the God within that Jiva flows out. When the lower traits surface, lower emotions take charge and it can be assumed that the individual ego is at work. This explains the varied behavior of the same person at different times.

5. When a person becomes highly spiritually advanced, more and more of purity from the Lord shines through and less of impurity shows as such impurity has been negated to a large extent. Such a person then exhibits more of universal love and higher traits towards one and all. This is what is meant by saying that spiritual advancement leads to true love towards the whole world, for that person has started seeing the imperishable Lord in everything.

6. It is incorrect to say that advanced spiritual beings do not care for us. They work silently and remotely doing that which one is destined to receive from them. But for such grace, one should first prove oneself to be deserving through self-effort.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for the reply!
This gives a more deeper perspective on relationships...
I can understand something on "runa" with people, but what is Runa with property? I thought we can have relationships and debts only with people and not with inanimate objects like property,etc....
Can you elaborate on this?

Answer
The term ‘Runa’ also covers that which is due to one as an effect of past karma. If one’s past actions (representing ‘punyam’ or meritorious deeds) are such that he is destined to own a house, he manages to acquire such a property etc. He may acquire it with his own effort or come by ancestral property (in which case there is some karmic connection with such ancestors/father etc.) There is no debt with inanimate objects.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

Yes! I am going through guilt trip, a severe one, not that I gave in to lust or sexual pleasure, but I gave in to emotion, severe emotional blindness, which completely obliterated the reality. I fell for a girl, all emotionally, I controlled the sexual feelings, never have been physical but extremely emotional about her. At times when she responded I used to feel elated yet whenever she snubbed I lost faith in myself. This rollercoaster ride has happened so many times.
Is loving a girl, not for sexual gratification but to make her a part of my life and live a "happy married life" a "sin" as per the principles of Brahmacharya? Should I never fall in love or expect to fall in love? Does love always have to be with sexual undertones?
Regards

Answer
1. Any relationship with the opposite sex (as man/woman), outside the precincts of marriage ends in sorrow. Hence interaction with the opposite sex should be kept free from emotion to the best possible extent and limited to necessity.

2. Love for a woman when let to grow with the intention of marriage (carried out at the earliest and not delayed) reduces the chances of suffering. The longer the delay, the more are the chances of breakup ending in sorrow. The purpose of cupid between man and woman is marriage that leads to offspring & a family. The longer this objective is delayed, the higher the chances of suffering

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello sir,
your answers are very inspiring and help to continue
efforts without giving up even in the face of failures.
earlier also in a question which asked if you had any published book you said that you would publish a book only when you attain self realization , but can you compile all the knowledge that you have shared on this portal on brahmacharya and your read knowledge on self realization and illustrations and examples in the from a pdf or other such document and upload it somewhere in the form of a file for download which then can be printed and kept as a book.that would not be publishing a book but just sharing your knowledge.your answers apply to the present day conditions and give highly practical advice.It will benefit many people and reading from a book is more benefitting than reading on the web.also any needed topic can be read as the answers on this portal are not arranged topic wise.
also if any of the readers of this portal have already made a book of these answers i request them to upload it and share it on this portal as a follow up to this question.
i am sorry for asking you to do so much work but i dont know how to compile a book like document and also being a student in an important year , i dont find much time to learn the technique and arranging the answers topic wise.
thank you for taking the pains to answer to so many questions and changing many lives by inspiring them.

Answer
Since questions & answers continuously keep getting added and as the volume of material is large, the answers have to be indexed category wise by readers themselves in a personal database and kept updated. If uploaded onto a site, the same can be shared with readers here.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

I hope you are doing well. After being clean for 39 days, I got agitated and broke my celibacy. Was this due to pressure built up by the semen formed? I was feeling uneasy with some withdrawal symptoms before slipping. Has all progress become nullified because of the slip? How long does one have to be abstinent before the semen starts getting reabsorbed?

Thank you,
Amit

Answer
Do not worry about failure. Take it as a stepping stone to success. Learn from the mistake and avoid repetition. Earlier your period of Brahmacharya was much shorter. Now it has become a little more longer. Gradually increase this period to the best extent possible through devotion to God and personal efforts. With a proper Yogic lifestyle, the breaks reduce and the practice becomes life long. This is the only way.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay,

some questions i want to ask are.

1.while reading Bhagavad Gita i have some doubt in chapter 2 verse 61 in this Lord Krishna says that one who is able to draw his senses inward and fixes his buddhi on the lord gets free from sense pleasures what does this mean and how to draw senses inward.

2.in one of the article i was reading some days back i have a query the author says about a balloon seller who ties the balloons in his hands after filling gas and gives away when some one buys and new balloon takes its place so the author says that our desires are like the balloons and once a desire is fulfilled another desire arises to overcome this we should make "chitta shuddi" what does this term mean can you please elaborate.

thanking you
Ganapathi.

Answer
1. Through the long practice of a life of Yoga & Brahmacharya, the past impressions and tendencies start to dissolve and weaken, whereupon comes to the Yogi deep meditation and constant contemplation upon his true self (Lord). This automatically enables one to withdraw

from the senses and merge the mental vehicles into the Atman.

2. Purification at the physical, mental and karmic levels leads to 'Chitta Shuddhi' (pure existence). It is attained by the same method described above.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay Sir,
Hope you are fine. Thanks for the priceless service you are offering here. My life has reformed and become meaningful after overcoming masturbation and porn. I have become healthy and happy, all by your grace and guidance. My marriage has become strong and is in good relations. Thanks again for the great service. I have two questions seeking your reply:

1. In one of your earlier answers you mentioned that married people can practice non-ejaculatory sex with their wife to start with as this prevents loss of semen and is better than ejaculation sex. Does this give same benefits as complete Brahmacharya?

2. Other experts on this site such as Doug Adams and Anthony Tarqinto don't support Brahmacharya and encourage masturbation and sex release. They are misguiding youngsters and encouraging immorality. I feel very sad to see such misinformation as I have personally suffered very much from the effects of semen wastage and porn. How can they be proven wrong? How to make them realise their mistake? Thanks once more sir.

Answer
1. Non-ejaculatory sexual relations (not ejaculating during the sexual act through breath control [kumbhaka] helps one overcome slavery to the act of ejaculation to some extent). It can be practiced during the first few months of Brahmacharya in case of married people who find it unable to give up sexual contact all of a sudden.

However, even such contact has to be gradually tapered and complete abstinence from all forms of sexual contact through mind & body have to be eventually mastered if Brahmacharya is to lead to its true objective namely perfect health of the body and mind and finally self-realization.

The purpose of the sexual act is procreation and not recreation. Any recreational sexual activity will eventually end in sorrow. It creates bondage and densifies the past sexual samskara-s. Loss of Prana (though lesser than ejaculatory sex) still occurs and desire remains strong. As long as recreational sex (even without ejaculation) is not overcome, one cannot become an Urdhvareta as the production of semen does not stop. Only when all forms of physical and mental enjoyments in the sex plane are given up and a life of Yoga adhered to with regular meditation does one become an Urdhvareta after many years of unbroken practice.

True bliss, perfect health, strength and liberation are possible through complete Brahmacharya alone and not otherwise. Words cannot describe the joy, freedom and strength that the true Brahmachari experiences. Hence one should gradually taper even a non-ejaculatory relationship within marriage and take up cent percent Brahmacharya of the mind and body. This alone is real Brahmacharya.

2. All Jiva-s will eventually realize what is true and untrue. It is the purpose of the human

birth, to gain knowledge regarding 'Sat' (the absolute truth) by overcoming belief in 'Asat' (falsity born of Maya). This process applies to every being, right from a little ant to the human. It does not matter whether one want's this or doesn't, whether one accepts this or does not. And so it follows that nothing needs to be proven. At the right time, after much personal experience, every Jiva will realize what is right and what is wrong. This is the grand plan of the Almighty. All this is HIS Leela (play). Then, things get proven automatically. Fortunate are those who learn from the mistakes of others and apply wisdom. To all others, there is always the classroom called life which has its own unique way of correcting and educating its students through the harsh lessons called experience.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,

Hope you are well and in good health. In an upnishad it is written that there are only two paths to liberation. Known as Shuka path or bird's path and Vama path or ant's path. These paths are laid by great sages Shukadeva and Vamadeva. The former leading to immediate and latter to much slower and gradual liberation. What is wanted to know was which of the two is easier to follow and which is the one most aspirants take.

Answer
The Shuka path is the most safe and suggested method. Any path to self-realization is never easy. It is always an uphill task with various chances to downfall. The grace of God alone matters and such grace dawns further to honest and sincere efforts from one's side.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
HELLO SIR

I AM READ ALL THE ANSWER OF YOU. BUT I HAVE EAGER TO KNOW ABOUT THE WHAT IS MORE DAMAGE IN TWO PRACTICE OR TWO DIFFERENT LIFESYTLE WHICH PERSON LEAD IN THERE LIFE.
WHEN Mr.A IS STRICTLY SAVE AND ACCUMULATED HIS VITAL ENERGY FROM STARTING TO AGE OF 27. AND SUDDENLY AFTER HE STARTED DOING SOME ALL WRONGFUL ACT SUCH AS TWO TIMES OF THREE TIMES SEW WITH GIRLS. TILL THE LIFE.
IN OTHER CASE Mr.B IS NOT SAVE OF ACCUMULATED HIS VITAL ENERGY FROM AGE 13 TO 26. AND DOING IN THAT AGE LOTS OF MASTURBATION.
AND AFTER REALIZATION OF THE PRACTICE OF BRAMCHARIYA AND VITAL ENERGY HE STARTED THE SAVE VITAL ENERGY AND PRACTICE OF BRAMCHARIYA TILL LIFE. AND DOING FREQUENTLY JAPA AND REMEMBERING GOD AND MEDITATION IN THERE LIFE AND AFTER HIS MARRIAGE ALSO DOING THE SAME FOLLOW BRAMCHARIYA.
SO I WANT TO KNOW WHAT IS MORE PREFERABLE FOR LIFE OR MORE DAMAGING SIDE OF THE ABOVE.
plz give answer because i eager to know about that.

Answer
1. A starts loosing the benefits he accrued and degenerates further to the deviation.

2. B starts overcoming his shortcomings and ascends physically, mentally and spiritually.

However, a person who has lead the life of A for more than a decade will not get the mind to break his practice and even if he does will immediately realize his mistake and revert to the practice.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Respected Dhananjay,

As per your guidance through various of your previous posts and answers to my queries I have been trying very hard to follow abstinence yet I observed few behavioral changes and finally slipped to relieve extreme sexual anxiety.

1.In the first fifteen days the sexual urge which developed was controllable and I could contain it, then after a week, the urge resurfaced and there was a sort of anxiety and restlessness which developed in my behaviour. I tried chanting God's names yet after few hours the sexual urge re-emerged with a greater intensity. I continued to subdue it and noticed an increase in frustration and aggressive behavioral aspect in me, leading to short-temper, ego, attention-span deficit etc. Finally while I was sleeping at night, I was woken up by the same urge and after a total of 22-23 days I slipped into self-inflicted sexual relief. It did cause an extreme calming effect, but it turned the guilt pangs on. Is it so tough to control or I am feeding acceptance to a weak mind and will power?

2. It's so tough Dhananjay, also I subconsciously started viewing few women who had shown interest towards me with lust. I viewed them in that manner for few seconds without deliberate conscious in the weeks of control of urge and then quickly changed my vision. Yet that fraction of a second of deviation had caused all the harm to the overall mindframe, it was like the pictures got etched in mind and only after relieving myself of the pent-up sexual urge I could erase those pictures.

Kindly suggest suitably the cause and the action steps.

Thanks and Regards

Answer
Past Samskara-s (impressions) & Vasana-s (tendencies) that densely envelop the Atman cause consciousness to associate itself with the body-mind complex resulting in strong sexual tendencies. The way to overcome the same is through a life of Yoga with Brahmacharya and meditation. Practices such as Pranayama attenuate such karma slowly and make Brahmacharya longer.

Indulge in Yogic practice twice a day as explained earlier with 4.00 A.M wake up and much meditation. Such sincere practice will gradually dissolve unwanted tendencies and make Brahmacharya unbroken. Then, you will slowly start to realize the bliss of the Atman

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
hi dhananjay

thank you for your response,

1.can you please explain what are Samskaras and Vasanas? how they are formed? i read from your many posts when aspirants ask about their temptation and fall you say that rise of past samskaras and vasanas. how does these actually formed and what should we do in order to eliminate future samskaras and vasanas.

2.I read that Karma is formed by our actions,thoughts,words and every response from us and is responsible for a jiva taking different bodies. so what is your advice so that we don't bound our self in karma which should not be done by us which lead us to further births.

3.I have this question from long time, people are doing holy bath and rituals to ward off their misfortune or bad deeds on some auspicious days or some duration in river bath so what is your take on this do they suffer their karma or the karma will be nullified.

thanks,
Ganapathi.

Answer
1. Every action carried out with the active 'I-sense' (Ego) creates Samskara-s & Vasana-s. In other words, these are the frameworks that constitute karma. Good actions carried out as a part of one's duty, with a selfless perspective, as service to God create benefic Samskara-s & Vasana-s which donot cause bondage (such karma is called 'Nishkama Karma' or desire-less actions). The Yogi who practices Brahmacharya and a life of Yoga with the sole objective of self-realization is a 'Nishkama Karma Yogi'. He has a bright chance of early liberation. This is the way of preventing the accumulation of harmful karma and thus future births (further to clearance of already existing karma).

2. Answer 1 clears question 2.

3. Such rituals are only a method of making the common man become aware of karma and righteousness. These are steps that help the common man become aware of God and his true spiritual nature. This way, he sets aside at least some time to connect to God and think divine. There is no further significance to any such ritual. Having a holy bath does not negate karma. If such was the case, all the sinners in this world would have washed away their past karma in holy rivers and attained liberation.

But this is not the case. Karma once accrued has to be worked out. It cannot be side stepped. This is why even liberated saints such as Bhagavan Ramana Maharishi or Shri. Ramakrishna Paramahansa suffered from diseases such as cancer before giving up the body after self-realization. The karmic account had to be cleared with such suffering as such karma was due for cleansing.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir

i follow yours guideline from last couple-up months. at one time i happy and also upset about my old masturbation from last 12years. sir i am in field of Advocates and i have to read and search lost of law-books and focus on accuracy on judgement. but i never focus or give best or even single confers answer about any critical case which i face. i passed all my exam by lost of hard working by reading numbers of times because of my poor memory.

which i feel due to this my masturbation or lost of my vital
energy. now i completely give up this habit from eights months except lost in night-mare. now i feel new freshness and get inner strengths. but still i not remember some critical aspects of my profession and suddenly forget about past activity. so i want to know can i improve or get memorably power which i lost by regular practice of BRAMCHARIYA. or yes so how much time it will takes .

Answer
A life of Yoga & Brahmacharya carried out with God devotion will gradually improve one's physical, mental and spiritual states and cause betterment. There is nothing more potent that Ojas to improve memory and mental faculties. After a few years of such unbroken practice, the Yogi will find himself slowly excelling in his field of work. This is the truth and beyond doubt.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir,

Sir lately i have developed an intense desire to become an sanyassi,
so sir please advise me where to find a guru and is it advisable to get become a naga saint at kumbh mela?
or shall i keep practicing brahmacharya and carry on with mundane life?

Thank you

Answer
In the Bhagavad-gita, Lord Krishna describes a true Sanyasi as one who has given up all material desire with the sole quest to realize the absolute truth (Parabrahman) to attain liberation.

It does not matter whether one wears the ochre robes or does not. It does not matter whether one is married or single. These things are not connected in any way to Sanyas. One who has a pure mind, who wishes good to all, who does not expect anything from another, who does not harm any creature (even when harmed by it), who does not crave for sense enjoyment (through 'Indriya Nigraha' or restraint of the senses), who does not covet after material things, whose mind is clear with devotion and longing for the Lord, whose life objective is to realize the absolute truth and who constantly strives in this direction is the real Sanyasi.

Perform the duty entrusted to you by God. This may include mundane work as in a job, duty as a student/son/husband/father etc. Practice a life of Yoga & Brahmacharya with the sole intent of self-realization with devotion to the Lord. This is real 'Sanyas'. At the right time, you will know who your Guru is. You will know it when it happens.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

Does too much masturbation make the face ugly and red? From your experience, is stopping

masturbation helps reduce this redness and ugliness?

I'm a male--a 38 years old. I've been masturbating for at least 13 years. My face has become red because of this act. I do not have a medical or skin condition that would cause that. When I stop masturbating, I feel that my face redness decreases and I become a bit happier.
Is there hope?

Answer
It is possible that the redness could be an effect of some other cause. Masturbation drains vital energy and generally makes the face go pale.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
NAMASKAR DHANANJAYJI
I am 26 year old boy. I have follow your maximum answer i completely removed all sexual thoughts in my mind by filing god prayer and watching regular spiritual (TV-serial). But I can't stop night-fall on night, which falls two times in month. Such night-fall became confusion and shame and create embarrassing situation before my family members. I want to know any special diet on diner which stops the night-fall. i can not do yoga because my house is so small and occupied by family members.
Sir plz do needful and effective answers because i want to stop such falling as soon as possible.

Answer
A pure vegetarian diet (as described in previous answers) with 4.00 A.M wake up and a life of Yogic practice with Brahmacharya is required to overcome nightfall. After many years of such unbroken practice, night emissions reduce and gradually taper away. If not possible to practice Yoga at home, some other place offering solitude should be chosen.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Celibacy/Abstinence / Mental state/Yoga sutra-s

Advertisement

Expert: Dhananjay - 8/25/2012

Question
hello sir,
i wanted to ask what work the mind should be occupied with when we are ill. as empty mind is a devil's workshop and swami sivanada says that we should be extra careful when ill. i dont know whether my illness is karmic or not because even though i have been trying to get establish in brahmacharya since march i have had not much success , the best being 22 days and current stretch is 9 days this time i have to achieve brahmacharya with yoga and have to make some strides towards self realization.the illness is not severe but is causing very tiredness and weakness.

2)i also had a doubt about yama and niyama. In the book by I K Taimni on Yoga
II-34 :"As improper thoughts, emotions (and actions) such as those of violence etc., whether they are done (indulged in), caused to be done or abetted, whether caused by greed, anger or delusion, whether present in mild, medium or intense degree, result

in endless pain and ignorance; so there is the necessity of pondering over the opposites."
he explains that
"The man who sees a thief breaking into a house but
does not do anything to prevent the crime is partly responsible for the crime and will to that extent have to bear the Karmic result and degradation of character.But more noteworthy than this doing of evil action indirectly is perhaps the third way of participating in it. We some times witness a crime but owing to callous ness or desire to avoid getting into trouble do nothing about it or may even silently approve of it. We assume that because we have not taken any part direct or indirect in the crime we are quite free from blame. But it is not so according to the Yogic ethics embodied in Yama-Niyama. According to the more stringent rules of Yogic morality a man who connives at or is indifferent to a crime being done in his presence in which, from common humaneness he should have interfered is partly guilty of the crime. 'Inaction in a deed of mercy is action in a deadly sin' as the Buddha warned."
but in a past answer you said that we must ignore the surroundings and be indifferent to people otherwise we may get very involved with them which may prove harmful.
this time i am taking the practice of yama niyama seriously as i have realized that without them no meditation can be possible and maintaining brahmacharya is also not possible.this time i have to achieve this ideal and experience what happiness is in samadhi which as said by everyone that it has to experienced and cannot be described.

Answer

1. Keeping the mind centered on God (such as chanting his name etc.) is the way at all times and especially when ill. Persevere in a life of Yoga & Brahmacharya, success will eventually come.

2. Non-interferance in worldly matters as described earlier means not involving in situations/circumstances/talk etc. which are useless in terms of their substance. Gossip, useless discussions and arguments etc. fall under such category. It does not mean being indifferent to each and every situation in general or being inhuman/merciless. One has to use his discretion and decide if an action will be of any use in the overall sense of righteousness to both the giver and the taker.

In Chap I, 33 of the 'Yoga Darsana', Sage Pathanjali mentions that one should develop indifference towards the wicked. This does not however mean that indifference should be extended towards good people as well. However, an attitude of Vairagya (dispassion) is to be developed towards the entire world.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Honorable Sir,
I have started practicing Brahamcharya from past few days.But i watched a porn movie 2 days before and my penis was erect and was lubricated but no emmision was there.I am continuing practicing Brahamcharya now but anxiety have grown in my mind about the movie i watched and i feel that ater watching that movie my stamina has broken and the semen is at the tip of my penis nd i feel uncomfortable.I think i should masturbate once and start again but i ear about the loss of semen i have been saving from one month.What shoul i do?I am confused.
I am also a gym member and loves to wear good dress.it is neccessary to live simple to maintain Brahamcharya?I think i can continue Practicing Brahamcharya by wearing stylish clothes.So What should i do?

Same is the case o alcohol and non veg.I need non veg to maintain my physique.Also i love to eat it.I also think i can practice Brahacharya by eating non veg. and drinking beers.So can i????
PLZZ help me out.I will be eagerly waiting or your answer..

Answer
1. One should never indulge in a voluntary break. Indulge in Yogic practice and a pure lifestyle with devotion to the Lord & meditation. Perform physical exercise. Donot repeat the mistake.

2. When a life of Yoga & Brahmacharya is practiced with honesty, the desire for external things such as clothes etc. will gradually reduce by itself after a few years.

3. You have yourself experienced the effects of such indulgence. A pure vegetarian diet helps maintain Brahmacharya better during the initial years. The type of food does not matter much to the advanced Yogi; the same however cannot be said of the beginner. Alcohol is also unwanted and unfavorable to the practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay,

Though I have been following Brahmacharya to the best of my extent,although it is a struggle to keep oneself aligned, I realised sometimes the focus gets dissipated due to these emotions.

1. Anger - Many a times through the course of the day are such when anger seems like a tool to self-defence. If you might say anger is an impediment to Brahmacharya then how do we deal with day-to-day matters of facing rudeness, some sort of injustice or even aggressive behaviour from someone else. Should we just keep calm and smile back at them. What if a person induces physical harm on us or someone in my family. Should I not be physically defending myself or the member then? Infact, if I don't react then it might be detrimental or it might be viewed as non-manly.

Also I wanted to know, that do such situation arise due to effect of some past karma?

2. Love - I know the love I will be talking about will be the worldly love. As from one of your past answers I have tried to contain this feeling but again I have fallen on my knees with an emotionally charged feeling of helplessness for someone. As I feel happy sometimes while thinking of or interacting with that person, the same way I get hurt when it doesn't happen.

I am sure these forms of emotions are not aligned with the practice of Brahmacharya, but they are so ubiquitous in the daily run of life,so how can one shun them?

Reverent Regards

Answer
1. No situation can be bettered using anger. It is the firmness & sureness in action that helps one achieve success, be it in any situation. The calm and controlled person alone has such confidence. Anger drains this surety and makes one weak and vulnberable. Terrible mistakes

will be committed under the sway of anger. It is not the style of the wise. Hence anger should be chanellized into firmness and the situation handled with confidence using discretion and intelligence. When such a technique is practiced, even rude and excited people eventually come under control.

2. It is allright to defend, but one should not offend. Only those actions necessary to negate the situation and walk away make sense. Any other offense ends with suffering. Such action backed by wisdom is true manliness.

3. Every event in life is the product of karma.

4. Adhere to the honest practice of a life of Yoga & Brahmacharya and keep the body and mind occupied with physical exercise and constructive work. Practice much meditation. The feeling of helplessness and vulnerability as regards the opposite sex will eventually taper & wither away after a few years of such practice as and when the Yogi develops true wisdom. He then starts realizing this world & woman to be nothing but an illusion. Thereafter develops the greatest strength, mental clarity and peace of mind accompanied by the bliss of the Atman in meditation

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay Sir,

I am trying hard to follow path to salvation from few months.
I have had falls but it seems like i dont want to give up now
however hard and how many times i fail.

I always used to be a calm person [atleast on outside].
Since starting of practice, Most of the time there is still poise ...
but sometimes there is a burst of emotion especially anger which
seems uncontrollable for the moment. Also these mood swings are without any reason.

Where am i missing out?

I had one more question, should we sleep without blanket because
i have noticed that im more prone to bad dreams with blanket, maybe it has something to do with heat.

PS: Sorry for the use so much 'I' :)

Answer
1. Brahmacharya increases the overall energy. When the Brahmachari succumbs to lower traits such as anger (which is nothing but energy in the negative form), the intensity is higher as more energy is within store. Anger however dissipates all the saved and built up energy which is to be used for self-realization. Hence one should overcome anger through the practice of Yoga & 'Gnyana' (knowledge of the absolute truth).

2. There is no harm in using a blanket under cold conditions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay,

i have some doubts regarding marriage in brahmacharya.

1.I experienced some postive change in my health condition and courage after performing brahmacharya and i made promise to lord that i will not masturbate.I am 29+ now and will marry in 2 or 3 years and i said to my mother that i will take up yoga before 34 as said by HH swami sivananda and my mother said that you start at the age of 45 and i don't want to hurt her, she is also saying that if you do like that then you will do injustice to the girl by not fulfilling her dreams of married life and the girls parents say words to my parents that even though you know about your son's intentions why did you married to our daughter, i saw in my childhood many of my relatives(married females)complaining to their parents about their husbands not being active in the act and the husbands got scolding from both sides even though i was child then i remember the incidents.

2.In one of your posts i read that if we practice brahmachraya before marriage and there are breaks after marriage apart from progency then we will face health problems and other problems due to long period of brahmacharya and breaking it.so i am thinking like this (A)i will perform unbroken brahmacharya till marriage(so that i become somewhat healthy and other benefits) and then according to spouse's desire i break my brahmacharya for some period (2-3 years)then make her understand the purpose and start my practice again.(B)I will break brahmacharya every 40 or 50 days(so as to eliminate the problems faced in future) and then continue like this till i start unbroken brahmacharya after my marriage. please tell me right path if my thinking is odd.

i don't want to hurt my mother and my future wife and i also said to my mother that upper limit of performing yoga is under 40 years i think she thought ok to that even though she didn't tell.

please tell me your valube advice
ganapathi.

Answer
1. Adhere to the practice with honesty and devotion to the Lord. At the right time, you will find a suitable wife who will help you evolve. Donot worry much about the future as all this is decided by the Lord. Our’s is to follow our Dharma (duty) and leave the rest to HIM. Marrying early is the right approach. Whether a person takes up Brahmacharya at 29 or 45 is decided by HIM and not us. Immaterial of what we want or don’t, HIS decision alone transpires.

2. A person who has practiced many years of unbroken Brahmacharya with deep meditation will generally not get the mind to squander his resources in a life of wanton sexuality. His indulgence gets limited to progeny automatically further to the ‘Gnyana’ (wisdom) he acquires from the years of practice. Also, such an honest aspirant who is spiritually evolved will most often get blessed with a wife who is also spiritually compatible to his level of progress. Give consent to marriage at the earliest with devotion to the Lord and as a part of duty. Things will work as destined and the journey called life moves on.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

SIR,
Continuous loss of semen by nighfall has made me weak, my face is glowless, eyes are sunken, earlier I used to be a smart guy, but now i have lot of health related problems.....
I just want to know can I ever become smart as I were earlier, Can I ever Recover.....And MOST IMPORTANT how long it will take to restore to my original health and looks,...
PLS PLS PLS help me

Answer

Take up the practice of Yoga & unbroken Brahmacharya as explained in past answers. After a few years of such practice, things will improve and come back to normalcy by the grace of the Lord.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Dhananjayji

i have read this Answer and past answer on marriage relationship or limitation on sexual-activities after getting one or two child. but the problem is there when our partner demean or wants to further Act or for enjoyment or for satisfaction of her demand so how can i or we convince on BRAMCHARIYA or what is purpose of sex. today we seen that in our society 90% modern women or lady have lost of passion or urge on sex with his husband. they treat love is equal to sex. so how a normal man can select or detect a taste of woman or features before marriage to solve this problem after marriage. plz give reply because i don't want to do in such activities after marriage.

Answer

Like all other things, the nature of the partner that one gets is already decided in destiny. If the practice of Yoga & Brahmacharya for self-realization is genuine with God devotion and surrender, things eventually fall in place and the partner becomes supportive.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

When I tried to analyse my past failures in celibacy, or I should rather call it my succumbing to indulgence, I observe that after remaining celibate for a while, the bodily heat is increasing, and I am feeling uncomfortable and sleepless, and finally reaching a point where one feels like having a break atleast to get some good sleep.
Also the mood of happiness due to our internal state or due to achieving anything outside,creates an escape for mind to celebrate by indulgence...
How do we get out of thid kind of traps?

Answer

Through ‘Srvana’ (reading material related to self-realization such as the Bhagavad Gita, the Upanishads, Pathanjali Yoga sutra-s and the words of the wise), ‘Manana’ (contemplation on what has been read & learnt) and ‘Nidhidhyasana’ (meditation), the mind gradually becomes poised towards unbroken Brahmacharya and divinity. Wisdom becomes stronger.To achieve

all these a life of Yogic practice is to be adhered to with commitment. The Astanga-s (8 limbs of Yoga) when practiced with sincerity instill the strength to ward away Maya which is the cause behind breaks.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have practiced various forms of meditation for much of my life and have experimented with abstinence. Only recently have I sought to fully embrace brahmacharya. In embracing brahmacharya, I am getting a sense of it's liberating power. I am already in my late fifties. I have never married nor do I have children. My libido is still strong and brahmacharya is often a struggle. For the past ten years I have struggled with intense fatigue. I work full time in the social services and view this as a kind of karma yoga. But due to my fatigue, I must spend most of my weekends in bed. I also feel that my meditation practice (and brahmacharya practice)would be stronger if I had more time and energy, but I feel a sense of responsibility to keep my job.
At my age do you believe brahmacharya could restore the lost energy I have experienced. I believe I drained my energy with a nervous disposition and through putting myself through college and graduate school at a late age. Any comments would be appreciated.

Answer
A life of unbroken Brahmacharya carried out with God devotion & meditation will always better the situation and help one take strides towards overall development and liberation. When such practice is carried out for a long period of time, the layers of ignorance surrounding the Atman (pure soul) gradually attenuate and one evolves linerarly. There is no strength higher than that which comes from a life of Yoga & Brahmacharya. It is the greatest mode of life. Hence one should strive to make this the lifestyle, immaterial of age.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Om Sri Raghvendray Namaha

As metioned by you "Self realized soul merges with Almighty, just like a drop of water merges into the ocean".
Then my question to you is while entering the Vrindavana, HH Guru Raghavendra Swami stated that he would be there (in the Vrindavana) for 700 years and he would continue to bestow his grace on his devotees from Mantralayam for 700 years.Can you make my understandings correct?

Dear Dhananjay,

I really want to know your matrubhasha. May I know your matrubhasha?

Thanks.

Answer
For complete liberation (without return to the physical/mental & causal planes) the Jiva

should be free from both 'Punyam' (merit) and 'Paapam' (demerit) born of karma. Suppose a Yogi has attained to self-realization but still has much merit left in his karmic account due to the various good deeds performed by him (with the I-sense before attaining enlightenment), then he either has to enjoy such good karma in the physical/astral planes or he can distribute such merit to others based on devine will. Enlightened souls such as Guru Raghavendra Swami do not have any desire for material/physical enjoyments. Hence the only option left is to reside in the 'Sukshma Sharira' (astral body) and guide others till all the merit is exhuasted and the passage for irreversible liberation clear.

This is what Swamiji meant when he stated that he would reside in the Vrindavana for some more time. He still resides in the holy place of Mantralayam in his astral body, constantly in the state of 'Sahaja Nirvikalpa Samadhi'. When devotees who deserve help/guidance approach him, he expends some part of the accumulated merit in attending to them.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi sir
i am 25year old boy. i had habit of masturbation from last 12 years. now i stop that one from last 12 months. but i found semen in my urine when i go to discharge urine or when i sit constant i feel the semen leak in pipe. so this the features of prostate ? i little bit worry now, because this not leak when i had habit of masturbation. there is something big-problem for stomping the masturbation. because ultimately semen is leak with urine at every time. plz give answer and thanks.

Answer

Lead a lifestyle comprising of early morning wake up with Yogasana, Pranayama and meditation as described in earlier answers. Play a sport or regularly exercise. Give adequate mental work to the brain. It is not possible to practice Brahmacharya merely by refraining from masturbation. A life of Yoga is equally important. Once such a life is incorporated, the problem will resolve.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Sir, I have almost five months of unbroken brahmacharya. I am mostly confident with avoiding self-stimulation, but I am concerned about temptation with an actual woman. It seems as if I am receiving a bit more attention lately from women, almost as if I am being tested. I do not want to lose brahmacharya, but I know I would be vulnerable if an actual woman was available to me. Any suggestions?

Answer

Contact with women should be brief, to the point & always be limited to necessity. A sense of Vairagya (dispassion) should be always kept in the mind as regards all worldly things including the impermanent body of a woman which degrades with time and is nothing but a flesh bag containing excrement. When such efforts are applied with an absolute life of Yoga supported by devotion to the Lord and much meditation, things becomes easier and the boat called Brahmacharya braves troubled waters.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay,

This query is from the previous posts which i was reading earlier this day.

1.in one of your posts you said that before marriage we should maintain celibacy and after marriage we should perform the act only for progency and if the partner wants then we should perform non ejaculatory sex in the initial years for the bond between couple, so my doubt is if the partner performs non ejaculatory sex then after the act the semen in ejaculatory mode will escape as it has no outlet and this is equal to tantrik sex (if i am wrong correct me and voluntarily stopping the ejaculation might cause health problems.) so in this way he is losing his prana while engaging in the whole act and he is refraining from ejaculation and this results in wet dream.

so is it better to use the above method or is it better to ejaculate in the act(through health point of view and in this method will he be having the craving for sense pleasure as in the first method).

2.in the other posts forms of semen you said that the sexual excitement takes every essence of body and produces semen. i am little confused at what point of time the body takes the essence and converts into semen.

1.if the sexual thoughts arises and we think of god, these thoughts alternate one after other (this is my case i don't know what to do).
2.if we unintentionally see women for some seconds or minutes(in magazines,newspapers,tv.

i want to confirm so that we can know the exact point where it happens so that we can be extra careful.

thanks,
ganapathi.

Answer
1. Non-ejaculatory sex can be applied only for a few months so as to overcome the slavery to the sensation of ejaculation in the process of attaining to complete Brahmacharya. Since there is the absence of voluntary ejaculation, and since there is no direct expulsion of veerya, the energy lost is somewhat lesser. However, wet-dreams do not reduce or stop. Only cent percent Brahmacharya with meditation leads to Urdhvaretas. When such a life of honesty is adhered to, everything falls in place.

2. 'Bindu' (seed) under sexual excitement leads to formation of semen (which gets supercharged with Prana). The net sum of all essences in the body is Prana and it is Prana which is lost through loss of veerya.

3. The lesser the mind focuses on the sense of sexuality, the better are the chances of maintaining Brahmacharya. The more the time spent on sight/fantasy/imagination, the faster becomes the loss of Prana through formation of semen. The exact point cannot be determined as the whole process is seamless and quick. Such is the Leela of the Lord. The best option is to divert the mind at the very moment a sexual signal arises from within and

reinforce Vairagya

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Is having sex with one's wedded wife less depressing and weakening than losing semen in other forms like masturbation, etc?
This has been my observation but just want to know your opinion on this.

Answer
Masturbation is an unnatural activity (as the purpose of the sexual act is procreation). Hence the effects are undesirable.

Sexual relations with one's spouse when limited to procreation with a life of Brahmacharya give the best results leading to excellent health & strength (of the body/mind) and speedy spiritual progress towards self-realization. The benefits of such a life cannot be weighed in words. It's effects are matchless.

With sexual relations carried out for recreation, these effects dilute to a large extent and health/strength/spiritual progress slows down rapidly (though it may appear lesser than a life of masturbation). Loss of Bindu (seed) always leads to debility of the body/mind and causes bondage to Maya. Hence cent percent Brahmacharya is to be eventually established if the bliss of the Atman is to be savored.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
QUESTION: I have never read the vedas but from various articles on the internet I got the following info:
~Vedas speak of an everlasting, all seeing, all hearing God to whom is our eventual return.
~Vedas include various rituals like havana and information on many gods like surya devata, etc.

My questions:-
i) I find the above two statements contradicting.Why worship others after we know of Brahman(not brahma)?

ii) From where did the trinity come & are they completely false or just 'non profit employees created by Brahman'?

iii) Other religions like Islam also preach about worship of the One True God.Are Allah/Brahman/Paramatma/Parameshwar all the same Formless(nirguna) God?

iv) Jesus of Nazareth was an enlightened prophet of Brahman(not brahma) who loved Brahman/God so much that he called Him his Father.Is not that true?

ANSWER: 1. The infinite, all pervading Brahman who is formless, nameless and unperceivable by the 5 senses and the mind cannot be comprehended by the common man. Only an advanced Yogi who dives deep into Samadhi gets access to such perception. What then should the common man do? How does he get access to connecting with the Supreme?

His ability being limited to sense perception, what is his hope?

To address this problem, the Hindu religion has given names and concepts to the various, apparent manifestations of the one Supreme who exists in all animate and inanimate objects and even beyond. By giving form and shape to such a manifestation of the Supreme, the concpt becomes tangible to the commoner. It becomes comprehensible to his sense limitation.

The great Almighty for example shines a minute part of his immense power through the Sun which results in life on Earth. Without the Sun, life here would perish in no time. So this aspect of the Supreme which helps maintain life is given a name as 'Surya Devata' (Sun God). By referring to this immense source of life energy as a God and by worshipping this God, the worshipper unknowingly aligns his mind and perspective towards that Supreme Lord who gives the Sun his power. He unknowingly connects himself to the Supreme force which shines through each and every being including himself. Such an alignment gradually helps him overcome the false concept of his individual 'I-ness' or Ego and develop the real concept namely universality. This is the general principle behind the concept of Gods and worshp.

2. This entire creation is the Lord's Leela (divine play). He alone is real while all else is a part of his illusion. It is said in the scriptures – "Tad Ekam Sat, Vipraha Bahudha vadanti" (He alone is real, he alone is the truth, the sages call him by various names). Before creation, one force alone existed, it alone exists and it alone shall exist after dissolution. Inbetween, just as the reflection of the Sun appears in various pots of water and makes it appear as though there are may Suns in these different pots (while there is only one Sun), the power of the Parabrahman shines through various beings, be they animals, humans or Gods and makes it appear as though there are that many creatures and entities (while there is only one Lord who shines through all of them as the Atman – which they themselves do not know). The concept of the trinity is no different from this but with a very high manifestation of the Lord's power.

3. Yes

4. It does not matter what name one calls him with. Just as calling water with different names does not change the property of water, HE remains the one and only Supreme, immaterial of what one calls him as or doesn't.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: I read somewhere that God can be worshipped & perceived in 3 ways as follows:-

i) Nirgun-Niraakar or the attributeless & formless God: Worshipping God through devotion or bhakti is not tangible in this case because God is devoid of any gunas(attributes, positive or negative).The only way possible here is Knowledge & Meditation because this God is Impersonal.
QUESTION#1 Is this not true??

ii) Sagun-Saakar or the God with attributes & form:
Worshipping God through devotion & good actions seems appropriate as God is Personal.I have no questions in this case.

iii) Sagun-Niraakar or the formless God with attributes:
My biggest doubts lie here.

QUESTION#2 In this case, can we worship through all the ways, namely, devotion, good actions, knowledge and meditation because this God is Personal too??

QUESTION#3 Is Allah not Sagun Niraakar according to Quran??

QUESTION#4 This approach seems less difficult than worshipping the formless & attributeless God.Is that not true??

Thanks for answering my previous questions.

Answer
1. Bhakti (devotion) is the both the personal & universal medium of communicating with God. It does not matter whether the worship is with form or formless.

2. The Nirguna Brahman (formless Lord) has no attributes. A Yogi who worships this formless Supreme can still have love, devotion and a personal contact with this formless Supreme if such is his perspective.

3. Not being well versed with the contents of the Quran, it may not be apt to answer this query.

4. Different approaches appeal to different people. That which is easy to one might not be so to another. One should choose that approach which appeals the most and stick to it with perseverance. When the intentions are genuine and the efforts sincere, all roads lead to God.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
If done with sincerity, do yogas and meditation open up the chakras?
Do people feel a tingling sensation down the spine while meditating or praying intensely(read it on some website)?
People take that strange sensation as some divine blessing from the ultimate source(God).They strongly feel so.Are they right or misguided?

Answer
1. Yes

2. Tingling sensations along the spinal column occur when Prana (vital energy) rises up during ‘Pranothana’ (linear movement of Prana).

3. Isn’t this life itself a blessing? This life of a human where one can understand things using intelligence, contemplate and decipher the secrets of one’s existence so as to attain liberation and eternal bliss? Such a blessing is not available to animals.

All progress that one makes towards knowing his true self are blessings. Hence the sensations that occur during Yogic practice carried out for self-realization can be assumed as the Lord's blessings if one so wishes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

i have some doubt when reading Bhagavad Gita.

1.In chapter 3 verse 37 it is said that when kama is overly done by a person the person gets the first thought of god is it right and how is it possible?
2.It is also said that if the kama and krodha work for krishna consiousness or to the almighty then they become our friends and they are no more enemies.the example is shown as Lord Hanuman burning the lanka and displayed his anger, considered as parama bhaktha to Lord shri rama.
3.In hinduism it is considered that all living beings are children to goddess and i want to ask this question why do people sacrifice goat or hen before the temple of goddess who are considered as shakti devatas, right from the time i know i was asking everybody but there is no suitable answer from them i got the following answers:
1.some say that they are born to be sacrificed before goddess(so that her anger may converted into shanti), i read that during
Adi Shankaracharya period the goddess used to kill humans who come before her during night and for this purpose adi shankaracharya placed sri chakram and they become satvic devatas.
2.my father say that people want to eat so they sacrifice.
3.In Bhagavad Gita also it is mentioned as types of people eating vegetables and some meat(if i am wrong please correct me).

thanks,
Ganapathi.

Answer
1. This verse states that Kama (desire) and Krodha (anger) born out of Rajasic temparment are the cause of all wants and the source of all sin in this world. Desire does not lead to thought of God. The verse shows that these two are to be forsaken for eternal bliss and liberation.

2. This only means that all energy is to be directed towards God and his realization.

3. The people who perform these sacrifices try to convince themselves that they are offering meat to the concerned diety and eating the same which has become holy through worship. They assume that they will get into the good books of the diety through the offering. Such sacrifices are also made out of ignorance, for satisfying one's taste buds in the guise of God worship. No spiritually advanced God or Goddess expect such actions. It is a kind of barter system devised by them where they offer meat and expect favours in return. Nothing can be more devoid of meaning than such a concept. No merit or benefit is accrued from such behavior. Rather, one stoops deeper into 'Agnyana' (ignorance).

Had the diety actually eaten the offered meat and left nothing to the sacrificer, none would venture again!

4. People of Rajasic nature and actions tend to eat meat while Satvic activity and thinking makes one avoid meat. For spiritual advancement and liberation, one should become Satvic and eventually raise above all the three Guna-s (traits) to become 'Gunateeta' (beyond the three traits).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello sir,

i have begun reading the bhagvad gita and i came across people who said sri krishna was not a moral person and did incorrect things like keeping 16000 wives and troubling the gopis , the river incident and many other cases.i tried to search the net but was not satisfied with views of other people and in some places a lot bad things were written about sri krishna. since in bhagvad gita sri krishna speaks and teaches ,these things keep troubling me and is disturbing my study.what are your views on this.should i consider the knowledge of gita as coming from the nirguna brahman and all these immoral things as indicators of dualistic world and forget them as maya. please calm down these waves of ignorance around me.

thank you

Answer
When a spiritually advanced Yogi experiences 'Nirvikalpa Samadhi' (non-dualistic state of superconsciousness with the Supreme), it is termed 'Urdhva Sangama' (upper union occurring at the Sahasra Chakra). It confers supreme bliss, helps one get free from bondage and leads to the greatest strength (unlike the 'Adha Sangama or lower union of the genitals between man & woman which causes depression, bondage and weakness). The union of the Gopi-s with Lord Krishna was such a divine union at the highest level of consciousness. It was not physical in nature. All these Gopi-s were highly spiritually advanced with no other desire but that for 'Samadhi' with the Lord in the highest state of superconsciousness, beyond the body and mind. They were constantly in the thought of the Lord and totally unaware of themselves or their surroundings. Such was their Bhakti (devotion) to the Supreme. Lord Krishna who was an Avatar of the formless Almighty was the object of their meditation. The love described was of the purest nature as that which exists between the Lord and his devotee. There wasn't the least lust or passion.

The intensity of this love for the Lord has been illustrated as 'Krishna Leela' in terms of HIS Leela (divine play) as the common man cannot understand the meaning of Samadhi. Ignorant people whose minds always roam in the sex plane label this in the only language they understand – The language of sex. To the Yogi wishing liberation, the very same concept is an inspiration for the highest state of union with the Lord through Samadhi.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir, A few nights ago I dreamed I was watching apples fall from a tree and bounce on the ground. In watching the apples bounce, I felt like I was seeing divine play at work. At the

same time, I was reminded of the wonder I felt as a young child. This experience was powerful for me and I began crying in the dream and woke up crying. I am 59 years old with 5 months unbroken brahmacharya. My questions are: Is this dream a reflection of my brahmacharya efforts? Also, can this type of experience in a dream be reasonably expected to manifest in waking life if one continues along the path of brahmacharya?

Answer
As unbroken Brahmacharya with God devotion and meditation progresses, the aspirant experiences various divine occurances both in the waking & dream state. Those experiences which he was oblivious to earlier become discernable with their divine meaning, representing the power and play of the Almighty. One starts to see the beauty of the Almighty in all things & events and feels a unique sense of happiness. Continuing this mode of life for a few years in an unbroken manner takes one spiritually higher, whereupon starts the bliss which is beyond words.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay,

hope you are doing good. i have some query from Bhagavad Gita. In chapter 4 verse 9 it it said that the sadhakas,dhyanayogis merge into the light of atman after doing sadhana for many births and it is considered as incomplete moksha and there is chance of once again coming into birth-death cycle and it is also said that just by knowing nature of Krishna and believing him with least doubt is enough to get the purna moksha. I am really confused what is said in that verse please can you elaborate it.

Can we do recitation of Bhagavad gita and other spiritual books after sunset.

thanking you
Ganapathi.

Answer
1. To the aspirant who is following a life of Yoga & Brahmacharya with God devotion and meditation for self-realization, there is no cause for worry. As Lord Krishna says in the BG – "Nâsti Yoga samam balam" (there is no strength equal to Yoga). Yoga is the fastest means to liberation and blessed are those who follow this path. Those who do 'Nishkama Karma' (without desire for the fruits of their actions by surrendering all actions to God) do not return. They attain eternal liberation

Our's is to strive honestly for self-realization. It is not our business to worry what will happen next. That, the Lord decides based on HIS own will and our karma. Our duty ends at sincere effort.

2. Yes

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

First of all I want to thank you. Your posts have helped me a lot and I'm sure they help others as well.

I've read somewhere else that brahmacharya causes energy (prana, I think) to flow upwards through the chakras, thereby conducting the process called kundalini. I have some questions about this process.

1) Are the 3-7 chakras of one who masturbates frequently empty or simply energy deficient?

2) From what I understand, it takes about 12 years for the kundalini to rise completely (through all chakras). Approximately how long does it take (for a brahmachari) to rise to the 3rd chakra?

3) I read somewhere that prana or chi gets stored somewhere in the belly region; in chinese medicine they call this place the lower dantian. When it gets filled, the energy starts going upwards thanks to brahmacharya. Can you do something else to help the process? Or must the energy go up on its own with bramacharya? In other words, do we have control over the energy?

Two other minor questions that I have:

Have you ever heard of "tummo"? Apparently it's a practice that generates heat. What's its connection with brahmacharya?

As for the Urdhvaretas. Are they immortal?

Thanks in advance.

Answer

1. Prana (vital energy responsible for life) depletes heavily through masturbation. Hence all Chakra-s weaken and become susceptible to toxification.

2. It need not take 12 years for Kundalini to rise to the 7th Sahasrara Chakra. It can occur as early as within 2 years of the right practice (as in the case of advanced souls) or may take many lifetimes as well. The time taken depends on one’s evolutionary level, present efforts and most importantly the grace of God.

3. Based on the kind of activity the Brahmachari indulges, Prana automatically channelizes in that direction. If he is a sportsman, his energy flows to the concerned muscles in abundance. If he is a scientist, towards his mental faculties and if he is Yogi seeking self-realization, he sinks into deep meditation seeking the absolute truth. These processes are automatic.

4. ‘Tummo’ represents the process of channelizing Prana through the 3rd ‘Manipura Chakra’ so as to generate enormous heat both within and without the body. It is nothing but utilizing the Kundalini power to generate heat. Advanced Buddhist Siddhas-s living in high altitudes under snowy conditions such as in caves sometimes use this technique to keep themselves warm. When mastered, the Yogi can sit without clothes in sub-zero freezing conditions day after day in meditation, his body being warm all the time. Due to the difference between his body temperature maintained through ‘Tummo’ @ (say 33 deg celcius) and the atmospheric temperature (say -15 deg celcius), the snow or ice around him starts melting resulting in a small puddle of water.

Every Yogi cannot perform Tummo. Only an advanced Siddha who has mastery over the ‘Pancha Mahabhutas’ (5 elements) becomes capable of the technique. It is the power of Prana which is again used in this practice and Prana gets conserved by no other means than Brahmacharya.

5. When a child reaches puberty, Bindu (seed) stored in the Ajna Chakra starts to flow down & the downward flow of Prana into the sexual organs activates, whereupon they mature. The gates for the downward flow of life energy governed by Bindu are then thrown open forever. With every loss of Bindu (seed) the body degrades and deteriorates. It is very difficult to close these gates again and stop the flow. When through great efforts at a life of Yoga and strict Brahmacharya under the grace of the Lord the Yogi stops this flow and reverses it back to the brain, he is known to have become an Urdhvaretas (Urdhva-Upwards, Rethas-sexual fluid – One who retains his seed in the brain). Bindu (seed) then stops flowing down in such a Yogi; as a result of which Veerya (semen) also stops being produced. It is retained as ‘Soma’ (nectar) in the brain. Ageing slows down drastically thereupon. The Urdhvareta Yogi is then the equivalent of a ‘Deva’ (celestial God) in rank and not a human, though occupying the physical body. This is all is meant by Urdhvaretas.

True immortality comes only when one attains Kaivalya (liberation), for as long as there is no liberation, there is rebirth in the physical body or astral body which one day has to die. This body made of the elements cannot last forever (though it can be maintained for hundreds of years under certain criterions by advanced Yogi-s) as its constituents themselves as ‘Asat’ (unreal). Hence being an Urdhvareta does not confer eternal immortality. For that, one has to revert to his true state of the Atman which is always eternal & immortal, via liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

Sometimes when I see beautiful girls (like while traveling), my brain immediately gets attracted to them, it's like my brain SMILES inside when it sees them. It's an automatic and immediate response on which seemingly I've no choice / control.

So how to attain mental celibacy? ..when my brain is automatically becoming happy on seeing these girls.

Can bahya pranayama help in attaining mental celibacy? How much of bahya pranayam is considered excessive?

I was reading your previous answers and you had written something like that in the first 2

years of practicing brahmacharya, diseases are manifested. Sir what's this? I'm surprised that you had to go through the same experience even when you live (and were living) a healthy lifestyle (waking up early, yoga etc.). But still, from your new experience/knowledge can you please tell that how can these diseases be avoided? Currently I'm not interested in brahmacharya, but in celibacy alone.

Answer
1. After a few years of practicing Yoga & Brahmacharya with meditation, the Yogi becomes wise to the ways of 'Maya' and is able to discern the truth behind the false charm & impermanent beauty of the body to a larger extent. This helps him develop immunity to the spells of Maya to a better extent. Till then, one has to constantly remind himself of its falsity and exert. 'Bahya Kumbhaka' (exhaling and not breathing) can be practiced for short periods of within a minute based on one's comfort if one so wishes.

2. Diseases which manifest during the initial years of Brahmacharya are the result of karma which surfaces in the form of toxins. Such toxins have been ingrained in this or previous existences due to one's wrong actions. When the body purifies through the conserved Prana via Pranayama, the Nâdi-s (astral energy channels) which are toxified and partially blocked in the non-Yogi suddenly start getting cleansed. This cleaning results in those toxins surfacing. When a particular toxin surfaces, the disease or illness represented by that toxin briefly manifests and then goes away. This is how one has to undo the impurity embedded. It is inevitable and a part of karmic cleansing.

Karmic diseases or illnesses are not avoidable. They are a part of one's destiny and have to be gone through.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, I was reading your profile and read the definition of brahmacharya. You've said 3 things: One who has:
1. completely surrendered to Brahman,
2. overcome the ego, and
3. has realized himself to be a tool of the Almighty.
Please explain about 1st and 2nd.
According to Wikipedia, Brahman means "universal Spirit". Now to surrender to the universal spirit, I must know what the universal spirit wants me to do, but how to know that?

Answer
Question: Sir, I was reading your profile and read the definition of brahmacharya. You've said 3 things. One who has:
1. Completely surrendered to Brahman,
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3. Has realized himself to be a tool of the Almighty.
Please explain about 1st and 2nd. According to Wikipedia, Brahman means "universal Spirit". Now to surrender to the universal spirit, I must know what the universal spirit wants me to do, but how to know that?

1. One completely surrenders to the Brahman, overcomes the Ego and realizes himself to be a tool of the Almighty after Kaivalya (self-realization leading to liberation). Such an enlightened being is the complete, real Brahmachari, for he does not have the concept of a

separate self. All others in the path are aspiring Brahmachari-s who are striving to reach that supreme state.

2. Such an enlightened being constantly lives in the Brahman itself and considers himself no different. This world which is an image akin to that in a dream no longer exists for him, though he sees it just like any of us. Just as a man who has woken up from a dream has realized the falsity of the dream characters and firmly exists in his state of wakeful reality, the enlightened sage rests firm on the bedrock of the absolute truth called Brahman, having irreversably woken up from the dream called 'Samsara' (dualistic world of Maya). Upon reaching this state, his concept of a separate self vanishes. Everything becomes the one and only Brahman (Sarvam Khalvidam Brahman). This is the meaning of overcoming the individual Ego. Just as a chisel in the hands of a sculptor is an extension tool, such a sage has fully realized himself as the extension of the Almighty.

3. Follow a life of Yoga & unbroken Brahmacharya with God meditation for a few years as described. You will then slowly start getting an idea of what that great Lord intends for you.

May that Supreme being grant us knowledge of the absolute truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay ,

Thanks a lot for doing this noble service to mankind.I am following path of Brahmacharya to my full might,and i have seen improvement in overall health , including eyesight and other features mentioned by you by Lord's grace.

I am particularly interested in healing my eyes at the earliest.Due to watching television from very close distance in early childhood,i suffered from Myopia wearing spectacles of -11.0 and -12.0 D.
I have gone through lasik laser eye surgery(someone told my father heavy glasses will be removed) when i was in std. Xth.7 years later,I have multile eye problems such as double vision,not able to drive a vehicle in night due to refraction of light and also partial corneal opacity.

Now ,I am software professional.I need to work hard to survive.Though my eye diseases have reduced in strength,still they trouble me a lot.

I cannot see computer from a normal distance.I need to come closer.It looks very awkward when i have to see something on colleague's desk.Sometimes it becomes impossible for me to see things because of it and my productivity hits rock bottom.

I have completed 10 years of lasik laser operation and nearly 4 years in software field.I see my colleague getting onsite good projects etc.Now sometimes i feel myself useless and thinks I am stealing money from the organisation.

Anger , Fear etc. are slowly creeping in from two months..one or two year back,I was very happy.Efforts at Brahmachrya and reading your posts really showed me highest path and i was feeling great joy in it.

But I got married in Jun 2012.Now, I have much responsibility and i fear a lot of things due to my eye condition.

I cannot recognise person's face from normal distance,people think that i just neglect them but fact is i have to behave like this.Thanks you a lot for going though all of this ,i am having troubled relationships with my father , brother ,also.

I wish to be friendly to all but my internal state let me to see everyone selfish now a days.I donot want to fall prey to anger,frustation,etc.Somewhere in my mind , I think for

sake of dowry my father got me married.I never wanted to get married.

Now ,bad thoughts about my father ,brother are entering my mind.I push them hard but they come again and again.Due to this I am not inclined to meditation as I was earlier.

I think i have described all my life problems till date in this single post :-).Show me right path to head.

Answer

1. Early morning wake up coupled with a life of Yoga & Brahmacharya as described will gradually improve eye sight over the coming years. Persevere with devotion and honesty.

2. Based on one's Prarabdha (past karma working out in the present), one has to undergo certain relationships such as those with the father, wife etc. in this life. One's health, wealth etc. are also the result of one's own past karma. The correct approach is to stay true to the Yama-Niyama-s of Yoga and wish good to all, knowing this world to be a play with people as its actors.

3. Under the influence of Maya (illusion) and Agnyana (ignorance), people commit various mistakes and behave selfishly, allowing the lower traits to rule though the Atman within is ever pure, divine and no different from the Lord. Knowing it to be such, the wise man ignores other's shortcomings and wishes good to all (including those who wish him bad), himself treading the path of Gnyana (knowledge of the absolute) through Yoga. Through such conduct, he finally overcomes all karma and attains enlightenment.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

DEAR DHANANJAYJI

HELLO SIR,

THE PRACTICE OF BRHAMCHARYA OR ADVANCE MEDIATION MAY IMPACT ON OUR SERVICES OR ON STUDENT CAREER. WHETHER THEY WILL GIVE THEIR FOCUS ON REQUIREMENT OF THE LIVELIHOOD OR ONE HAS TO LEVE SUCH THINGS AND TOTALLY FOCUS ON BRHAMCHARYA.

BECAUSE DUE TO PRACTICE OF BRHAMCHARYA MY MIND CONSTATLY THING ABOUT SUCH STORY AND MEDIATION. I CAN NOT FOCUS ON MY STUDY.

A PERSON SHOULD PERFORM THE COMPLETE SET OF ASANA-S OR MEDITATION HOW TO CONTROL HIS DAY TO DAY ACTIVITIES.

WHETHER THERE IS BALANCE OF SUCH THINS OR WE HAVE TO WHOLLY SURRENDER TO MEDITATION OR DHYAN.

PLEASE FURTHER GIVE YOUR WARM REPLY

विश्वासो फलदायकः |

Answer

1. Setting aside some time for Yogic practices and meditation, the rest of the time is to be utilized in honestly performing one's Dharma (such as that of a student, professional etc.) without attachment.

2. When performing Yogic practice and meditation, the mind should be completely involved in the activity and think of nothing else. The thought should be that of the Lord, seeking Mukti (liberation).

Similarly, when involved in worldly work which is a part of one's Dharma, one should work devotedly towards the activity on hand with the thought – "I shall complete this work to the level of excellence as a service to the Almighty, whose Leela I am a part of. I do this work not for myself but as a token of service to HIM".

When such an approach is followed, it does not matter much whether the work is in the world or without it. Such a Yogi speedily overcomes his worldly obligations and progresses fast in the path of liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
In how much time the practice of kevali kumbhaka can be mastered by a person, if done with sincere and punctual efforts from one's side? I read somewhere that if one masters this pranayama, he becomes immune to all illnesses and the 6 flaws of the senses; kama, krodha etc. Are the forementioned qualities a qualification for becoming an urdhvareta?

Answer
The time taken depends on various factors such as the intensity of practice, past karma etc. One should not worry about the time required. Our right ends at honest and correct practice backed with a life of Yoga & unbroken Brahmacharya with the utmost devotion to God. When such efforts are applied with sincerity for liberation, the Lord makes these things happen at the right time. One should focus on the practice of a life of Yoga and forget all other expectations.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
DEAR DHANANJAY
YOU HAVE SAID IN PREVIOUS ANSWER THAT ANGER IS LUST OR LUST IS ANGER AND GIVEN EXAMPLE OF RISHI (VISHAVAMITRA). I WANT TO KNOW THAT SO HOW LAKSHMANJI(LORD RAM BROTHER) HAD MANAGE THE LUST BECAUSE I THING HE WAS VERY ANGRY IN NATURE. I THINK HE HAD BRAHMCHARYA FOR 12 YEARS AND SUCCEED IN KEELING (Meghanaad). SECOND THING IS BOTH RAMJI AND LAKSHMANJI WERE EATING NON-VEG IN THAT TIME ? BECAUSE I HEAR ABOUT THAT.

Answer
1. Both Kama (desire) and Krodha (anger) are the negative manifestations of Prana (vital energy). It is the very same life energy that gets converted into either of these. Hence such indulgence ends in weakness & sorrow. A person who indulges in strong Kama (desire) for anything perceivable by the senses loses that much Pranic energy and eventually ends up irritated and agitated when the senses cannot sate that need (pleasure derieved from the senses itself being Asat [unreal] and imaginary). Such unsated desire then leads to Krodha (anger) which further takes the mind into a state of turmoil and makes man commit serious mistakes.

2. The anger described as regards Lord Lakshman, Lord Ram's brother was more a symbol of his intolerance against injustice, untruth etc. Lord Lakshman, being a complete Brahmachari

and very spiritually enlightened was above the lower traits such as Kama or Krodha. In mythology where instances of his anger are described, it is to be known that the word anger is used to denote his fiery power against 'Adharma' and not the ordinary anger Krodha.

3. Both Lord Ram & his brother being Kshatriyas (warrior class), their Dharma allowed them to eat meat, as the Dharma of the protectors is to govern and indulge in warfare when necessary. Such activity supports the aggression produced by meat. Thus their food habit was an incidental representation of that class and nothing more.

However, Lord Ram was an avatar of the Almighty himself. Lord Lakshman was himself very enlightened. When such high levels of advancement are reached where a person is above the body and mind, it does not matter what one eats or doesn't. One takes the 'Sattwa' (essence) of whatever eaten and is not subject to gross effects as in case of the common man. Lord Lakshman had the power to stay without food and water for months at a time. Can the normal man do so?

Such enlightened beings do not worry about this kind of food or the other. They eat whatever is available and take its essence or may sometimes not eat at all. The same cannot be said of the common man who is not beyond the needs of his body and becomes a slave to taste & temptation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay,

Till a few days back there has been intermittent rains in my city causing lot of stagnant water accumulation in puddles, lower lying areas, buckets, containers kept outside etc. As per directive of the local health department we had to either dispose of the stagnant water or put kerosene on the stagnant water as measures to prevent outbreak of malaria/dengue

While doing so in one of the pockets of our house I saw several larvae and pupa of mosquito floating in the standing water and the initial reaction was to eradicate them which I did. I sprayed home insecticides and put kerosene and ensured not a single larvae/pupa remains alive.

1.Now doesn't this go against the principles of Ahimsa - to kill lives of several yet to born mosquitoes which otherwise could have caused a dengue/malaria epidemic, etc?

2.Similar is the case with pests like rodents. Is the act of elimination of these pests/insects also a sin?

3.Please note that the breeding of mosquitoes happens even in clean surroundings, all they need is stagnant fresh water. Yet the larvae/pupa represent life which we can never create. So is it justified to kill/eliminate potentially harmful insects.

Do clarify, though the questions might seem vague in the context of Brahmacharya.

Regards

Answer
The common man takes the step of annulling such pests through whatever means he deems fit. Even though the intention might have been out of self-preservation, there is always a resultant karma which the person has to repay as in the case of all actions.

In case of the beginner Yogi, the matter is a bit different. He is trying his very best to follow the path of harmlessness as regards all beings. Preventive measure does not amount to Himsa (violence). Such preventive action is still better than the actual act of killing. Karma accrued by such unintentional activity will then be much smaller (though it still exists and one has to repay). Using mosquito nets, meshes & trapping-releasing rodents elsewhere is also similar action.

A beginner Yogi tries his best not to interfere in the lives of other beings. Considerable abstinence from Himsa can be achieved this way. As long as one has this physical body, complete abstinence from harm may not be possible (from unknowingly done harm such as trodding on an ant). Such unintentional and incidental/unknowingly done harm however does not generate the feelings of malice, mercilessness or cruelity in the mind (while intentional harm eventually causes sadistic pleasure and such traits to blossom). Rather, the Yogi experiences remorse when he discovers it.

When such an attitude of love, friendliness and well wishing is built towards all creatures harmful or harmless for a few years (as the Atman within all those creatures is no different from one's own true self) with utmost care taken not to harm, a miraculous change slowly starts to occur in the immediate surroundings where the Yogi lives or moves. The power of his amicable and affable nature without wishing the least bad to any creature magically results in all creatures harmful or harmless to align themselves favorably with him to a large extent.

The following is an example from personal experience. A few years back, a colony of red wasps known for their extremely painful sting suddenly started building a nest right atop the front-main door of our residence. My son and wife were alarmed at the development and had half a mind to spray insecticide. Though they had not stung anyone, the sight of that many wasps hovering above the entrance was quite unnerving everytime they had to go out or come in. My wife, though a bit worried however kept quiet and surrendered to God & destiny, knowing the general rule in the house not to even kill a mosquito.

It must have been not that very easy for them, for whenever the topic of the wasps was raised, a smile and silence were my only reactions. Months passed and the hive became bigger with more wasps. Son and wife got used to the reality that these wasps had become permanent guests in our house (just as many other animals come to our home for food and water). Their sense of threat and fear gradually diminished and they did not give much attention to the new guests. We left the wasps to themselves and they left us to ourselves without any harm. The wasps were busy as ever, going in and out of their new residence as they pleased with their buzzing sounds happily!

After more than a year or so, one day, all the wasps suddenly disappeared and the hive got empty. As suddenly as they had arrived, they disappeared. Some karma was due from us to those Jiva-s. We had to repay it by giving them shelter for more than a year or so. As soon as the karma was settled, they left that very minute. Such are the ways of the Lord. Mysterious, strange and undiscernable is HIS Leela. Nothing happens without a reason. HE is managing everything. No creature harms another without a karmic reason. Hence one should

not worry but surrender to HIM. Based on the intensity of devotion and surrender, life becomes that much free from worry & fear.

What is required is an earnest and sincere effort at Ahimsa towards all beings to the best extent. As one masters this attitude, knowing all beings as no different from oneself, the incidence of harm gradually negates itself and one feels fearless and confident with love, the same being reciprocated by the other creature.

In advanced Yogi-s who have mastered Ahimsa (non-violence), not a single creature harms or attacks (unless there is some such past karma due for him to suffer). The vibrations of love and harmlessness have been attained to such an extent that the Yogi inspires confidence and friendliness even amongst feared animals such as lions, tigers, serpents etc. in his vicinity. Such creatures do not feel the least threat in his presence and behave in a friendly and harmless manner when around him. They do not feel he is any different from themselves (and no animal fears itself), for he see's the one Atman in all beings.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay,

1. I sometimes feel extremely sleepy, either in afternoon or in evenings even though I take only vegetarian diet with very less oil, onions, potatoes etc. Many times this also happens in meetings where my mind yearns strongly to lie down somewhere, stretch my legs and sleep with deep snoring, all in imagination. Somehow I feel sleepiness is associated with something gross and non-brahmharya. What is the probable reason and does sleepiness have something to do with karma?
Also I have been feeling sleepy in classes since I was in class 11(1997) and that time I never had experienced something related to lust/sense pleasures etc.

2. You usually suggest to wake up at 4 am and follow the rituals of yoga, what if I wake up at 6 am since I go to sleep at around 1:00 am?

3. How many hours of sleep is necessary that we feel refreshed and energised?

Regards

Answer
1. It takes many years of honest Yogic practice with Brahmacharya for Tamas (inertia responsible for sleep) to reduce in extent. Right food, Yogic practice and a spiritual attitude reduce its intensity to a large extent. However, freedom to a large extent comes only with time and consistent efforts. Also, extreme exhaustion resulting from anxiety, stress, fatigue from overwork and the like also cause sleepiness. Sleeping during daytime is best avoided and if indulged in after luch should not exceed 15~30 minutes. Excess sleep burns Ojas and Prana.

2. Wake up as early as possible and retire to bed as early as possible. This is the golden rule.

3. 7-8 hours of sleep suffice the normal man. After many years of advancement, sleep requirements reduce further. The amount of sleep also depends on the nature of one's work. Very strenuous work which exhausts the system triggers longer sleep. Hence work should be

correct and not over the limit.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Good Morning Sir,

With God's grace, my period for brahmacharya is gradually increasing ... I was able to observe continence for 25 days,
then had wet dream which I was able to stop completely through
bandha, but a day later had wet dream again and could not stop it.

So are beginners bound to have wet dreams during initial months
or something could be done ?
What can be done to help start re-absorption of semen sooner?

Also while work/studying, I have a tendency to shake legs - clearly a sign of mental restlessness ... What to do?

Finally what should be preffered more : physical or mental work or more time towards meditation, which would lead to transmutation
more effectively at this stage?

My heartly thanks for showing us path to divine and a way to get away with this world of suffering ...

Answer
11. Sincere and regular efforts at a life of Yoga along with the other methods suggested is as much as the aspirant is supposed to do. When such efforts are applied correctly without any voluntary break, wet dreams gradually taper down and finally stop after one becomes an Urdhvareta in the course of a few years.

2. Shaking legs or drumming fingers is a sign of tension or restlessness. A calm, focused mind produces steadiness. Restless physical movements should be consciously stopped with effort.

3. Initially, the physical and mental activity will be more compared to meditation. After many years of advancement, these two reduce comparitively and meditation becomes longer.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I read the Bhagavad Gita and the Yoga Sutras recently. They were very interesting and both of them mentioned celibacy.

Apart from those 2, are there any other ancient texts (of any religion) that mention celibacy? I would love to read them.

Thanks in advance.

Answer
The importance & necessity of Brahmacharya is mentioned in all scriptures related to the path of enlightenment & liberation. Some other major works include:

- The 108 Upanishads
- 'Hata Yoga Pradipika' – By Svatmârama Yogin
- 'Siva Samhita'
- 'Yoga Vâsista'
- 'Aparokshânubhuti' – By Shri. Adi Sankarâcharya

Brahmacharya being the very foundation for the growth of the building called liberation, no path to liberation can survive without it.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
As one advances through the initial stages of brahmacharya,
you said that illnesses manifest. I want to know:
What kind of diseases arise?
How severe are they?
How to keep strong faith during that time?

Answer
1. There are 7 chakra-s (confluence of astral energy challels called Nâdi-s) in the human body. Based on the nature of impurity in each chakra accumulated from past karma, that particular illness manifests when the purification of that chakra starts through the awakened Kundalini.

2. The illness can be of any type from mild to extreme.

3. One should take the Lord's name and keep the mind centered in HIM. This gives strength.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

You have pointed out that illnesses may arise as part of this purification process. Is it also possible that difficult emotional states arise as a result of this purification process? In my daily life I experience moments of grace, but also frequent anxiousness and insecurity. I believe these difficult states arise from childhood emotional trauma. In the West, various forms of therapy are recommended for these emotional difficulties. Here are my questions: 1) Can difficult emotional states, like physical illnesses, arise from the practice of brahmacharya as chakras are purified? 2) Do you feel that brahmacharya alone can fully uproot issues like anxiety or emotional insecurity or is psychological treatment sometimes recommended? Thank-you very much for your kind assistance.

Answer
1. Physical purification can cause brief, bodily illness. Purification of the 'Sukshma Sharira' (astral body) can manifest in the form of mental stress, anxiety etc. When such cleansing occurs, the person may suddenly feel depressed or unhappy for no reason. Such bouts of mental oscillations are possible during the first few years of practice. They are like tests & hurdles which the aspirant has to overcome. However, all these are passing phases which eventually disappear on unbroken and honest practice.

2. Man's true state is his Atmic state of infinite bliss free from all sorrow & suffering. The cause of all pain is past karma which has wound itself as ignorance around the 'Atman' (pure soul). Considering Brahmacharya with a life of Yoga as the fastest and most efficient way to unwind such ignorance, it may be said that such a life offers the best possibilities of freedom from pain.

3. Western therapies and treatments are superficial in nature further to the fact that they work at rooting out the effect and not the cause. Even in cases where the supposed cause is targeted, such cause is only at surface level and not the basic source of the problem (namely past karma and its effects which western medicine is unaware of). If one wishes to reach the shores of everlasting freedom from pain and suffering, 'Kaivalya' (liberation) is the only answer, all other solutions being temporary.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay

You had mentioned in one of earlier post that the impurities reside in the nadis. Also i have read earlier that the karma is in the karana sharira and manifests as actions
Is the Karana sharira and nadi's the same?
Where does the karma actually reside and is there a way to find how much positive/negative karma left

Thanks for your valuable time in answering our questions

Answer
1. 'Kârana Sharira' (causal body) is the repository of all past karma in subtle seed form.

2. Based on the nature of karma stored in the causal body, corresponding manifestations are seen in the 'Sukshma Sharira' (astral body which houses the Nâdi-s) and the 'Sthula Sharira' (physical body).

3. For ex. A Jiva which has karma that demands the onset of a disease such as cancer, say in middle age will have the seed of such karma in subtle form in the causal body even before birth. At middle age, this seed manifests and the physical body shows signs of cancer.

4. After a few years of unbroken Brahmacharya with much meditation, the Yogi generally gets a vague idea of the future and his own state. When the Yogi masters Nirvikalpa Samadhi and nears self-realizaton, he gets the 'Siddhi' (ability) to discern the extent of his good & bad karma getting knowledge of his future.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,

hope you are doing good. i have some queries.

1.i have been doing hanuman chalisa recitation from past some years, so every year for 40 days i recite and unknowingly yesterday i ate American chocolate which my family friend gave and after eating i saw that it contains egg so did i get any dosha for this, should i start the recitation again of is it ok. plese give me advice.

2.in bhagavad gita 5th chapter in last verses it is said that we should do yoga sadhana with semi opened eyes and pointing our sight on the tip of the nose i tried by my eyes pain, can we do by closing eyes and it is said that we sleep if we do like that.please give your guidance.

thanks,
ganapathi

Answer
1. Accidental deviations from food habits can be ignored as long as the act is not intentional.

2. Closing or opening the eyes does not matter. What matters is unbroken concentration on the Lord during meditation. Those who are sleepy will eventually sleep immaterial of whether the eyes are open or closed! Since closing the eyes helps prevent distraction to a larger extent, the same is preferred.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay,

i have the following queries.

1.do we lose our prana by constantly thinking on a future issue which is very important in our life, even though we try our best not to think about it. What should a brahmachari do in this condition which he is unable to control his thoughts.

2.In Bhagavad Gita it is said that though we have dhyana yoga,karma yoga in this kali yuga bhakti yoga is suitable and we should chant the name of god which alone can bestow moksha to us. My doubt is the sadhaka who is in Krishna consiousness need not do any yoga is it true as i am confused here.

3.In an article i read that in antar mouna we bring the samskaras from deep inside the mind and we leave them so that they will not come again and in yoga samadhi it is said that the samskaras are burnt. what is the difference between these two. please give your valuable advice.

thanks,
ganapathi.

Answer
1. Excessive planning or thinking of the future is a waste of time. One should strive honestly today in the direction of his Dharma (duty bestowed by the Lord). Tomorrow then takes care of itself. Correct practice of a life of Yoga with meditation as described will help come to terms with the situation.

2. Various methods for liberation are suggested in the Bhagavad Gita. All the methods cannot be followed by all people. The method which appeals and applies the most alone will be followed.

There are many roads to reach another city. Can you travel by all the roads at once and reach it? This is what you are trying to do. Any one road will do; but one cannot travel on all the roads at the same time as you are planning. You are into the practice of 'Raja Yoga' as described here in past answers. This is the method awarded to you by the Lord. Stick to the method honestly. You will reach the destination one day. Donot worry about other methods.

3. You will know the difference when you experience Samadhi. Reading an article cannot lead to understanding. For now, donot worry too much about theory. The purpose of theory is to make one aware of the topic and nothing more. It cannot instill real knowledge. Real knowledge is gained from experience and not in any other way. Stick to the practice of a life of Yoga & Brahmacharya as described in past answers with the utmost sincerity and devotion to God. All knowledge will slowly unravel itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Brother,

I hope you are doing good. I have series of questions which I request your valuable advice:

1) It is extremely difficult and painful to wake up at 4am and even more difficult to sit in meditation as I always keep on falling asleep. What advice do you have for this?

2) In my office, some people are adulterous. They club and drink and pick up each other. However, god had made them good looking, well educated and successful in their career. How can we reconcile such unfairness and how to maintain brahmacharya in such a situation?

3) Just for information sake, will the bliss that eventually starts coming be similar to the butterflies and happiness a young man gets when he meets the gal he loves? (apologies if my question is abit amateur but the highest happiness I know personally is whenever I met the gal I liked when I was much younger so I don't know anything higher than this)

4) Can we keep images of deities in our bedroom? This is because my bedroom is the place I used to surf porno and masturbate. To instill certain divinity, can I clean my room and put up deities' images or is it wrong to do so?

5) Who is worst of? A man who visits a prostitute every week once and have sex with her

only once a week OR a man who masturbates 5-6 times every day?

Your advice and insights will be hugely appreciated.

Thanks alot.

Answer
1. Gradually advance the waking time by 15 minutes every fortnite. In a few months, one can wake up by 4.00 A.M if the urge for self-realization strong.

2. One's present existence is based on the 'Punyam' (merit) and 'Paapam' (demerit) accrued in previous existences. Some people have some volume of merit which awards them with external things such as looks, wealth etc. As long as such merit lasts, these things last and then disappear. Then, such people like all others become very ordinary to the external eye and have to face the results of their present actions, just as they enjoyed their past merit. This world is an illusory and mysterious place where nothing which appears real is truly real.

Others might lack wealth but have Gnyana (knowledge). All these are the result of past actions. Hence the wise disregard these illusions and set their eyes only for realizing the eternal truth which awards liberation.

3. The bliss of the Atman cannot be described. It increases with spiritual advancement. That bliss of cupid which you describe is no bliss before 'Atmananda' (bliss of the soul), for the apparent bliss of cupid leads to bondage, while the real bliss of the Atman leads to freedom.

4. Yes

5. Both float in the realm of ignorance and delusion that will end in suffering. A poison kills; does it matter which brand or color the poison belongs to? It is like comparing the devil and the deep sea.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Brother,

In addition to my earlier qns, I have a important qns: Quite recently my mind is starting to say porn and masturbation is ok. Years of masturbation has seasoned my mind to say this i guess. This is because the mind is rationalizing in such a way that why miss out on the fun since u r young, and life has to be full of pleasure. This is despite the fact that my body and mind gets tired after masturbating but recovers abt 4 days laters and my mind restarts on the rationalization. This rationalization seems even worst and does not offer any incentive to follow brahmacharya.

Pls advice how to curb this?

Thank you.

Answer
Go through all the past answers which have dealt with how to overcome the false rationalizations of the mind. Many such queries have been addressed before. Then honestly

strive towards a life of Yoga & Brahmacharya. With the grace of God, things will slowly fall in place

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear dhananjay,
First of all thanks for service you give for people to evolve. I would like to know whats to karma generated if person masturbates by imagining different womens everytime?

Answer

1. Masturbation firstly drains enormous amounts of Prana (vital energy) and eventually makes the body become host to a variety of diseases/illnesses and premature ageing. Such a body degenerates and decays fast causing much ill health and suffering.

2. It enslaves the mind to imaginary fantasy resulting in a weak and unstable mind constantly prone to irritation, agitation, anger and restlessness. Such a person always goes in search of some sense pleasure or the other, for his mind lacks equilibrium and steadiness. He loses touch with the bliss of his Atman (soul) that is the greatest source of joy.

3. Such action strengthens past sexual Samskara-s (impressions) causing further bondage to this artificial mode of sexuality. Unwanted karma thus densifies, leading to a variety of other problems.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Sir,
Many thanks for your great service to human kind. I have couple of questions. Could you please reply?

1. In 'Autobiography of a Yogi', there were few instances where things improved from astrology. Can astrology overcome Karma or it was just guru's blessing.

2. Why are we not aware how much karma's are left to be burned. Why God doesn't want us to let this know.

3. Some of the people are really good looking and successful because of their past karma but are indulged in bad habits. If they had done good karma in past birth, why is it that they are unaware about spiritual advancement.

Answer

1. Astrology is a science that can give some idea of the impending future. However, for correct predictions to ensue, the astrologer has to be selfless, leading a pure and divine life without any selfish motive. He should have no other motive as regards the science than serving people. People who use astrology to gain wealth, name and fame donot come under this category. The Lord does not bestow divine knowledge of the future upon such worldly people. This is why most astrologers of today are nothing short of frauds.

Shri. Yukteshwar was a great Yogi who had much knowledge of the future. He used this

knowledge where it could help the deserving and not for any other purpose. He lived a simple life high on 'Vairagya' (dispassion). He had no other quest than that of liberation. Such people eventually develop the knowledge of the future even without learning astrology.

2. Can we close your eyes and complain - "Why can I not see?" To see something, we have to open our eyes and focus on the object. The same applies to one's past karma. With the ignorance surrounding the Atman that has limited the ability of the mind, man is blind to abstract, metaphysical concepts and facts. He can only see and understand that which is physical or within sense perception. As one unwinds this ignorance and gets the mind closer to the Atman, he will slowly start getting an idea of his and even others karma if he so wishes. Why then blame God?

3. When a sportsman excels in the Olympics, he is given a gold medal and felicitated. Does this mean he can draw money from a bank without having an account and some balance? Can he say – "I am a gold medalist, so I should get all things for free when I go shopping?" A gold medal only represents his excellence in the given sport and nothing more. It cannot have bearing on all other aspects of his life beyond the possible extent. Nor can it break rules and regulations that the world employs.

'Punyam' (past merit in karma) is exactly similar. Suppose someone has past karma relating to actions which destine him/her to have good looks/wealth etc. then such qualities manifest in this or next births. It does not mean that the person will also be spiritually inclined. If he/she has also striven to develop spiritually, then spiritual qualities manifest. Else they do not. Each kind of action gives that kind of a result and nothing more. Spirituality and past merit have no connection.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dear Dhananjay,

I am a keen follower of your posts.Your words instill confidence which a shishya would have got in presence of a sadguru(like sivananda himself).
I have gone through all of your answers & go through them daily.

Brahmacharya began for me as a childish vow i gave to my ishta siva for helping me cross over a small & only failure in my engineering paper.I cleared it via revaluation itself but vow's actual significance & glory dawned on me much later.

My question below:
Precap:During first 6 months of my vow(which i very sincerely adopted at 21 yrs) there were no wet dreams as far as I remember & no conscious leakage of veerya either,at the end of that period one day i failed but was surprised to find that no semen was ejaculated.That period was like a different life altogether.There was a complete transformation in me,i enjoyed spiritual discourses & silence much more than anyone around & had a great urge to run away to himalayas/ashram to find someone to guide me.
Q:Can sublimation occur within 6 months if aspirant is sincere?

Precap:I have noticed whenever after a break i again embark on the path i face constipation problems in begining but after a week or two it becomes normal.Color of my nails change(there is a pinkish curve on all my nails whenever i'm in brahmacharya but if i'm not

in it the nails become pale white).In mode of brahmacharya my attention gets fixed at top of my head easily during dhyana but not so otherwise.
Q:Can you pls enumerate on above symptoms & their causes/remedies.

Precap:There are many people(me too in start) who couldn't understand any value/enjoyment other than senses.I believe meditation's value lie's in it's ability to overcome the mind while sensory enjoyments are just a way of forgetting/illusion of mind.This discrimination i think makes the key diff in attitudes of a yogi & bhogi.
Q:Your thoughts.

Precap:My uncontrolled indulgence earlier had ruined my health to a very large extent but since a few years I'm on the path of ideal of brahmacharya.I am more of a mind person..if any doubts persist I can't follow it with any amount of pressure but if my mind is all clear I can't think of nothing else besides that goal.
Q:Is this a god or bad thing as far as brahmacharya is concerned.

Last question:Is there a point beyond which a yogi can't fall?If so why?

Thanks in earnest Dhananjay for going through this lengthy post & your invaluable answers.

Answer
1. Gradual sublimation (conversion of physical semen into Ojas) can start to occur very early itself depending on one’s efforts, state of mind and the grace of God.

2. Retention and transmutation of Veerya (semen) increases the overall health and vitality. This enriches the blood and can add a red, healthy glow to the skin and the rest of the body.

All problems within the human system are directly or indirectly linked to the level of Prana (vital energy). When there is a loss of the same, the tendency towards upraisal of a particular weakness or complication (which the person may be prone to) increases.

More Ojas helps one to take consciousness to higher deminsions faster; while loss of the same pushes consciousness to the lower domains. This is why unbroken Brahmacharya is paramount for the attainment of deep meditation leading to Samadhi (superconsciousness)

3. Sense enjoyments are a temporary tingling of the nerves giving apparent pleasure and nothing else. The more such excitement of the nerves, the more is the pleasure and the more is the weakness leading to sorrow after the end of such tingling. Hence the wise donot go after the senses.

Meditation on the other hand works in the opposite direction, leading to calming the body, mind & the nerves. One first overcomes body consciousness and an advanced Yogi who goes into 'Nirvikalpa Samadhi' overcomes his mind consciousness as well, finally resting as the Atman (soul) itself.

4. Doubts and uncertainity lead to a confused state of mind and weaken resolve. When doubts are broken using ‘Gnyana’ (knowledge of the truth), it becomes easer to maintain the resolve. This is the same with all people.

5. After the Yogi attains final enlightenment through ‘Kaivalya’ (self-realization), he attains to the point of no return and is liberated for ever. Then there is no fall, for he occupies all space and time, endless & infinite.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,

hope you are doing fine.

1.I heard from a elderly person that if we had bad thoughts of past we should not suppress it but make them flow and release from its grip what does it mean as we lose our prana when we unnecessarily think about a thought.

2.while on bed, in sleeping state and as well as in wash room i am automatically reciting the sacred mantras and unable to stop them in the thought, according to you is it a sin because these places are used for personal purposes. please give your advice.

3.I observed strict brahmacharya for nearly 3 months and had a voluntary break ,from 3 months i am not able to cross even 10 days mark and having a voluntary break (can't control my hands while bathing) is this because i cheated god by having a voluntary break then. please give me you guidance as i am not able to hold my brahmacharya.

Ganapathi.

Answer
1. The method is to work towards reducing and overcoming the tendency to indulge in unwanted thoughts (which is caused by past karma). The practice of Yoga & Brahmacharya accomplishes this in the course of a few years. Then, even if an unwanted thought were to arise in the mind, one does not get caught or involved and the thought passes away.

2. The thought of God or mantra-s related to God can be mentally chanted at any place and time. When one himself is a part of he Lord, why should one try to separate? It is neither necessary, nor possible. 'Bhakti' (devotion) alone matters and not the place.

3. Persevere in honest practice as described. Surrender the results to God. Practice then becomes firm and steady in course of time. Effort is our only right and not the outcome.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dear Dhananjay,

I need your guidance w.r.t the two questions as below:

1)As you have mentioned in earlier answers semen once brought to the gross state of bindu is in an ejaculatory mode.I wan't to know if there is any possibility to sublimate even the bindu to ojas or is it futile & only the excess prana has the potential to be sublimated.I ask this because even when i maintain long periods of strict brahmacharya there are situations where under certain kinds of external & internal frustrations my resolve becomes weak & i seek refuge in lower tendencies though not causing expellation.After the same I feel that what's the use of retaining the bindu within now as it is already converted to a gross

state.Pls shed some light on this & advise.

2)Also I realise during long periods of brahmacharya I get incredibly hungry in morning & evenings.Due to my work timings I am usually waking up at around 9-10 am,after that I do sirshasana/anulom-vilom & kapalbhati.After this I have my breakfast.If i feel uncontrollable hunger in morning I have some nuts & raisins before starting exercises.Is my approach right pls advise.I have read you mentioned the jathahar agni devours soma if left unquenched.

Waiting in earnest for your reply.Thanks.

Answer
1. Veerya (semen) is the gross state of Bindu (seed). The subtle state of Bindu is 'Soma' (amrit or nectar). Veerya (semen) can be reverted to Soma (nectar) through the process of transmutation effected by various Yogic practices including meditation. After the Yogi becomes an Urdhvareta, semen is not formed as Bindu remains as Soma, not flowing down. However, even an Urdhvareta will loose vital energy and suffer if his mind or body indulges in 'Abrahmacharya' (incontinence).

When Bindu comes to the gross state of semen further to sexual thought or actions, the chances of expellation (voluntary or involuntary) are high. This does not mean one should further tread the wrong path and voluntarily/willingly loose his seed. Under such cases, one should apply corrective measures, calm the mind and meditate. Indulging in physical activity (sports/exercise) will improve the possibility of reverting at least a part of the gross semen back into physical vitality. He should take steps not to repeat such actions and learn from the mistake. That portion which cannot be reverted will release through a wet dream; but this is much better than a voluntary break and helps faster progress.

2. The stomach should always be fed with appropriate food when hungry. The Yogi should never ignore hunger; else it will devour his body itself leading to weakness and premature oldage. Milk, fruits, nuts etc. can be taken in the morning depending on the hunger. Beakfast in the morning and lunch in the afternoon should be adequate in quantity and never in deficit. Fruits and salads are best suited for the evenings. Details as regards food are available in past posts.

Question
Hi Dhananjay,

I would like to understand better the role of sexual energy in our spiritual development and awakening. I've often wondered why in most practises we are encouraged to be celibate and there must be a good reason for it, but I am unable to find a source that can explain it to me. How does the sexual energy get used in our spritual development and how do we practise to channel this energy for those purposes?

Can you point me to some useful resources to learn more about Brahmacharya and self-realization? I would like to learn more.

Thanking you for your time.

Answer
1. All energy comes from the Atman (soul) which is contained in the Supreme (Almighty), the creator. When this universal energy manifests in the form of cupid between man and woman to bring them together for propagation of the specie, it is termed sexual energy. It is

nature’s means to ensure the propagation of Samsâra (trans-migratory existence in this dualistic world of Maya [illusion]).

When man extends its scope beyond the purpose of procreation into recreation, the very same energy binds him firmly to this illusion called the world, thereby taking him further away from his true self, the greatest source of bliss. The more one moves away from his true self, the more one suffers. Sexual enjoyment which is governed by Mâya makes one assume the world illusion as real and increases ignorance, whereupon, the awareness of one’s self which is beyond limitation and beyond dualities dims and disappears.

Since sexual energy comes at the cost of life energy and vitality, drain of energy through this channel leaves very little for the purpose of realizing one’s self, the only way to eternal freedom and bliss. That which is unreal cannot liberate and cannot help. The illusion of sexuality is one such. The wise transmute this energy into something higher to overcome bondage, while the ignorant release it through a less worthy outlet and get caught in the net.

2. Read – “The Science of Yoga” by Dr. Taimni. (http://sun-gazing.com/pdf/misc/Science-of-Yoga.pdf). The translations to the aphorisms of the great sage Pathanjali that deal with the means to self-realization (Yoga) are outlined there.

3. Past answers on this portal deal with the methods to Yoga, the method to move towards the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have dreams triggered by samkaras that bring about nightfall, are they still there even if not triggered by a certain food or overeating a few bites to much?

When the karma unfolds I try to remain as witness and observer and not participate in reacting, will these karmic thoughts and bodily karmas like ejaculation be dis-charged for sure as long as Im not creating new voluntary acts in thought and deeds?
I even repent for these feelings and dreams and thoughts coming up, though they are just old impressions , I cant tell if they are wearing out going away disolving or if they are like a rot that is growing.
I do pray, meditate, study, yoga, and do my spiritual warfare, surrendering all, sacrificing all to The Lord. And i will keep doing this in thanks and praises, serving the lord and may HIS Grace come to us all.

Any advice and answers and reply would be tooken in gratitude, thank you for being here
Dhananjay, s3

Answer
Past Samskara-s (impressions) that surface are sometimes of such strength that they manifest in the form of unwanted thoughts/actions/dreams despite oneself. The way out at such times is to stay calm, sticking to honest and regular practice, requesting the Lord for strength.

What is most important at such times is to never voluntarily give in/give up but stay true to the 'Dharma' (self-realization) via Brahmacharya, regular practice and God devotion.

In course of time, the storm passes and things stabilize.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I wanted to also add to questions, s it like we have a karma storehouse that can be full of darkness because of bad old karma deposits and we need to deposit good karma of light to remove this darkness otherwise the old dark evil karmas will always lurk?

Answer
There is no method higher than a life of Yoga (with its 8-Anga-s) & Brahmacharya to dissolve past impressions (Nâsti Yogât Param Balam). As one strives in this direction, the light of the Atman automatically fills the vacated places, leading to true knowledge.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello brother Dhananjay,

I am a person struggling to keep up brahmacharya. Recently I have joined a yoga class. Kindly tell me what all are the asanas most helpful to the practice of brahmacharya, helps in preventing nocturnal emissions and aid in balancing the sexual desire (testosterone - hormone imbalance).

I thank you in advance.

Regards,
Ano

ANSWER: 1. Free the body with a few stretches and warm up exercises.

2. Then perform the following Asana-s in the given order with the correct breathing (movements should be slow and smooth):

- Ardha – Paschimothânasana
- Paschimothânasana
- Bakâsana
- Sivanandâsana
- Halâsana
- Sarvangâsana
- Dhanurâsana
- Pâdahastasana
- Chakrâsana
- Shirshasana

3. Then perform the three Bandha-s.

4. Then perform Nâdi Shodhana as explained in previous answers.

5. Then perform Pranayama as explained in previous answers.

6. Finally sit in Padmasana or Sidhasana and perform meditation with God devotion as explained in previous answers.

This is the Yogic practice that is to be performed once in the early morning and at Sunset for progress in Brahmacharya aimed at self-realization.

---------- FOLLOW-UP ----------

QUESTION: Hi Dhananjay,

Please explain what is Sivanandâsana. I have never heard about it and could not find any information about it. Does it have an another name?

Appreciate your help.

Regards,
Ano

Answer
1. Sit on the floor with both legs stretched out (as while commencing Paschimothânasana)

2. Fold the right leg at the knee & place it under the left thigh, pulling it as much inwards as possible so that the right heel rests just beside the side of the left buttock.

3. Fold the left leg at the knee & place it over the right thigh, pulling it as much inwards as possible so that the left heel rests just beside the side of the right buttock.

4. Pull the left leg tight into the above described position. The genital region gets compressed inbetween the left & right thighs. Place both hands atop the right knee, interlocking the fingers and looking straight ahead, spine erect with eyes closed for a minute or two.

5. Repeat the same procedure with alternate leg position.

6. This is 'Sivanandâsana'. It is a secret and mystical Âsana unknown to the world but used by Urdhvareta Yogi-s. When both the positions (left-right & right-left) are performed daily and mastered, the Yogi succeeds in cutting the flow of sexual energy to theSwadhistana Chakra and redirects it upwards so as to speedup the attainment of Samadhi.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I strive for absolutely nothing less than complete brahmacharya. I do not look at porn, I do not masturbate, I do not date women. The only breaks in my brahmacharya occur, WITHOUT FAIL, because of wet dreams. It is extremely frustrating how often wet dreams occur to me (every weekend), especially because for the duration that a wet dream happens to me I am struggling against the lust.

I remember one dream where I was very aroused, and I recognized that I was dreaming so I tried to wake myself up to avoid semen loss. But I was unable to wake up until the

ejaculation was over. I remember another occasion where I was being attacked by lust in a dream and I tried with all my might to use a tantra practice to bring the aroused semen back up my spine, but it didn't work.

So, my question for you is, how can I avoid wet dreams COMPLETELY, so that I might never lose semen again in my life? Are there specific hours where I should not sleep? Foods I should avoid? Things I should do, etc?

Answer
1. Adopt a life of Yogic practice as has been described in past answers. This will help work out past karma (responsible for wet dreams) faster, thereby leading to freedom.

2. Details on sleep hours, foods to be eaten & avoided etc. are available in past answers for those interested.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

So far I have managed to stay celibate for 5 weeks. Recently I started feeling heat in my heart area every now and then, so I did a little research and I found out that our spiritual heart is located there. Then I remembered that Ramana Maharshi recommended self-inquiry to find the self (in the heart).

So I started meditating by concentrating on my heart and I found out that I could amplify the heat a little. It's a pretty good feeling. This is a good sign right?

Can you tell me what is really happening? Is this heat the result of increased prana due to brahmacharya?

Also is this simple meditation that I'm doing (along with brahmacharya) all that is needed to attain liberaion? If not, then what sort of meditation should I be doing?

If I remember correctly Ramana Maharshi recommended concentrating on the heart, but he didn't really say how one should meditate to attain liberation.

Thanks in advance

Answer
1. The Atman (self) is not restricted to the physical heart. It is unlimited and beyond location. The spiritual heart refers to the inner sanctum of nothingness that one experiences when Samadhi meditation begins (while focusing at the 'Bhrumadhya' – the place between the eyebrows with the eyes closed). Shri. Ramana when referring to the physical heart does so referring the heart as a symbolic representation of the source of life functions powered by the Atman and nothing more.

2. One wishing liberation should meditate on the nothingness of the formless Supreme as explained above and not on any part of the body or energy center, for this body itself is unreal and so are the sensations arising in meditation from this body (which are the effect of Pranic movements)

3. Refers past posts for the technique on meditation of the formless Supreme. This is the meditation for liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dear Dhanjay,

I often wonder why gods(basically the holy trinity) were forced to give boons to whoever invoked them by penance whereas they never seem to do anything for the poor & worst suffering's call for help even after pure cry from heart.Also I have heard 'devatas are mantra aadheen',I want to know why so?
It seems these devatas help only those who do tapas for them,this is like plain business then why should anybody pray to them/respect them at all,better to prod on with our own efforts whatever be the result atleast we'll have satisfaction of making it on our own.If it is business indeed where is place for love/devotion.

I am asking the above question because I am very puzzled as to seek blessings(or help to put it bluntly) of divine beings while walking on path of brahmacharya or would it tantamount to begging & disrespect to one self when shastras also say 'aham brahmasmi' & 'tat tvam asi'.

I hope I was able to express my anguish/confuscion.

Waiting for your reply in earnest.

Indrajit.

Answer
1. Penance is nothing but earnest, one pointed effort with a particular objective. As in any other activity, one begets as much as he or she deserves based on destiny and effort. Suffering or happiness has no connection with the same. Suffering is the result of some past karma that deserves such pain and like all other things follows the law of karma which is just and impartial. Not even the trinity can bypass these laws.

2. Not even the Supreme helps those who require help just because they do so. If such was the case, there wouldn't have been one case of suffering here on Earth. One has to first become eligible to receive help. Such eligibility comes from effort which then transcends into grace. When one has engulfed himself with karma that demands suffering, what can Gods or Goddesses do? Nothing bypasses the laws. Our ignorance is the cause of suffering and none are to blame. Those who receive blessings or favors from such Gods make themselves eligible through ardorous austerity/effort.

3. There is no rule that one has to pray to the Supreme or any God/Goddess. Prayer is a personal action based on trust and belief. Those who rely only on their own efforts sincerely also finally realize the presence of a higher Super-power called the Almighty (who resides within all as the Atman, the true self). One can take the path which appeals the most.

4. That which one deserves comes. It comes immaterial of whether one wants it or doesn’t. The same is the case with blessings. When actions get ripe, the results follow, call it

blessings or some thing else.

An occurance is termed bad when it causes pain and good when it gives pleasure. The wise stay internally unaffected by both, knowing both to be the effect of Maya (illusion) and hence unreal. In reality, nothing happens, for who suffered or enjoyed? None. The ignorant Jiva (with its false concept of I-ness), having forgotten its true stainless state oscillates in the apparent waves of pain or pleasure fueled by its own lack of knowledge.

5. 'Aham Brahmasmi'/'Tat tvam Asi' – The Aham (I-sense) referred to here is the higher self, the true self or the Atman and not the little, false self – the Ego. The Atman has no respect or disrespect, being above all duality. It is the Supreme power of powers, the very Lord, without a second. Who then exists to disrespect it?

Hence work towards negating the little, lower self called the Ego, the source of all pain and suffering which posed this query about respect & disrespect. Then this question disappears at once.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Respected sir,
At present i'm 19,since 13 i have been masturbating,lost much of my semen,but now i am maintaining brahmacharya from last 6-7 months.
Sir i want to ask that now i have severe pain in my right upper thigh near private parts,why is it so,is it due to overmasturbation.
Now since i have been following brahmacharya,which i want to follow till the end and want god realisation.
Sir i want to know what to do regarding body weakness due to masturbation ?
Thanks a lot

Answer
1. Brahmacharya must be followed in thought, word & deed with Yogic practices and a supporting lifestyle as outlined in past answers. Mere abstinence at the physical level can lead to semen stagnation and discomfort as you have mentioned.

2. Indulge in regular physical exercise, mental work and God meditation with the Yogic practices described. In course of time, things will normalize and the weakness will subside.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
If the aim of all Yoga is to experience Samadhi, is it possible to experience samadhi while living in the world and getting distracted continuously with things like job,family responsibilities, etc. Is it not like swimming against the tide and also dangerous for health to be pulled in two different directions.
Also is it possible to experience samdhi while living in the world...If not why to aim for the impossible and get dejected?

Answer
1. The aim of Yoga is 'Kaivalya' (self-realization). Samadhi is one of the means to achieve this objective.

2. It is possible to reach Samadhi while living in the world. It becomes possible when one realizes the falsity of his individual Ego & remains detached to the offerings of the world further to attaining 'Gnyana' (knowledge of truth) that this world is illusory. To reach such a state one should lead a life true to 'Dharma' (efforts towards the attainment of self-realization being one's true Dharma)

3. Even if one were to decide to swim WITH the tide and lead a life of senses as per his whims and fancies, he will still have to swim back all the way to where he started from and then again swim AGAINST the so called tide till he reaches enlightenment. This is the law of the Almighty. Which is easier?

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
It is said that the earth is the only planet from where a conditioned soul, after being born in this physical body as a human, can do his spiritual practices (bhakti, upasana, tapa, samadhi etc.) in hopes of gaining liberation. Then what are these other planets like jana loka, rishi loka and tapo loka for? They also sound like planets of peoples and sages.

Answer
These are non-physical planes (astral & causal) where Jiva-s which have not yet attained complete liberation (but have overcome the need for a physical body) continue their efforts towards final liberation and finally merge into the Supreme. There are many advanced Jiva-s which exist in these planes.

The Earthly plane is the only plane where the physical body is utilized. It has all the favorable conditions for existence of the physical body. Those who achieve final and irreversible liberation while on Earth itself bypass stay in these non-physical planes (they experience the same in higher states of consciousness while on Earth itself) and merge into the 'Parabrahman' (Almighty) directly upon forsaking the physical body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar, thank you for your noble service. Sir i want to know about prarabdha karma and how can one get rid from this karma in current birth? Thanks again from palash

Answer
'Prarabdha Karma' refers to that karma which will bear fruit in this current birth. It cannot be altered, side-stepped or got rid of. It is to be experienced and worked out. Even the self-realized soul who is a 'Jivanmukta' (who has attained to liberation while still in the body with no future births) has to work out his Prarabdha without fail.

Examples of liberated souls who went through suffering due to Prarabdha even after self-realization include Shri. Ramakrishna Paramahansa (suffered throat cancer before forsaking the physical body) and Bhagavan Ramana Maharishi who had to suffer from an incurable and extremely painful cancerous tumor on his upper arm in his last few years before departure.

Prarabdha includes that portion of karma which will bear fruit in this existence further to

one's previous good or bad actions. One's misdeeds or merit (if any) committed before self-realization has to be experienced without fail even after 'Kaivalya' (self-realization) as long as such karma remains. Till then, the Jiva cannot forsake even the physical body.

When merit remains, that luxury or enjoyment due from such merit (such as riches and a prosperous kingdom in case of King Janaka) come to the sage. The 'Gnyani' (realized soul) however does not get affected by these impermanent dualities of pleasure or pain but stays fixed to Brahman (Almighty).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namskar Dhananjayji

i am very happy to inform that i have complete the 92 days of celibacy(with 4 wet dream) and til continue. this is happen due to your guidance and god blessing without it will not possible for me.
My question is that how i recognize the right person or group which are follow celibacy. i feel in last 92 days not even single person i found which practice or follow celibacy, even from family members to closed friends who are very intelligent or far cleaver from me are foal in such maya. so how i can join the such celibacy people. i remember that Vivekananda also said that he never come to even 20 person who follow celibacy in his life or journey.
so how can i found such people in my next life, i am now 25 years old boy. Because such pure or celibacy company it will become very difficult to be remain celibacy or external environment 100% affects my mind. from last 92 days i completely away from media or external revilement, even i not watch the images of luxurious car or house. I think it will fall in to me in maya. if your know such site on internet who follow celibacy plz inform me so i can know and perform my net life with celibacy.

Answer
1. It is not very easy to come across like minded individuals who aim for the practice of Brahmacharya with honesty.

2. It is also impractical to expect others to follow this path just because one follows it. Each Jiva is in its own state of evolutionary progress. It is neither necessary nor correct to discuss/impinge others with thoughts on the practice of Brahmacharya. When a Jiva gets ripe for such practice, the practice begins. It is not for us to advertise or proclaim regarding the matter.

3. The practice of Brahmacharya is purely personal. Trying to take it beyond such boundries causes nothing but impediments and is a waste of time. One should develop Vairagya (dispassion) towards the world, knowing this world to be impermanent and the effect of Maya. The practice should remain a secret.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
There are now over 6 billion souls inhabiting this planet which is more than any time in history. Did they always exist? Are they all sparks of the creator? Were they previously in

Animal form? if it was a fall from grace, does the density of ignorance correspond to the level of physical form? Thank you

Answer
| न जायते म्रियते वा कदाचित्
नायं भूत्वा भविता वा न भूयः ||
| अजो नित्यः शाश्वतो अयं पुराणो
न हन्यते हन्यमाने शरीरे ||

"The soul was never born and nor shall it ever die.
Nor having been shall it ever cease to be.
Unborn, eternal, ancient and indestructible,
The soul does not die when the body ceases to be".

This is the nature of the soul as described in the Bhagavad-Gita. It has always existed and will always continue to exist. Depending on the level of ignorance surrounding it, it takes various forms manifest through different physical bodies like that of an insect, animal, human etc.

It is beyond doubt that all these billions of Jiva-s have always existed in some form or the other. They are no different from the Lord himself in the sense of their true identity.

As per the scriptures, the soul has been in its state of ignorance eternally. However, it is moving towards shedding these layers towards enlightenment. This is called evolution. Every creature, be it animal or man is gradually evolving. When this degree of evolution reaches its zenith and meets perfection, the Atman (soul) shines in its true state of splendor called 'Kaivalya' (self-realization). It is then fully enlightened and no longer requires the physical or astral bodies, as a result of which it merges into its true state of union with the creator. Then the 'Leela' (divine play) of the creator as regards that soul completes as regards these lower planes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay ,

I have been following brahmacharya in conjunction with a satwik diet/lifestyle. I have started pranayam recently. But what I find difficult is that I feel really sleepy in the morning during lectures and in the afternoon. For this I have started drinking coffee which works in the morning but doesn't in the afternoon.

Also I'm thinking of taking Protein shakes (With no preservatives) as I work out at the gym. What is your advice on that?

Also what satwik foods are very good in giving an energy boost. I've tried bananas which don't really seem to work.

I take coffee in the morning only now. Is that fine?

Regards

Answer
1. A malted beverage made of wheat, corn, maize, jowar or ragi flour is the best (refer past answers on how to prepare the same)

Do not depend on any external stimulant such as coffee or tea. Gradually taper the habit and give it up. One should free oneself from dependence on such habits if the body and mind are to move towards real strength. With time, further to honest practice of a life of Yoga as described in past answers, things will normalize.

2. Naturally prepared foods which are consumed fresh are always the best as they are high in 'Prana'. Take the protein shakes for now if felt necessary. With progress in Yoga, the need will eventually taper away.

3. Tender coconut water & pulp, fresh fruits/juices, vegetable salads, dry fruits, Dhal & whole grain foods are the ideal food for the Yogi. There is no bigger energy booster than transmuted semen. Its effects become pronounded after a few years of unbroken Brahmacharya, following which the Yogi can sustain with lesser food.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dear Dhananjay,

I have 2 questions as outlined in subject:

1)What happens after liberation.Are we fully conscious & identified with supreme spirit(knower & observer for eternity as jains refer to).What are we supposed to do then?Or is it that liberated beings' task is to help others' trying for the same.Also even after entire creation is reabsorbed(even when brahma himself is taken back) what is the liberated beings' state.I ask these questions even though it can't be described in words but feel that one should atleast have a little idea of the goal one wants to achieve otherwise it is just sheer blasphemy towards oneself even though it is spoken highly of by every mahatma.

2)Shankara/sukhdeva/gorakh/nityananda/vivekanand/hanuman were all unmarried to name a few.Even among gods those who have married(mahadev being foremost ex,sriram,krishna) have done so not for their personal motives but for the uddhar/kshatriya dharma of society at large.All tirthankars were unmarried.
So it seems people of foremost strength tread the direct path.Only those who can't do so marry & responsibly fulfilling householder's dharma have become liberated which is a long road but comparitively easier one.I am not for/against marriage but just want to know your views on the reason for which one should marry,seems to me if one has burnt up all seeds one'll forego marriage & tread direct path.What should & what is shastra prescribed reason for marriage.I know it's an individual decision in the end just want to know what to base my decision upon.

Namo sat-chit-ananda.

Answer
1. What happened to the people and events in a dream upon waking up? The dreamer becomes the awakened and is said to have come to the real world. He no longer reacts to those events with happiness, sorrow, pain or pleasure as he did while in the dream. Though

he knows the emotions he experienced, he is no longer influenced by them. He laughs at his silly reactions (say fear) wondering why he took those events so seriously when they were only imaginations of the mind and not real.

But the very same person would not have understood this reality while in the dream. If someone in the dream told him – "You are dreaming. These people and situations are not real but illusory. Donot be afraid" he would not have believed. He considered all the events to be real and reacted accordingly.

The same is the process further to 'Kaivalya' (self-realization). Just as the dreamer reacts very seriously to the dream events and cannot believe otherwise, the Jiva which is caught up in this dream called 'Samsara' (dualistic world) due to 'Agnyana' (lack of knowledge of the absolute truth) takes this world to be real while it is only an illusion fueled by Maya which makes the unreal appear real. Man cannot believe or understand how this world is unreal if someone says so. Just as such knowledge dawned upon the dreamer only after waking up, man realizes this truth only after 'Kaivalya' (self-realization). Just as a dreamer thinks the dream itself to be reality and cannot understand what it means to be awake, the state of the 'Gnyani' (realized soul) cannot be understood before waking up to that state of enlightenment.

To briefly sum it up, the realized sage identifies himself as no different from that one Supreme force of which he, others and all other things are a part of. The sense of 'I', 'You' & 'Him' does not exist for he sees the one underlying force within all (the Atman) as no different from his own self. He is forever in the state of indescribable bliss, knowledge and existence, beyond the opposites. Further elaborations are futile as the state is to be experienced and beyond description.

2. One comes to know everything including what he should do after reaching that state.

3. Based on the decree of the Supreme, such sages work as HIS extension.

4. Creation itself is unreal and the effect of Maya. The realized soul is unaffected by creation or dissolution and exists in the Parabrahman as before.

5. Like all other things in this creation of HIS, the concept of marriage or bachelorhood is another state of Maya limited to the external level. Neither marriage nor being single has any bearing on the attainment of enlightenment. The path of the householder is as difficult or as easy as the path of the unmarried.

As in the case of all other things, one has no control over any of these things. Based on the Leela (divine play) ordained for each Jiva, it is helplessly thrown in the whirlpool of Maya, be it single or married. Ones right and duty ends at 'Dharma' (efforts towards the attainment of self-realization being man's dharma). The rest is decided by HIM and we comply with folded hands and heads.

6. One cannot decide whether he will marry or not marry. As in the case of all other things, HE decides who does what. If marriage is a part of one's destiny it happens, try how hard one may to stop it. The wise do not try to control destiny but stay true to their Dharma. This is the direct path. One's marital status has nothing to do with the path to enlightenment.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir

After a break I maintained brahmacharya for 4 months by God grace and your valuable advice. I learned a lesson that brahmacharya with Pranayama is more effective for reduce lust anger,and fear . My doubt is that by maintaining this life style we can become the king of prana?

Thanking You Sir

Vijith

Sarvam Khalvidam Brahman

Answer
The mind, Prana & Veerya are all connected. Control over the mind is achieved by control over Prana and control over these two automatically leads to control over Veerya. He who lacks control over Prana cannot maintain control over the mind and Veerya & he who lacks control over the mind cannot control Prana or Veerya.

For this reason, Pranayama is very important, for without it, one cannot develop absolute control over the Prana or mind. After many years of such correct and unbroken practice of all the Yogic practices mentioned, the Yogi develops 'Vâyu siddhi or Prana siddhi' which gives other siddhi-s & helps him move further into the realm of progress.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

What to do if one feels mentally hurt if someone is harsh on him? Then it completely spoils the mental peace causing raga-dwesha (Head becomes hot.) / jealousy and fear. This causes disturbs in doing asana, pranayama, japa, meditation & sleeping cycle. (Even one tries his maximum to avoid his company and even any bodies company.) Then even the reminder of that person causes raga-dwesha even if one is consciously working to eliminate anger (raga). Then loss of energy creates displeasure. It is also true that I do get hurt by others very quickly. How can you help me to regain the mental peace in such situations & not feel hurt? How can one learn to IGNORE these feelings?

Hari Om

Answer
Who got hurt? The little 'I-sense' (Ego). It is this 'Ahamkara' which feels elation or depression. The 'Manas' (mind) acts as a medium of communication & representation of what this Ego gets subjected to. It is not the mind itself which goes through happiness or sorrow. It is one's sense of 'Aham' or I-ness.

Man is the Atman (pure soul). The Manas (mind), Buddhi (intellect), Chitta (consciousness)

and Ahamkara (I-ness or Ego) are not the real us. These are external to us. They are ultimately unreal and disappear upon death. Just as the clothes one wears are external, these are external to the Atman. It is this false assumption of taking the Ego as real, as the real I-ness that is the cause of all suffering. It is the cause of birth and death. 'Maya' (illusion) makes the Ego appear real. The Atman or the true 'I' is beyond these things and completely out of the picture. It is a part of the infinite Lord. There is no I-ness in reality, HE alone being real.

Do we feel hurt if someone rebukes or insults a piece of rock? We do not because the rock is not us. There is no more difference between a piece of rock and this 'Ahamkara' (Ego) in terms of belonging. Just as the rock is external to us and not a part of us, this I-ness which feels respect or disrespect is external to us and not us. Keeping this in mind, the wise do not beam with happiness at respect or get insulted further to disrespect.

The wise stay fixed to their state of Atman, internally calm and unaffected at the harshness or softness shown by others on this unreal Ego. "Why worry when it is this body, mind or Ego which is being subjected to some kind of treatment, painful or pleasurable? I am the infinite Atman and not the Ego. Let people do what they want out of their ignorance. I will not loose my composure" – This is how one should remind oneself of one's real Atmic state and stay calm with effort.

When such efforts at 'Vairagya' (dispassion) are applied over a period of many years on this body, mind and Ego with a Yogic lifestyle and Brahmacharya, one gradually starts to overcome this false sense of elation or depression that the Ego experiences further to worldly interactions and happenings. Then one internally smiles at praise or ridicule thinking – "It is the Ego which is being praised or insulted and not me the Atman. I, the Atman am beyond such susceptibility, being infinite and above suffering".

This is real 'Vairagya' (dispassion) and not merely desisting from the sense objects. When such dispassion builds, the Yogi slowly loses the urge to lust after the senses as the question –"Sense pleasure concerns the body, mind or the Ego and I am none of these. So why waste energy?" arises. Then he starts losing interest in pampering the senses. On a parallel, when much time is spent in meditation which eventually leads to 'Samadhi' (super-consciousness), one starts to experience the bliss of the Atman or one's true self. This bliss is indescribable and sense pleasure then appears stale and rotten. This produces more detachment from sense experience and to how the world treats oneself. One does not bother about the world or its behavior but stays calm, wishing good to all.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dear Dhananjay,

Seek your guidance again for some clarity & progress in path of brahmacharya.

I have noticed or maybe it's just my illusion that whenever i have passed through prolonged periods of brahmacharya my emotions get extreme be it anger/depression/joy/lust.Why is it so?Is this due to the build up of energy?Also whenever I am under sway of lust or anger/depression I feel i am in an altered state of consciousness why does this happen?I have studied extensively on how our brain works.It's a triuine model modern biologists hold largely in confirmation(reflex/emotional/rational) but memories are intimately connected to

stimuli thereby hormones.
So is it that as there is an upsurge during initial periods of brahmacharya I am feeling these extreme swings?

Answer
Various changes occur at the physical, mental and karmic levels as one advances in the practice. All these are initial reactions of the body, mind and psyche and need not be given importance to. The mind and body which were earlier used to the dissipation of the vital force behave differently when the same is conserved. One should ignore these reactions and stick to honest & unbroken practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hari Om,

Im a 23 year old from a traditional brahmin household who is trying to maintain brahamacharya for the past few months, after almost 8 years of masterbation.
Im feeling ashamed even when Im writing this, but I need guidance about slips especially when one is being tempted as I have gone through till now. The following incidents will probably explain my predicament.
Recently a few months back after I started practicing celibacy, I took leave from work to prepare for my CA exams, when my maid (a very good natured woman) of all the people, started lusting me. Under the grasp of passion I was blinded and we got touchy a few times. After a herculean effort I maintained physical brahmacharya for a month but then recently again I slipped; twice. Till now by the grace of god something always made me stop from going further to the sexual act itself till now.
I do not have the heart to tell my parents about our behavior because for the past 4 years that she has been with us she has always been a very good natured soul and has mouths at home to feed and the sad faces of my parents is something I cannot face. I have told her to stop trying to seduce me and she has tried to control herself.
Now the problem is that after even after telling her to stop tempting me, my mind still hankers after this sinful temporary pleasure every time I see her or any other woman. I am also aware of what Im doing is wrong, but even after reading many spiritual books and doing my daily sandhya pooja I have been unable to control my mind, be it even in the control of the the Indriyas i.e Im finding it hard to even practice the basic tenets of controlling the palate, etc.
Also, every time I start observing celibacy strictly the temptations that arise are stronger then earlier. This really scares me.
I would be very grateful if you could please advise me as to how should I go about to try and control my mind as I want to sincerely devote my life to finding the truth.

Yours truly,
Iyer

ANSWER: The purpose of the sexual act is procreation within marriage. If it is extended beyond the precincts of marriage, it ends in sorrow and suffering. This is the truth and there be no doubt about this.

If a man is centered in Brahmacharya with his mind & senses under control, no woman can succeed in taking him towards downfall. Woman is Mâya and the nature of Mâya is to provide

an opportunity and then wait. It is only when man responds and proceeds ignoring 'Viveka' (wisdom) that Mâya reciprocates and entraps him. Ultimately, one alone is responsible for his deeds. Hence the correction in attitude is to be applied immediately and right thought/conduct adhered to at all times.

The human body is a pot of flesh filled with excrement and other foul substances that one would not even dream of consuming. This is what man indirectly feeds on during sexual activity. This pot of flesh is ageing everyday and moving towards its true state of decay. Keep this in mind (read past posts on related matter). Practice a life of Yoga with 4.00 A.M wakeup and all the Yogic kriya-s as described in past answers. Brahmacharya cannot succeed beyond a limit without these practices & meditation.

Go through each and every past answer. Apply the techniques and methods listed. Indulge in regular meditation and pray to God for strength. With the grace of God & persevered effort, things will fall into course and Brahmacharya will stabilize.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hari Om,

Thank you sir for your kind reply. Cant help notice but you echo Swami Sivanada in many ways in all your posts. Im thankful to God that you are here to help apply and explain Swamiji's teachings to everyone individually.

I am trying to incorporate your advice in my life and would be further grateful if you could throw some light on the following two problems too.

1.)Even though I did not indulge in the sexual act, the feeling of guilt that I tried touching another woman inappropriately is hankering in my mind as I have never done this before. Sometimes I also wonder how I could have been led to the wrong path even though my family is very religious and spiritual.
These self defeating thoughts of continuous failure are really disturbing and do not leave me or allow me to concentrate on the task at hand. I want to get over them but I do not know how to.

2.)Also in previous posts you have mentioned about surrender to God, please give me some practical suggestions as to how I can achieve that.

Thanking you,
Yours truly,
Iyer

Answer
1. Past Samskara-s (impressions) & Vasana-s (tendencies) of various kinds inundate the Karana Sharira (causal body) of an individual. These are the product of various activities indulged in during previous births. Sometimes, one gets to know of a particular tendency only when it surfaces. These layers of past karma are deeply embedded. They can surface

when purification of the vehicles starts by the practice of Brahmacharya.

2. 'Saranâgati' (surrender to the Almighty) occurs naturally when one strives with the utmost urge for liberation. It is the by product of a puritanical life of Yoga adhered to properly with the correct practice of Yama – Niyama-s. Some people have genuine surrender to God from a very young age even without the practice of Yoga. This is the result of their previous Samakara-s from past incarnations. Such people have already striven in this direction earlier. For all others, the practice of a life of Yoga & Brahmacharya automatically leads to 'Ishwara Pranidhâna (unconditional devotion to the Supreme)

In the Mahabharata, Lord Krishna says – "पुण्यं च सत् प्रियमत्वं च वर्धते ब्रह्मचर्यया " – "Great merit and devotion to the Supreme result from the practice of Brahmacharya"

One should strive every moment for the realization of Brahman. Every activity, either material or spiritual should be performed with the attitude – "I do this act as an offering to the Lord who is working his Leela (divine play) through this body & mind of mine". This is true Brahmacharya, true 'Saranâgati' and the best form of action. Such a person eventually experiences the bliss of the Lord and see's HIM everywhere, in everything. His mind gets insulated from the senses and stays firm on the Brahman like the unflickering flame of a lamp in a windless room.

Strictly follow the procedure outlined in past answers with the utmost honesty. Within a year, things will come under control and Brahmacharya will become the way of life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
i had a voluntary break after 2 months of practice.
However depressing it was, I am suddenly encountering ear pain in
right ear.

Does voluntary break become even riskier as practice continues ?

Everything seems to be going smoothly until out of unsuspecting turn of events break occurs.

Since breaks during initial period cant be ruled out, how to safeguard against mental,physical,psychic changes that could occur
further to break?

On the positive side, such events only strengthen the belief that
this is only path to follow if one wishes even slightest welfare ....

Answer
1. The break may not be directly responsible for the ear problem which could be due to some other cause. Sometimes, the sudden loss of Prana (vital energy) that accompanies a break causes different sorts of reactions in different people.

2. The risk of a break becomes strong when there is a voluntary or involuntary relaxation of efforts. If the efforts are correct, the possibilities reduce.

3. Honest and consistent efforts at a life of Yoga with devotion to God reduce the chances of breaks. When efforts are sincere, the possibilities diminish. Once a voluntary break occurs, there is no other way out but to face the consequences.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Namaskar sir, how r u? I have a question. sir, is there any link between geographic tongue or mouth ulcer and brahmacharya?

Answer

Mouth ulcers/boils etc. are some of the ways in which the body expels toxins. When purification of the physical medium starts further to Brahmacharya, such ulcers can manifest. The first few years of practice can involve such phenomenon, depending on the degree of purification the body undergoes (which depends on the quantum of impurity). The pain encountered in the process is another way in which karma works out.

ॐ तत् सत्

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Question

I am wondering what will happen to a person's karma when he is on the path of serious self-realization.
Suppose he has burnt up all his prarabdha due to his penance. Then does he start to finish off his next birth's karma also in this same birth...or how does it work...
Can we finish off all our future births' karmas also in this very birth?

Answer

1. 'Prarabdha Karma' when completely exhausted along with 'Agama' (that of future births) through a life of Yoga leads to absolute liberation and release, merging into the Brahman irreversibly. The physical body cannot be discarded by the Yogi as long as his 'Prarabdha' remains (even if the Yogi is self-realized). This is why many realized sages are known to live for many years even after becoming 'Jivanmukta-s' (liberated while still alive). They still have 'Prarabdha' remaining, completing which they are released for ever.

2. The Yogi gets the ability to burn his 'Âgama karma' (karma that has the potential to blossom in future incarnations) in Nirvikalpa Samadhi, but he still has to experience 'Prarabdha' in this very birth and get done with it.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Sir - Hope you are doing well..

With God's immense grace, and your motivational words & inspirational life, I have completed more than a year of Brahmacharya. I devote everything to the almighty.

I have a couple of queries on which I would like your guidance :

1) Sir, you have extensively written on Brahmacharya. Could you please also guide us on

"How to remove Timidity and Fear". I believe, these are the next big obstacles after Lust for every Sadhaak.
2) Already during past 1 year because of pride, ego & "I know everything" attitude of mine, I have seen the pitfall. From now on, I have started to learn to restrain myself from interferring in any matter. But, this makes me think that I have become more self centered. Sir, could you please let us know how do we lead a balanced life where we can look after our aim of Self Realisation, and also manage family and peers' expectations
3) What are your views on Chanting. I like to chant "Shree Krishna Sarnam Mama". Is Meditation / Samadhi only tool for achieving "Kaivalya" or can chanting also take us to the same destination.

Sir, would also request you to advice us on anything that you deem necessary for me and other fellow travellers.

Thanka a lot.

Warm Regards,
Kalpesh

Answer
1. Adhering to the correct practice of Brahmacharya will eventually root out timidity and fear after a few years. Fear is the effect of Mâya. The Atman is fearless, for it is all powerful, occupies all space and time and is without a second. The more one inches closer to his Atmic state, the lesser becomes his fear.

2. One should detachedly follow the 'Dharma' bestowed on him by the Lord sincerely, with the thought – "I do all this as a service to HIM, who is working out His Leela (divine play) through me. HE alone is the source of all strength and achievement. I as an individual do not exist". Then the Ego comes under control. As one becomes able to subvert the Ego; all other lower traits also kneel down and loose strength to raise their heads. When such an attitude is practiced for many years along with unbroken Brahmacharya and meditation, one evolves notably.

3. Chanting the Lords name mentally can be practiced at all times with HIS thought. If the Bhakti (devotion) is very strong, the time will come when one automatically becomes silent and goes into Samadhi. Meditation is the direct method to commune with God & silence is the nature of the Atman.

ॐ तत् सत्
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Question
Hi Dhananjay,

hope you are doing fine.

I have some questions,
1.Do we need to control our emotions at time of death of our loved ones. This morning my pet dog was dead after suffering from a disease from past several days, even though after its dead i thought my self only body is dead atman is eternal so i should not cry but why i was weeping afterwards. should we control these kind of emotions.

2.Is prana shakti in every being limited or is there a way to increase prana shakti. I heard that we cannot increase prana shakti and some yogi's say that we can increse prana shakti through mouna and meditation what is you take on it.

3.I read a story of Astavakra and janaka in that story it is said that we can attain liberation in the time taken between placing our one foot and the second foot on horse. it was proved by ashtavakra to janaka, can you please tell us the meaning behind this i was not able to understand.

Thanks,
Ganapathi.

Answer

1. One feels remorse at the death of a loved one due to 'Moha' (attachment) which is the result of 'Agnyana' (ignorance). The truth is that death is a joyous occasion where the Jiva is made to relinquish this body so as to take up another to continue evolution. Does one cry when he discards his old, torn clothes and wears new ones? It is considered a happy occasion and not sad. Death is no different. The Atman has forsaken this body and circumstances and wants to take up new settings. For the Yogi, this is an auspicious occasion where he wishes good for the departed soul so that it soon gets another body to move towards evolution for self-realization. This is the correct approach. When this reality is understood and remembered, one feels happiness and not sadness at death as we want our loved ones to progress further.

People consider the body itself to be the individual and react in ignorance. Most people respect or disrespect a person based on the bodily condition even while the person is alive. A young and apparently beautiful woman is sought after by all while an old, wrinkled lady is cared for by none. This is the effect of ignorance. If one really loves other, the body should not matter. Such love comes only when one looks at all beings as the Atman (pure soul) and wishes the best.

2. In the normal man, Prana (vital energy) is limited as he is isolated from the universal Prana to a large extent (further to not being a part of the infinity called the cosmos in his comprehension). In an advanced Yogi who has attained 'Prana siddhi' (mastery over Prana) and has power over the Bhuta-s (elements), the available Prana and control over it increases manyfold. It is by using this increased Prana that the Yogi gets the ability to manifest various siddhi-s. Prana shakti increases through a life of Yoga & Brahmacharya over a span of many years, following which the Yogi requires lesser food and sleep.

3. At the moment of time between one foot being placed on the stirrup of a horse and the second foot being swung over the saddle, there is a state of mental vacuum or voidness with no thought. For that fraction of a second, all thought vanishes and the mind is in 'Shunya' (voidness). It is this same voidness that manifests in Samadhi, when consciousness is in the Atmic state and not in the body or mind. But in Samadhi, one is not aware of the body or the mind.

This example is used to indicate the true nature of Yoga – "Yogas Chitta Vritti Nirodhah" (cessation of the modifications of the mind is Yoga). When one is able to be alert, awake and fully conscious with no thought in the mind and no awareness of the body, he can immediately transcend into the Atmic (soul) state of Samadhi. The liberated Yogi is always in this state of void, seeing the world as a dream without any thoughts registering as real.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Brother Dhananjay,

I would like to enquire on the rite of firewalking which occurs in my town yearly.

In my town every year, devotees firewalk on a 4metre burning coals for Goddess Mariamman. Many say its a form of thanksgiving, some is for asking boon and some say it is to prove purity.

The festival takes place in memory of goddess draupadi who walked on fire to regain her purity.

1) I would like to seek a better understanding on what is the connecttion between firewalking and spirituality?

2) Some of the firewalkers I know personally lead a life of debauchery and wickedness and near to the festival, they fast and pray to walk on the fire. If firewalking is a test of purity, why do these impure ppl return unscathed by the fire?

3) Do I need to be ashamed of myself if I do not have the guts to firewalk, even though I lead a relatively purer life than some of these firewalkers? I have this nudging thought that says that i am not manly because I am not a firewalker.

4) Is it possible to reach a state in yoga where one can walk on fire without feeling any pain?

Your insight on the firewalking festival would be much appreciated and awaited.

Thank you.

Answer
1. The firewalker uses a ritualistic approach to strengthening the mind, developing/proving devotion in the direction one's surrender to God. It is performed with the intention of giving the common man who is engrossed in Samsara and ignorant to these concepts, an opportunity to set aside some time for God.

2. When the mind is focused with complete belief on the ritual as being the destroyer of sin, it becomes oblivious to the senses of perception for a few moments. This makes the firewalker not take notice of the heat.

3. It is one's efforts towards attaining to purity of the soul that matter. The Yogi accomplishes this most effectively & scientifically through the practice of the Yama-Niyama-s of Yoga. Different methods are available to different people who are in different stages of evolution. One has to choose that which appeals and one that becomes viable through destiny.

4. Yes

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Question
Namaskar Dear Dhananjay,

I want to understand if there are any affects of one's sadhana on one's karmic fruits/bearings.Are an earnest sadhak's/brahmachari's prarabdha hastened & does the eternal law/dharma aid such a sadhaka.If so how? I am supposing because of intense vairagya the hold of past impressions over the gyana sharira should lessen or annihilated thereby providing the sadhaka freedom from it's effects by not submitting to them.This I am supposing having heard about sadhanas in our yogic lore about burning off of our karmas before they manifest.

Thanks.

Answer
Honest and persistent Sâdhana results dilution of certain kinds of karma and gives the aspirant the strength to bear certain other kinds of karma which are to be experienced. The efforts applied in the practice of the Yama-Niyama-s of Yoga directly target accumulated karma which then starts to break down more rapidly. Also, as such karma works out, the aspirant becomes wiser as regards reality and this in turn makes him approach life with a more practical and correct perspective without fancy expectations (which is high in a life of Bhoga). Meditation leading to Nirvikalpa Samadhi eventually roasts the seeds of Âgama karma (which are yet to blossom in future existences), thereby making them unproductive & ensuring that this becomes one’s last birth on the physical plane.

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Question
Hello Sir,

I am a 59-year old man with 7 months unbroken brahmacharya. My question involves repentance and forgiveness. In some Western religions, a person is expected to confess their sins to a priest in order to find forgiveness. On a secular level, individuals may be encouraged to discuss their moral errors with a therapist or counselor to relieve themselves of feelings of guilt. If a person talks about their pain or sins again and again, eventually the deep emotion around the pain will surface, tears will be shed, and the soul cleansed.

In Eastern spiritual writings, I have read that detailed discussion of moral transgressions can more deeply root the unhealthy images and thus karma.

My experience on this matter is unresolved. To a certain degree talking has helped. But I still carry around deep feelings of pain, fear, and guilt.

Is there anything you could share on this matter?

Thank-you for your kind assistance.

Ron

Answer
1. Releiving one’s pent up emotions, feelings or past actions through confession/discussion etc. with a person who is balanced, noble and in the right frame of mind helps the confessor

unload the burden in his mind to some extent. The priest or counselor may in turn give some valuable suggestions as regards overcoming/facing the circumstances to aid the confessor get over his state of disturbance. This objective of reaching some solace is the basic principle behind confession at a Church. However, karma once accumulated has to be worked out. One cannot sidestep or negate its effects merely by accepting the mistake.

2. The world consists of various kinds of people, each of whom are in some state of disturbance, unrest and lack of harmony and equilibrium. All this is the result of working out of karma. The Atman (pure soul) which is the real us is ever at peace and in rocky steady equilibrium. Hence it follows that the state of unrest is a deviation from the reality of the Atman and not one's true state. To reach the true state of reality, one has to eventually overcome all the karma that is in the way of such harmony. Spiritual practice consisting of Brahmacharya & Yoga with God devotion helps the Yogi ascend speedily towards this objective in a span of a few decades, while the non-Yogi needs many hundreds of lifetimes.

Simply persist in the described life with the required practices in an unbroken manner with consistency. In a few years, the results start to show and peace starts to envelop the Yogi. He slowly becomes unaffected by the pairs of opposites, realizing the world to be a stage where the drama directed by emotions create illusions which are nothing but unreal.

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Question
Dear Sir,
I wanted to ask some doubts related to comparison of the dimension of time in which the earth is currently residing, called Kaliyuga or Iron age with it's predecessors (please correct me if i'm wrong somewhere).

1.Like stated in the scriptures, the were three ages before current known as Satyuga or Golden age, Treta or Silver age and Dvapar or Bronze age. I wanted to know that were these ages really superior to the cureent one in all aspects, i mean people were more cultural, generous, spiritual and everybody swore by their duties implied upon them by their castes (brahman, khstriya etc.) and followed their dharma honestly?

2.Some place it's also said that the colour of the sky was different in former ages. Like the current age has blue sky, the former ages had raktambar, shvetambar, pitambar (white, red etc.) Is it true?!

3.Some sources (both spiritual and archaelogical) say that those beings were much bigger compared to today's human. Was it due to great genetic qualities or because of fresh air, clean enviorment and healthy lifestyle with no pollution?

4. It is also said they had an unbelievably huge lifespan. One instance states that after slaying Lankesh, Lord Ramchandra ruled over the blessed city of Ayodhya for approx 11,000 years. Can this be possible?

5. Did they had to struggle more for completing their spiritual journey? Many aspirants used to spend thousands and millions of years in samadhi just to get glimpse of their diety. Was the path of self realisation really that long compared to the current yuga?

Answer
1. As per scriptures, the earlier ages were successively higher on Dharma (in terms of virtue) and lesser on Adharma.

2. Sorry, I do not have knowledge regarding the color of skies.

3. Yes, the earlier beings (both man & beast) were of larger dimensions comparatively. The state of mind, one's actions and lifestyle all contribute to these parameters. Man today lives in a highly mechanized and gadgetized world which calls for lesser use of the body while the earlier folk toiled harder.

4. That which applies to Lord Rama does not apply to others as he was an 'Avatar' (incarnation) of the Almighty. However, lifespans were longer earlier further to the above mentioned factors.

5. It is said in some schools that one can attain to Kaivalya (self-realization) faster in the Kali Yoga as the prescribed rules are less strict. However, it ultimately boils down to one's past karma, present efforts and the grace of the Lord who is the director of this Leela called Samsara.

ॐ तत् सत्
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Question
Hi Dhananjay,

I have just about started the path of Brahmacharya although have been facing many pitfalls. I have been reading Raja Yoga by Swami Vivekananda and also have managed to read Kriya Yoga techniques. Other than the variation in names, I was seeking to know which path would lead to the Enlightenment sooner. I understand the relevance of patience and perseverance. Having said that, any techniques that would lead to faster Realisation is certainly better. Please advice.

Answer
Raja Yoga is the technique where the Yogi focuses on bringing his mind under control and finally annulling his mind so as to reside in his Atmic state. The 'Astanga Raja Yoga' propounded by Maharishi Pathanjali covers the techniques required thoroughly and is one of the most comprehensive approaches to Raja Yoga.

The very same technique is referred as Kriya Yoga by Sage Pathanjali himself in 'Yoga Darsana' and also by Lord Krishna in The Mahabharata. The word Kriya denotes the various constituent methods and practices involved in 'Astanga Yoga'. Kriya Yoga is also used to denote a particular method of Yoga devised by Mahavathar Babaji as brought to light by Shri. Lahari Mahasaya.

Control of the mind and winning it forms the basis of any kind of Yoga for self-realization. This can be achieved only by negating the past Samskara-s and Vasana-s. Raja Yoga tackles this directly. Ultimately, one takes up that path which appeals the most as decided by one's individual nature and tendency.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dear Dhananjay,

I have read mentioned in our upanishads & also in your previous posts 'Falling of semen is death & it's rising is life' also that as & when yogi starts sincere practise of brahmacharya further debilitation of body stops.Is this is so then what is the cause of deaths of great saints like shankara/ramkrishna/vivekanand to name a few.Is it that they have voluntarily given their nod to death to be separated from their bodies?

Also an interesting observation is in case of great Bhishma who had taken a lifelong vow of brahmacharya.It's quite ironic that his father Shantanu gives him boon of ichha mrityu whereas i suppose this would have been anyway accessible to him after accomplishment of this great vow.Your thoughts.

All in all is fall/rise of semen the only cause of debilitation?

Thanks.

Answer
1. The practice of correct Brahmacharya slows ageing to a large extent and also prevents the incidence of bodily illnesses to a greater degree. However, the advent of bodily illness etc. stops completely only after one attains to 'Bhuta Jaya' (mastery of the 5 principle elements of which this body is made of) after much advancement in Samadhi which results in what Sage Pathanjali calls 'Kâya Sampat' (perfection of the body).

This does not however insulate any Yogi from Prarabdha Karma (karma that bears fruit in this existence). If there is some negative past karma that deserves the Yogi to suffer a disease such as say cancer, he will still have to experience the same. Karmic diseases that are the result of karma cannot be side-stepped, only bodily diseases are avoidable.

Also, one's lifespan is already decided by Prarabdha karma. When this body comes into existence and when it expires is divine will. HE alone decides these things. When the work of a Jiva in a particular body and circumstance is over, the Jiva is made to relinquish the same as there is no further purpose residing there. This is why the physical body is cast away at some point of time.

2. Loss of Veerya (semen) results in loss of Bindu (seed) which debilitates the body & mind. The sexual activity that is the cause behind such loss makes related Samskara-s (impressions) & Vasana-s (tendencies) stronger which inturn tend man to indulge in further sexual activity for recreation. When this becomes a repetitive, vicious cycle, all vigor, vitality and well being is eventually lost leading to suffering of both the physical/mental vehicles and formation of strong sexual karma which further pulls down the individual to repitition. The purpose of the human birth namely 'Kaivalya' (self-realization) that frees man from all suffering for ever through liberation becomes impossible. On the other hand, transmutation of the vital force into higher domains takes man towards liberation.

It is not the physical seed itself that is the cause behind decay, life or death. Bindu (seed) is the representation of the divine life force present within all beings. When this divine life force is held within, the being shines with divine attributes, while loss of the same propels the body to take to its true state – One of impermanence and decay.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

In one of your earlier mails you said that the body needs to be freed of its toxicity before we can attain self-realization or remain in such a state.

How can we avoid toxicity in this current modern life where we are ingesting toxicity through various channels?

How do we measure how much are the current levels of toxicity in our body and how do we get rid of them?

Answer

If a life of Yogic practice & lifestyle with unbroken Brahmacharya is correctly adhered to as explained earlier, the body slowly purifies to perfection over a span of many years following which it attains the ability not to retain toxins. Even if some physical toxin enters the body perchance, it is discarded.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir

Sri Sri Mahavatar Babaji appeared before many great people like Adi Sanakaracharya, Kabeer Das, V.T Neelakandan, Yogi S Iyyer, Mrs Annibasent etc, He is the immortal yogi in this kaliyuga, By meditating on him we can see the great Yogiraj Mahavatar Babaji?

Sarvam Khalwidham Brahman

Vijith

Answer

1. Any one type of meditation is to be practiced.

2. If the object of meditation is Mahavatar Babaji, then the same is to be adhered to without any change. Frequently changing the object of meditation is not advisable.

3. When the efforts are adequate and carried out for the required time, the meditation bears fruit.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

1. You are answering question here as though you know everything. How do we know you are a true yogee?

2. If Yoga really gives siddhis and you are practicing it for many years, what siddis are you having?

3. What is the first requirement for success in bramacharya? can you tell if you know?

Answer

1. Questions are answered from the knowledge bestowed by the Lord. It is not easy to know whether a person is a true Yogi or not through the internet.

2. The entity within has no concern as regards siddhi-s.

3. True devotion and love for God with genuine surrender, complete belief in the validity of practice, reverence to the Guru, uninterrupted efforts backed by determination and a Yogic lifestyle are some of the requirements for success.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: What kind of past life actions or personality traits make a human being to be born with physical beauty?I have read that it is patience and kindness.Are the personality traits that lead to physical beauty considered as spiritual virtues?

ANSWER: 1. Any attribute is the result of such a requirement for further evolution of that particular Jiva (embodied soul). On a parallel, efforts towards the attainment of such an attribute will have been applied in previous existences.

For example, a person who wishes to excel in a particular sport starts practicing in that direction. He trains himself continuously to attain excellence. Despite his efforts, if the degree of perseverance is say a little deficit as compared to the actual requirement (which comes in the way of achieving perfection), then he carries these Samskara-s (impressions) to his next existence. In the successive birth/births, he very quickly masters the intricacies (as such impressions already exist in bloom within further to his previous efforts) and eventually attains to the goal.

The same formula and process applies to all other things including success in spirituality. When the impressions and tendencies of a particular action (resulting from previous & current efforts) reach their zenith, perfection as regards that action is attained and displayed in that being. Also, it is to be understood that each person being a constituent part of the 'Leela' (divine play) of the Lord, a particular set of actions and the resulting impressions are the prerequisites for further evolution of that soul.

Even in case of physical beauty, the required efforts would be in place from before. The person would have consciously or unconsciously striven in the direction of attaining to such a form at the physical & mental levels. When the impressions generated from such thought and action start to ripen, the corresponding fruits are seen externally.

Patience and kindness are not necessarily factors contributing to the same. The existence of people who are very impatient and unkind, yet possessing external beauty supports this fact. A person who has continuously striven to be patient and kind in previous existences cannot all of a sudden become the opposite in this existence. The practice of patience and kindness eventually generates a similar reaction from others as well. This is the result.

2. Samskara-s (impressions) behind physical beauty need not be spiritual virtues. There are enlightened souls who are not exactly beautiful in the physical sense. They may not possess attributes termed attractive in the normal sense of physically symmetrical features etc. There are innumerable physically attractive and beautiful people who are yet to bloom

spiritually. Then, there are those who are both beautiful (physically) and spiritual as well. This world is a mysterious playground of the great Lord where variation is the rule of the game.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks a lot for the answer!I know that my low spirituality can't help me see things in the right way.I just used to think that lack of physical beauty is the result of sins done in past lives.So i wanted to know what are they,to refrain from them.No matter what i know i should only care about acquiring inner beauty.I just happen to think that physical beauty is a real blessing for people who have it, and feel i would be really happy if i possessed more attractive features.

Answer
1. This body is a bag of flesh made of blood, bone, fat etc. Does the blood or flesh of a very beautiful person smell good when they are wounded and these come out? Does one's own blood or raw, bruised skin smell good? Minus the skin, all human bodies appear in their real, common form; raw meat with nerves, blood vessels, bones and fat. It is not any different from the dead carcass of a goat hung at the butchers.

2. External beauty is the work of 'Maya' (cosmic illusion) that makes these filthy things appear beautiful. Maya blinds the Buddhi (intellect) and makes it overlook reality. Minus skin, the body of the most beautiful woman would not be sought after even by the most passionate man. The Atman (pure soul) within surcharges the body with the effects of Maya to continue creation and run the world. As soon as the Atman vacates the body at death, the very same body of the woman becomes a repulsive, smelling corpse which is anything but attractive. Hence the wise strive to stay clear from these tricks of Maya. The wise man does not seek external beauty or worship it, knowing it to be nothing more than an illusion of the mind.

3. It is inner beauty alone that matters. Such beauty comes only when man inches closer to his true Atmic state. One should not worry about his looks or that of others, for physical beauty is illusory. It is impermanent and unreal, for it changes with time and finally disappears. That inner beauty of the Atman alone is beautiful, for it is eternal, timeless and one of substance.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello Dhananjay sir, I would like to thank you for sharing valuable information with people like us on the topic of celibacy.
I want to practice strict celibacy but I am suffering from nocturnal emission 2-3 times in a month.It occurs without any type of sexual dream.I guess it may be due to thin semen.There are many ayurvedic medicines available in the market for Nocturnal emission and making semen thicker.so,I want to know whether these medicines work or not.Is there any side effect of these medicines?In your opinion,should I use these medicine or try yoga ,asanas etc.Thanks.

ANSWER: 1. No medicine can control nocturnal emissions. To transmute semen, one needs the grace of the Lord & not medicines. Do not use any medicines. That is not the way for the Yogi. The Yogi should be self-sustained and will eventually become so if he is not.

2. Follow a life of Yoga & Brahmacharya as has been described in past answers. Follow the procedure very correctly and regularly with devotion to God. After six months of honest efforts, things will stabilize.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you very much for your reply.I read in a book of Swami Sivananda that if one practices strict celibacy continuosly for 12 years without losing even a single drop of semen ,he will enter into samadhi without any effort and will have the vision of God.So,Is nocturnal emission occasionally once in a month or once in a year is also a break in this type of celibacy for 12 years mentioned above?Also how much or what amount of food should a brahmachari take per day?

Answer
1. Occasional nocturnal emissions do not constitute a break. If one strives sincerely and honestly in a life of Yoga, he will become an 'Urdhvareta' (after which nocturnal emissions stop).

2. Details concerning food have been addressed in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay ,

I apologize in advance if this question is moot or irrelevant.

My question pertains to the end result of brahmacharya; although one can maintain it for a very long time, and even become mastered and fixed in it, does it not in one sense just allow one to enjoy the same senses and gross objects on a more subtle plane. Would the practice open up the more subtle vrittis and impressions from previous, subtle existences in our past, where we would fail as they become more accessible to us? Or, do higher entities help us and guide us when we reach such a stage?

Sincerely,
Vikram

Answer
1. There is no other way out but to negate & overcome past vritti-s and impressions if one has to unwind the layers of ignorance around the Atman. If the Yogi deviates to become a Bhogi when such impressions surface, then he disturbs his practice leading to failure.

2. Depending on the intensity of devotion to God/Guru, honesty in practice and efforts applied, one gets help from beyond.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir,

By your answers to various questions concerning God, i assumed that the he is only one and impersonal, he's forms in dvaita are but, his different personal manifestations, which you said are part of his divine play. Out of curiosity, i wanted to know that if so, is it possible that in dvaita, out of all his forms, there is any which is supreme to others? The opinions of schools variably diifer on this. For ex; kc schools say Lord Krihna is the supreme being of all whereas Shankara philosophy considers Lord Shiva as he was first personal manifestation who apperared himself (swaymbhu) and through him, various forms of lord manifest.

Answer

What makes us see the reflection of an object in a mirror? It is obviously the presence of light. One cannot see the reflection of an object in a dark room devoid of light. Immaterial of whether the person before the mirror is rich, poor, tall or short, his reflection would not be available unless there was light. So it is light which is bringing all these reflections to life. When this fact is remembered and realized, the subject before the mirror does not matter. It is the light (being the primal cause of reflection) that alone matters. As long as there is light, any object can be placed before the mirror and its reflection seen. The light alone is real while the reflection is false (as it is a product of light and does not have an independent existence)

Just as the reflections of objects placed before the mirror exist because of light and disappear when the light is extinguished, incarnations of the Lord, animate & inanimate objects in the world and everything else follow the same rule. Just as the light brings to life the reflection, the power of that one Supreme being illuminates everything else and gives it life. That Supreme being is alone real, while the visible manifestations are unreal (being the product of Maya). Does it now matter what name or form an incarnation takes (the incarnation being the reflection and the Supreme being the one and only light?)

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I am a christian in religion.Although i have read many books over spiritual matters, i don't know where to start from.When someone is zero level in spirituality, what is the first thing to do in order to start the path towards enlightment?

Also i am a ''daydreamer''. I very often make various imaginary scenes in my mind(like ''seeing'' a movie in your mind). Is it impossible to make even the smallest step in spirituality while having such a habit?

Answer

1. Read a page of the Bible and its summary with devotion to God every day.

2. Start a life of Yoga & Brahmacharya as has been described in past answers.

3. When these methods are adopted, the day dreaming will gradually subside and the mind will get poised for meditation on the reality.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay,

I fell in love with a lady, she didn't reciprocate for certain reasons and has completely severed ties with me. It has shattered my peace of mind. I have read in many of your older posts that being close to women is against the principles of brahmacharya, it is Maya. I fail to understand that :

1. why expression of feelings goes against these principles/ why the heart and mind become so restless in case the feelings are unrequited
2. why such a tender and pure feeling of love transforms into compelling emotion so hard to handle?
3. though I tried my utter best to keep any physical intimacy at bay yet it is causing severe agony.
4. Is it ever possible to have a pure feeling of love like that of Radha-Krishna, I feel all this is so utopian?
5. Why am I feeling that all what you have advised is so impractical, when I expressed my feelings I had just pure emotions and yet it has ruined all?
6. And all this is such an impediment to the productivity when not feelings are trampled under foot and equally provides a thrust to give the best when feelings are reciprocated.
7. Can't brahmacharis ever fall in love? Is it because of this pain and agony that love, feelings are preached to be fallacies of mind.

Please excuse for the outburst in a public forum but I hope any other person having faced a similar situation can benefit from this so kindly do throw light on these aspects which can cause so much sadness and hurt.

Regards.

Answer
1. The basis of 'Maya' (cosmic illusion) is bondage. It stupifies, infatuates and finally binds man to the so called (unreal) beauty of the opposite sex, numbing the Buddhi (intellect) through deactivation. When man reaches this stage, the world terms it as 'Love' or cupid. He is now in remote control of this uncontrollable feeling of surrender, completely vulnerable to the wishes of the other. The entrapment is of such intensity that he becomes unhappy & disoriented if the created bond is shaken or made to break.

The reality is that he is under the strong grip of delusion, an after effect of Maya. The purpose of Maya to bring the man & woman together to make a family and continue creation. Its purview is to be limited to this purpose & not more. The wise man does not let Maya work beyond these precincts. If let uncontrolled and made into a way of life, Maya wreaks havoc, causes suffering and destroys man. Hence the wise forever stay fixed to reality and keep Maya at bay.

2. Estrangement from one's partner (or from someone with whom one is connected karmically) occurs when there is karma that requires such suffering. Sometimes, people

come into one’s life to settle such a karmic quotient, due from before. Once this is done, the person leaves forever, leaving the other in pain. All this is the work of one’s own past karma that is working out. The wise man uses this opportunity to wake himself to the reality and stay clear from the bounds of Maya.

3. The feeling of love between Radha & Lord Krishna was of the highest order as that between a devotee and the Lord. It was not based on the body, mind or past karma. Such love becomes possible when a person becomes a Yogi of high caliber, full of unconditioned devotion to the Lord. It is the truest form of love possible only with the Almighty. It cannot exist if the other person is looked at as an individual (for then desires & expectations can arise). Through a life of Yoga, one feels such love which is beyond the body & mind as regards the Lord and finally the whole world.

4. Such are the ways of Maya that the entrapped man shuns the knowledge of reality which then sounds tasteless and impractical. If what has happened is let go, knowing it to be the effect of past karma and a life of Yoga & Brahmacharya taken up seriously with devotion to God, the waves of unrest will gradually subside.

5. There is no rule against falling in love, be the pesron a Brahmachari or not. What is important is to take it to the level of marriage and offspring at the earliest. The longer these objectives are delayed, the greater the chances of breakup leading to pain & suffering; for what is termed ‘Love’ in the layman’s terms soon withers away from one person or the other if not taken to its rightful purpose of making a family. This is the law of creation.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

i chant the name of god i want to experience samadhi the commun with divine i heartly want it help

Answer

Perform all actions with the thought of the Lord, as a service to HIM. Think - "I am the infinite and all pervading Atman who is not different from the Lord. The body, mind, psyche and related emotions are not the real me but only coverings like a garment. I am the infinite and still one, pervading everywhere, full of knowledge and bliss. Everything happens as per HIS wish. This concept called 'I' is false". Meditate on the Lord as much as possible with a life of Yoga & Brahmacharya. When such efforts ripen, you will taste Samadhi.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir

I understood the meaning of Sthitha prajna, When I am engaging in all my works I can enjoy myself, My mind is always thinking or attached with me (in a meditation mood), or sometimes mind with the great Gurus like Mahavatar Babji, Adi Sankaracharya etc, With my some month practice I can get this much joy then what is about your state, God must bless you for all help

Regards

Aham Brahma Asmi

Vijith

Answer
1. The technique is to perform one's duties sincerely as a service to the Lord, without attachment for the outcome. Then, one is not worried or anxious, be the result success or failure, for he has put in his sincere efforts. Life becomes joyous and carefree.

2. Such a Yogi considers this life a drama and his actions as the job of an actor who performs on stage and then goes home. Just as the actor does not suffer or enjoy in reality because he played the role of a sufferer or an enjoyer, the Yogi stays fixed to the tranquility of his Atmic state, witnessing the world neutrally, as one would a dream. This is the way of the 'Sthita Prajna' (The Yogi of steady wisdom)

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
pranam dhananjay G !!
thanks for your help
as i practiced celibacy for about 6 months and then i got slipped..was a painful experience...though i am back on track..
i have 2 questions..

1 what is one aavriti of prayanama ..inhale from left then exhale from right and then inhale from right and then exhale from left ..is this is one aavriti ?

2 from past 2 months i am severely suffering from asthma..and i am in pretty bad shape..cannot even breathe properly...but cannot live without yoga..putting all my efforts to continue the practice
.. should i take medicine ? or not ? and also it is my final year for studies...don't know what to do ..if i take the medicine i can study for sometime but that will do no good in my yogic path ..as you always one should never take medicine..but this time i am seriously ill..please suggest me some path...

3 i woke up at 4 AM everyday...want to do yoga ...because i am deeply into it by the grace of almighty.. but neither i can do yoga nor i can study because my health condition and also these days my mind is not cooperating in the task..i want to do yoga .i want to study a lot..but when it comes to do action i fail myself don't know why this is happening even i am trying harder...it is like everything is in thoughts but not in action after trying so much hard..please tell why it is so....

with regards

Answer
1. Details on Pranayama are explained in past answers in the post:http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma

2. Apply a hot water bottle to the chest, back, under the knees and below the soles of the

feet when relaxing. Make a syrup consisting of mashed ginger, honey, turmeric, garlic & pepper mixed in a glass of hot water and consume the same thrice a day & before retiring to bed at night. This will give relief. Practice Pranayama with lesser counts initially but regularly with devotion to God, a yogic lifestyle and Brahmacharya. In course of time, the condition will reduce whereupon the counts in Pranayama can be increased. The problem will eventually go away after a few years of regular practice. Unbroken practice of Brahmacharya & Yoga with the utmost sincerity is the key.

3. From now on, you will surrender all your actions as a service to the Lord and persevere in your studies. The practice of Yoga & Brahmacharya will also develop momentum. You will also perform well in your exams when the above methods are honestly applied. This is the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
I am the same person who asked you this question:http://en.allexperts.com/q/Celibacy-Abstinence-3564/2012/11/various-questions-1. with arrogance and taunts. Sir..I did not belive in Brahmacharya..also have been spending money with time with a woman for many years for enjoying thinking woman is pleasure. Some days back she cheated me and has left me broken. My health and mind are in a mess also with my finances. Now I understand the value of your advise regarding the purpose of sex & Maya. Please forgive me for my wrong approach and help me sir..

Answer
This life is an opportunity for man to reach his true Atmic state of divinity & infinity and free himself from rebirth forever. This is the purpose of the human birth. The wise do not waste their resources running after the illusion called 'Maya' which takes man to no other place but suffering. Take up a life of Yoga & Brahmacharya as explained in past answers with devotion to God. This will gradually help you overcome what you have lost and will stabilize your life. May God bless you.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

It's been a long time since i first visited this site - your answers about Brahmacharya.

Thanks a lot for sharing bro.

You know, i am married. And as i remembered, you're also married, right?

I was wondering that maybe you can share with us some tips on how to still practice it eventhough you're with a woman- your wife ofcourse.

Ask for me, i really find it difficult to reach beyond 4 months of non-sexual relationship. My practice is still in an on and off one. That is Brahmacharya-intimate-brahmacharya again.

Hope to read from you next. Assalamu alaykum.

Answer
1. A married couple wishing to adopt Brahmacharya can first practice non-ejaculatory relations with a Yogic lifestyle. This helps them to overcome the slavery to ejaculation/orgasm. As the need to orgasm is gradually overcome, the next step consists of reducing the frequency of the sexual act itself. If a life of Yoga & meditation is carried out with devotion to God parallelly, the urge towards sexual activity for recreation will taper away in a span of a few months, following which abstinence becomes the way of life.

2. The basis for this method lies in viewing the other as a manifestation of God and not merely as husband/wife. When such a divine attitude supported by pure love is developed, the tendency to look at the other person as an object of sexual love tapers and goes away. All this of course requires immense grace of the Lord/Guru without which nothing moves forward. The couple should have also reached a stage where they are ready to take up complete Brahmacharya at the evolutionary/karmic level. Our purview ends at sincere effort and we leave the rest to the Lord who eventually blesses the genuine aspirant.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

Thanks a lot for your previous answers. I stopped eating eggs and drink milk only in the morning to practice celibacy. However i feel lack of energy during the day. It may be because of Vitamin B12 deficiency as i read in this article.

http://theyogadr.com/vitamin-b12/

Should I start eating eggs? How do Bramhchari get vitamin B12 as they only take vegetarian foods.

Thanks,
Vaibhav

Answer
1. Where has it been said that one should not drink more than a glass of milk for Brahmacharya? Milk & dairy products are the chief sources of B-12 for vegetarians. After a large glass of morning milk, Include a full glass of thick curd (yogurt) in the afternoons after lunch and another glass of milk in the evenings as suggested in past answers. Also include butter/ghee etc. in the diet twice or thrice a week. This will suffice for the requirement of B-12.

2. Do not worry about the article. If the person writing the article had personal knowledge (from direct experience) as regards the effects of unbroken Brahmacharya (in thought, word & deed) with meditation and God devotion for a life of Yoga, such statements would not have been made.

The parameters stated in the article apply to people who lead a life laced with loss of energy from sexual thought/activity. Practicing a few ‘Asana-s' (postures) alone does not make a

'Yogi'. Only complete and honest practice of the 8 Anga-s from Yama-Niyama to Samadhi for self-realization with devotion to God constitutes Yoga. Yoga is a perfect science and the methods suggested are complete, taking all factors into consideration.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
i have been trying to practice celibacy for 6 months
of late i am getting lot of sex related thoughts in the early morning once i wake up
i recently changed my location (moved from us to india) and seeing it happen after that nothing has changed otherwise. do you see any particular reason why this should happen
thanks for your help and guidance

Answer
As long as the 'Agnyana' (ignorance) around the Atman remains, sexual thoughts can arise at any point of time, be it morning, noon or night or at any place. The only way to redeem oneself of these thoughts is to roast the seeds of such thoughts in the fire of Sadhana (practice). Hence simply adhere to correct practice of Yoga & Brahmacharya as described in past answers with devotion to God.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay,

I live in a city, and I love my ciry lot for it being my birthplace yet several incidents associated with this city concerning safety of women have always perplexed me. A lot many questions keep arising in my mind thus.

1. My city is considered to be the unsafest in India for women and that definitely is. Is it some sort of collective and predestined phenomena that a city built with its huge populace with their karmic destinies make the city deteriorate in its moral and ethical standards?

2. Most women feel unsafe in my city and the unfortunate ones are assaulted brutally for sexual gratification and lust, are these associated incidents for these women pre-destined?

3. If events of one's life are so pre-destined due to their past karmas, then what is the purpose of laws and punishment for the criminals? Why can't we term such atrocities as a mere matter of destiny for the victims and do these criminals ever pay for otheir crime, how can they be so audacious to carry out such acts of sin?
Why do we see criminals go scotfree?

4. Why other cities are safer than my city or more so, why India is unsafe for women? Why women feel safer in abroad (western nations), though we say that India is a land of high moral and spiritual power.

5. Western countries are considered to be lacking spiritual imprints of the past, and more materialistic then why is it that we see more creativity, innovation, peace, harmony and cleanliness in the West and almost negligible in India even though it is considered spiritually advanced.

6. Do criminals involved in sexual crimes, ever get punished for their actions?

I know the questions are off-topic but somewhere the collective aspect of what you preach can be reason how a community or a city can proceed to a safe future.

Regards

Answer
1. Certain places have certain predominant factors good or bad. Like all other things in the manifest world, this is also a part of Maya (illusion)

2. Yes

3. The nature of karma is to work itself out and teach lessons to the Jiva. The purpose of law is to deter people from indulging in wrong karma & punish those who have not heeded to it. There are some who manage to escape the law of the land despite criminal behavior. They however cannot escape the law of karma which follows & punishes the Jiva even after it gives up this body and takes new births.

4. Good and evil are two sides of the coin called Maya. As long as man is under the influence of Maya, the two co-exist. As soon as one holds to his true state of self knowing the non-self to be unreal, Maya and therefore the world cease to exist.

5. For spirituality to exist, it must be made into a way of life. Spirituality is one's true state of the self. If the mind is constantly directed outwards making it the very way of life beyond permissible limits by forgetting one’s true state, spirituality diminishes. This is rampant in the current scenario.

Orderliness and discipline are the building blocks for both spiritual & material progress. Such discipline has been ingrained in some of the western cultures as regards some domains while the same has largely eroded in present day India. Ancient India was known for its cleanliness, both internal (of the mind) and external (of the body & its surroundings). The present state is the result of degeneration.

People foolishly ape the bad examples set by western cultures and ignore the good (such as discipline, cleanliness etc.) The wise however adopt the best of all humanity, constantly working to progress in the path of true evolution, knowing the right path for development.

6. Yes, without doubt.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
what should i do when porn feelings occurs my mind every night on this ayyappan pooja? I am out of mind
Please do help me.

Answer
To escape from the clutches of recreational sexuality, one should apply the mind & body in constructive thought & activity through the course of the day with a backdrop of spiritual

contemplation all the time. A life of Yoga & Brahmacharya as has been explained in past answers to seek the Atman (self) has to be gradually incorporated. Only by seeking the Atman (self) does the non-self consisting of the world and its objects for the senses start to diminish. Take up a life of Yoga & Brahmacharya as has been explained in past answers. Go through all the answers slowly, taking in the meaning. In course of time, you will overcome the slavery to porn.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

In one of your previous questions I've read that

Sexual activity assumes righteousness when indulged with the following objectives:
1. In producing wanted offspring.
2. In creating a healthy marital bond with newly weds during the initial period of wedded life.

my question is
If a person is going to his wife once a month or once in 2 months or once in 6 months can still he be Self Realized?

Thanks

Answer
1. As long as desire for the body of the opposite sex which constitutes the non-self still remains, one cannot attain to his true self (Atman).

2. A 'Brahmagnyani' (realized soul) constantly resides in & as the Atman (pure self). Where then is the question of indulging in the body of a woman (non-self)?

Hence the need for recreational sexuality should be eventually overcome within marriage and perfect Brahmacharya established for self-realization.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
As per your advice i came to the conclusion that brahmacharya and unattachment will help in attaining the real bliss. my question comes here.

many people including me have strong belief that god has created us. In such case he could have been made us without sexual feeling to attain the real bliss. was he intentionally made us to suffer from these kind of feelings?
Because if one have to get rid of these feelings and other emotions will have to take his full life time. A man below 40 age don't have any chance to control his sexual feelings. so brahmacharya can only be kept after 50. At the time our 75 percentage of our life was already gone.
I think if this lack of control is a fault, it is not ours, it is fault of creator.

Answer
Who experiences sexual feelings? – The Ego & mind. Who undergoes suffering? – The Ego & mind. Who is asking the question – "Was it intentional?" – The Ego & mind. To whom does the 'Lack of control' apply? – The Ego & mind.

You are not the Ego, mind or the body. These are all 'Anatma' (non-self). You are THINKING you are these three. So first do that which is necessary to stop such thinking permanently. As you start overcoming this wrong identification with the 'Anatma (non-self), these questions start weakening and the answer becomes more & more clear. You will then know it was not anybodies fault but misplaced identification. This is the only way to clear the doubt and be in peace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjaya,

Thanks a lot for your all previous answers. You are like God to me.
I am trying to practice Bramhacharya in thought, word and deed since last one year. Also,I practice Pranayama and yoga 3-4 times in a week. I had 3-4 breaks in the span of one year as I'm married. I am also trying to educate and convince my wife about Bramhacharya.

I have a problem of stage fear. When i used to eat eggs, i was not having that much problem but now i feel lack of energy and nervousness while speaking. However, i feel that my logic and memory has improved. Is stage fear also a result of past karma because i'm struggling a lot because of this.

Answer
If not eating eggs is causing a feeling of setback, then eat eggs for some time and note the differences. Adhere to the correct practice of Yoga & Brahmacharya as described in past answers. If the practice is right, you will eventually overcome the need for eggs after some time.

Fear is the effect of faith in the negative. It is a mental attitude and nothing more. The best way to combat fear is by using the energy gained from Brahmacharya in doing that which causes fear till fear itself runs away. Fear arises because one gives it a seat. If one mentally forgets this thing called fear and does things with a detached perspective (as one's duty without expecting anything in return), fear vanishes.

To overcome stage fear, practice on the stage by yourself as often as possible with the thought – "There is nothing to fear and I shall calmly do that which is necessary as a service to the Lord. No one can disturb my state of confidence & peace". Keep this thought in the back of your mind & remind this fact every time you experience fear. From now onward, you will gradually succeed in overcoming the problem and will eventually get free.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Can brahmacharya make a person more happy and lively? Can it change attitude of such miserable people who contemplate life and everything else with their negative mentality. Can

it really help those who have suffered alot, mostly internally; are then thrown into a complicated situation, as an aftermath of their or others misdeeds?

Answer
What is the cause behind any form of anguish or suffering? It is indulgence in the Ego by taking it to be real and forgetting the self. Identifying oneself with the Ego & body is the problem. Then the world appears real and full of pain. The mind becomes agitated and seeks some form of sense pleasure or the other to insulate itself from this pain. It cannot be satisfied even for a single moment without some external sense stimulus. But the senses can never give lasting happiness, for they themselves are unreal...

Brahmacharya carried out with a Yogic lifestyle for self-realization gradually makes man to identify himself with his Atman (true self) which is the greatest source of bliss, peace, knowledge & being. There is only one real state and that is the state of being the true self, in the true self & as the true self. So it follows that it alone is the refuge for those wishing eternal release from pain & suffering, be it of any sort. One should hold on to his Atman (true self), discount everything else & be at peace. That is Yoga.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My obeisances,

I want to know for sure that what's the impact of sex and other romantic actions (like kissing, touching). Are they good or bad for me? Please share that:

What impacts of brahmacharya have you experienced? Do you clearly know that the benefits are not because of yoga practice, good diet, meditation etc. alone? If long practice of brahmacharya gives superhuman powers then why don't we see people performing superhuman feats? Have you seen such a person (having superhuman powers), like your guruji or someone else?

Answer
1. Maya (cosmic illusion) causes cupid between man and woman that leads to sexual thought & activity culminating in union for production of offspring. Thus its purpose is to support the formation of a family and continue the race, not more. When sexual activity within marriage is restricted to such an objective (to beget a child or two) and then completely given up (so as to focus energies on attaining self-realization), it leads to happiness and well being. When the purpose of sexual activity is extended beyond for recreation, it leads to wastage of resources impeding the purpose of the human birth and eventually ends in suffering.

2. The most meaningful effect of Brahmacharya that has been personally experienced from my practice is distancing of consciousness with the ‘Anatma’ (non-self) leading to deeper identification with the ‘Atma’ (pure self) in day to day life.

3. Superhuman feats come within the realm of Anatma (non-self), are themselves nothing but an extension of Maya and hence unreal. The sincere Yogi is intent to establish himself in the absolute reality and has no interest in falsity. Hence mature Yogi-s do not bother themselves with purposeful exhibition of the same. What difference does it make to you or others if you fly in the sky like a bird in a dream? That much and not more is the credence of superhuman feats.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
I see many smart (mentally) and beautiful looking girls who are lascivious. Doesn't lust / celibacy affect the minds and bodies of girls?

For boys, I do have observed that generally the boys who have clean thoughts are mentally smarter and vice versa. But for girls, it seems that they are unaffected by it.

Answer
1. Women experience a greater magnitude of desire and passion than men; they however also have a greater degree of control and restraint. Their energies are more invards than outwards as in the case of men. Maya which is responsible for this invard orientation plays a stronger role as regards their nature. This is how the feminine energy succeeds in drawing the male towards her.

2. Men tend to loose greater energy further to lack of Brahmacharya than women. In women, energy being inwards, though converted into sexuality stays within a bit longer. However, it is eventually dissipated just as in the case of men in course of time.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
I've been masturbating since i was 12 years old. I'm twenty now. I used to do it one to three times a day. When i was 16 years old my addiction got worse and i started having depression, social awkwardness, lack of energy, digestive problems, sweating problems etc.

When i was 19 i started realizing that all these problems were caused by my addiction. I started reading many things about the subject, so i found out the truth about masturbation. Now i'm six months without porn and masturbation, though i still have some problems with fantasizing(I'm trying to overcome it). I had lots of benefits from my celibate, though i still think that i'm not totally recovered. My question is: Will i be able to fully recover from the harms that i caused to my body/mind/soul or my old addiction may have caused perpetual damage to me?

Answer
Sexual energy has to be transmuted into higher domains, whereupon it gets converted into higher forms of benefic energy. It cannot be held stationary. To sublimate the same, one should indulge in adequate physical, mental and spiritual activity on a regular basis. A life of Yoga as described in past answers helps attain Brahmacharya. Go through each and every past answers slowly to get a clear idea of the process. After a few years of such correct practice, you will be able to reclaim the lost state.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
dear sir,jai shri ram,i have a confusion regarding brahmcharya.the four purusarthas of human life describe sex as one of goals of human life.whereas brahmcharya is against sex.plz clear my confusion.why some yogis never marry or never do sex in life.isn't it against

the four purusharthas.and can brahmcharya be followed with desire(kaamna) of having sex only with wife.

Answer
1. The purpose of the first three 'Purushartha-s' (worldly objectives) namely Dharma (as in work), Artha (wealth), Kama (desire) is to help man realize their limitation (as the manifestations of Maya) and understand that they cannot give happiness. When he realizes the falsity of these three objectives, he becomes fit to work for the fourth –'Moksha' through' realizing himself as the Atman (self) which is the only source of eternal bliss.

Sexual activity has not been specifically described as a goal in any religion or culture. It is incidental in one's life and not central. Only when man realizes its purpose and limitation does he become fit to bloom in the real sense.

To reside in one's Atman (self), as the self is Brahmacharya. Abstinence from sexual activity for recreation is one of the means to attain this residence and not Brahmacharya itself as wrongly assumed.

2. When a Jiva (embodied soul) needs to experience a 'Purushartha' to evolve further (by experiencing, realizing & convincing itself of the falsity of such an experience), it undergoes a particular experience. Else it does not. This applies to all Jiva-s, Yogi-s or non-Yogi-s.

3. When the urge for self-realization becomes strong, one eventually overcomes the desire for all forms of recreational sexual thought/activity. Then, the wife is looked at as a divine manifestation of the Lord and not as an object of sex. That is true Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

I am a 59-year old male with just under 9 months unbroken brahmacharya. Recently I spent part of a day with a female acquaintance. We had dinner at her house and then went to a movie. Following the movie, we had dessert at her house. There was no romantic activity, but I admit I was very tempted. Both the woman and I have no children and have never been married. This woman has a very similar appearance and personality to my sister-in-law (my brother's wife). She also has the exact same somewhat unusual occupation as my sister-in-law.

This leads to my question. Is this fate or a test from the Divine? Many aspects of the situation suggest I am fated to be involved with this woman as my late life partner. On the other hand, I greatly value and recognize the tremendous benefits of brahmacharya and don't want to lose it. At this stage of my brahmacharya, I know I will eventually act on my desire if I continue to spend time alone with this woman.

Any observations will be greatly appreciated. Thank-you. R.

Answer
Involvement with the opposite sex outside the precincts of marriage for recreation as man/woman ends in suffering. The purpose of cupid is to lead to marriage, not more. Hence

the association should be looked forward to if marriage (carried out at the earliest) is the genuine objective from both sides, after taking all other factors into consideration.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namaskar Dear Dhananjay,

I am writing this query to you in the backdrop of the horrific end of a illfated girl brutally assaulted by misguided men under complete sway of animal lust.I feel sorry for the girl & more so ever for the men too who will now have to live under this horrendous sin's purview.

I have myself experienced the way lust affects our health,it is akin to slow death.

1)More than the men I think we need to blame the people/movies/serials/novels which promote objectification of opp sex & sensual pleasures & crucify saints who advocate rsing above them.
Those men just followed these ideas to the hilt,whereas so called civilised folks just suppress their motives in fear.Here I would like to ask what is the way out for people who have a huge reservoir of sexual energy but no guidance of a sage or wisdom.

2)Can you pls guide me on how to meditate on ajna/trikuti.
If i roll my eyes up after a few seconds I'm unable to keep them in such a state.I have heard shambhavi mudra(focussing b/w eyebrows) is very effective in stilling the mind & results are evident within a day.Can you pls elaborate on this mudra.
I believe success in meditation is a must for brahmacharya.
Personally I'm finding it difficult to choose b/w fixing by dhyana on anhata/ajna or kurma(breath).

Waiting in earnest for your expert advise as always.

OM-TAT-SAT.

ANSWER: 1. Every Jiva eventually comes to the path of true knowledge. Since one's real nature is essentially divine, the dross is eventually shaken off after much suffering. This is the purpose of creation.

2. Success in meditation occurs when certain past Samskara-s (impressions) & Vasana-s (tendencies) blocking the same vacate further to an honest Yogic lifestyle (with all the yogic practices described) by the grace of the Lord. Hence one should perform rigorous 'Sadhana' (practice) with unbroken Brahmacharya, keeping self-realization alone as the objective. There is nothing beyond one's Atman (true-self).

'Shambhavi Mudra' refers to looking at the tip of the nose with both eyes focused (with no other thought but that of the Lord) before meditation. It is not a must but optional. Some people find it useful to develop focus while others do not.

Sit in Padmasana or Sidhasana after Asana, Bandha, Nâdi Shodhana & Pranayama with the spine & head erect. Focus at the 'Thrikuti' (between the eyebrows) with the eyes closed. Assume the empty space which results as the infinite universe occupied by the formless & infinite Lord. Tell yourself – "This body, mind, Ego and the world of objects is unreal and

false being Anatma (non-self). I am the infinite and all pervading, formless Atman no different from the formless & blissful Lord who occupies all space and time." Remind yourself of this true Atmic state every time thoughts arise or the mind wanders. Bring the mind back to this state free from other thoughts.

When such efforts are performed daily with a life of Yoga & unbroken Brahmacharya for a few years, the thought – "I am meditating" alone remains in this empty reality. All other thoughts disappear and one takes flight into this expanse. One is not conscious of his body here but thinks himself to be the mind (or pure Ego) in meditation. This is 'Savikalpa Samadhi'.

When even the 'I-awareness' (I-thought) disappears and consciousness completely merges into the Atman with no awareness of even the mind it is 'Nirvikalpa Samadhi' (absolute super-consciousness). This state of void cannot be described, for there is no mind there. It has to be experienced. It is pure Sat-Chit-Ananda. The mind merges into the Atman and consciousness withdraws completely from the Anatma (non-self) to merge into the Atman (pure-self). He will then neither be aware of his body, nor his mind or the surroundings. He cannot hear any sound or feel touch. His breathing itself stops followed by stoppage of the internal organs in course of time (though he does not know any of this). Then the Yogi occupies the entire universe and beyond in union with the Lord. He is in his state of true self, as the true self. The Yogi who reaches Nirvikalpa Samadhi is not reborn on the physical plane.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Dhananjay,
Thank you for your prompt reply.

-->You have mentioned when yogi's consciousness completely merges into atman he becomes unaware of his body/mid/surroundings then what is he aware of or is this unconsciousness .
-->This seems to point to the fact that he just exists as a observer/knower without a choice/will.Seems like a restricted state to be in but at same time your words inspire me to get to it as it is free from wordly troubles.

Can you pls elaborate the nature of that state so that ordinary minds can get an idea & strive for it.I am aware that experience can't be put into words but still can you give a reply w.r.t the above points.

Answer
1. That infinite substratum on which are reflected the imaginary body, mind and the world is the Atman (reality). The Yogi is then the Atman alone in a complete state of awareness of the reality, as the reality. He is in the state of the self as the pure self. This concept cannot be understood without direct experience.

2. Where is the question of restriction in the state of liberation? It is the body, mind and the Ego which are the restrictions. The concept of free will exists only for these three images and not to the Atman who is beyond action & inaction, one with the endless ocean of Brahman

(Almighty). There is no restriction or limitation once these three are transcended. He is then the infinite Atman alone in that state free from blemish.

3. It is neither possible nor does it make any sense to try and describe that state, the Supreme state of states. One should taste it through direct experience that comes after much effort to the sincere Yogi by the grace of the Great Lord, that Supreme infinite being without a second who pervades all space, time & beyond.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am practicing brahmacharya from a month. night pollution occur once a weak and also i feel the smell of semen during the nature call. how can i eradicate this problem. please suggest me.

Answer
Frequent wet dreams are an indication that transmutation is not being carried out properly. Indulge in adequate physical, mental activities and spiritual (meditation) on a daily basis. Wake up early and adhere to the correct Yogic practice as described in past answers. Go through each and every past answer here to get clear with the methods required.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

I am 18 year old male from Kolkata.
i was misguided from my childhood about masterbating & i continued this evil habit till i realized the truth.

I have started celibacy life from last 3 months influenced by practise of bramhacharia written by swami sivananda but i faced wet dream many times in this period.
i am also suffering from eye pain and brain fog, my wriste & knee bone is also thin.

now please help me.....please.....
can recover my health if practise celibacy from now.....?

thank you.....

Answer
Go through each and every past answer and get clear with the methods required to succeed in correct practice. The methods to overcome wet dreams have been discussed. After a few years of correct practice, the body will restore itself to normalcy.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My dear Dhananjay Sir

I am very happy about the God's play by introduce me with this site and You. By some month practice I noticed my prana become steady in all situations of my life. I'm in Kerala and I took Ayyappa vrata, One day at the time of having my food , one swami told me to avoid drum stick and ladies finger(vegetables) from food bz it effect brahmacharya, is it true? if so what is its reason

Sarwam Khalvidham Brahman

Vijith

Answer
1. Till the completion of a few years of unbroken practice, certain very strong base Vasana-s and Samskara-s remain active. These are powerful enough to break the practice and make the aspirant deviate. Certain kinds of vegetables (such as onion & garlic - predominant in Rajasic & Tamasic vibrations) have the possibility of stimulating such karmic impressions. For this reason, the beginner is advised to try & avoid the same.

However, it might sometimes not be possible to strictly follow this rule (due to the nature of work, non-availability outside etc.) At such times, the way out is to continue adhering to correct Yogic practice and consume whatever is available with the thought – "I consume this food for sustenance to carry out the Dharma bestowed on me by the Lord. OM".

2. Occasional consumption of drumstick or ladies finger for health will not cause any problem.

3. Once the aspirant becomes advanced and develops 'Rtambhara Prajna' (truth bearing wisdom) further to mastering 'Sabija samadhi' he will himself know what to eat and what to avoid through the power of divine intuition.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir

Recent days we heard several sexual cruelties against Women for 5 min sexual satisfaction, My doubt is that all pain to body is the reaction of our own karma, If so the girls who suffered the painful rape is the result of mistakes done in their past life or birth? what is real sexual education?

Sarvam khalvidham Brahman

Vijith

Answer
1. Every event that occurs in one's life is the result of karma. Without karma, a Jiva cannot get a physical body, be it of an animal or man. Both those who inflict violence and those who suffer, do so because of karma which is the result of 'Agnyana' (ignorance).

2. Making one realize the correct purpose of sexual thought/activity is sex education.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello!!!
I am a brahmachari now since 12mths. I always have wanted to practice Patanjali Yoga Sutras. Can you please give me an approach on how to apply them in practical life??
I have read it a hundred times but not getting that energy which is mentioned therein.
Thanks

Answer
1. Correct implementation of the 8-Anga-s (limbs of Yoga) starting from Yama-Niyama to Samadhi constitutes Patanjali Yoga. It is the most scientific approach to Yoga.

2. Go through each and every past answer slowly, absorbing the essence. Follow the suggested methods correctly without fail. With time, effort and devotion the implementation will occur automatically. Yoga is attained through experience and not merely by study.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
I am desperately in need of advice.
Sometimes I lose faith in myself and thus meet failure.
How can I develop strong self-belief?
Please help me.

Answer
1. One's right ends at effort; not more. Perform honest effort and leave the rest to God. Success or failure is not our concern. Even if one were to worry, it does not change the outcome of an action by the least. The best way is to strive & relax. That which is destined to happen alone happens. Let it happen. This is the correct approach

2. Take up the practice of a life of Yoga & Brahmacharya with devotion to God as described in past answers. Gradually, the fear & anxiety will reduce, leading to peace and confidence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
If i don't believe in God, how can i motivate myself to do his Will?

i don't know where to believe.Monks of my religion (christianity) who have done miracles and became saints (like Monks Paisios) don't believe in past lives and say that it is the biggest trap of the Devil to make us relax and not strive for our salvation.If past lives are true how can a saint who has the Holy Spirit not believe?Therefore i don't know what to believe anymore....Or better how to believe,so that i am motivated to follow your advice and generally any spiritual advice.

Answer
If there is a lack of belief in God, then simply base your efforts upon belief of your own self

which you certainly believe. You asked this query, you are now reading the reply, you will do various things in the course of the day and you will finally enjoy sound sleep at night. So there is an entity which is present as the prime mover in all these activities. That entity is called as the Atman (pure self or soul). It is the real you. It is not the body, mind or your sense of Ego, for all these wear out when that prime moving force leaves the body on death. So it is something beyond these. Focus your efforts on finding out who this 'pure-self' or your true self is.

Do not worry about past births or future births. Let them exist or not exist. Do not worry about what a saint has to say or not say. Simply strive to realize your true-self, eliminating all that which cannot be the self, knowing that the self is beyond any need, suffering or limitation. It is infinite and in a state of eternal bliss, without the least blemish or defect. It is beyond pain or pleasure and rock steady.

To achieve this, one has to gradually develop dispassion over everything non-self which includes the Ego, mind, body and the world comprised of objects. The self alone should be sought after by discounting everything else, knowing these to be fluctuating and hence not the self, for the self is unwavering, completely steady and in perfect equilibrium. Anything which changes or wavers cannot be the self. Hence the mind, its emotions and the Ego which constantly waver are not the self. Simply strive to find that Supreme self within you which is free from all limitation or change. As you progress this way, the doubts will gradually taper away and the self alone remains. You can then call it God, self or something else. The names do not matter.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Does abstinence from masturbation for a long time result in transmutation of sexual energy? Is this energy wasted when wet dreams occur?
I have read that preserving this energy for longer than a year makes the man able to bear biting colds, and ever observe incredible improvements in his health. Since you are yourself a practitioner of Brahmacharya, can you vouch for these facts?
Also, can you please tell me how to make sure wet dreams do not occur at all? I do not practice asana and pranayama. Is there any way to prevent total loss of semen without practicing the above two?

Answer
1. Loss of Veerya results in energy loss. Lack of such activity prevents that energy loss. Practice of Brahmacharya (and not mere abstinence) through transmutation results in energy gain. Wet dreams drain some percent of this energy.

2. Yes.

3. One completely gets free from wet dreams after becoming an Urdhvareta Yogi.

4. If a Jiva is advanced enough to directly take up the practice of 'Gnyana Yoga' (Yoga of self-enquiry) and succeed in attaining Samadhi (thereby eventually becoming an Urdhvareta), he can forego Asana & Pranayama. Else he cannot.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,
In one of your previous posts you have mentioned that vajroli kriya is an automatic reaction of body upon continous brahmacharya & that actual drawing up of ejaulated semen is a trick to keep unworthy at bay.But in the tantric texts siva states that he is giving this technique out of love for his devotees & that even if he enjoys a hundred women he can retain the bindu by absorbing it even from females' yoni after it mixes with feminine red energy.

Such is vivid description that it seems almost a valid & genuine technique.Also some other texts mention how tantra/hatha yogic studenta practise this by absorbing milk/honey & other things before being adept at it's purpose.

If retaining semen is only purpose why ot enjoy world & retain it too.All this sounds very fanciful.Couls you pls explain why such descriptions are given if it is a false technique.True advise would have saved lakhs of genuine souls who have otherwise taken this to heart.

Answer
1. Brahmacharya has been stated as the first pre-requisite for Yoga Sadhana by Lord Siva. Where then is the question of liaison with a hundred women? Just as one absorbs the essence of food consumed and excretes the rest, one should absorb the essence of scriptures and discard the rest. The wise do this much wisely, while the fools do much more foolishly.

2. It is the law of creation that the absolute truth is hidden under the cloak of Maya. Scriptures are no different. These truths become evident only to those who see & understand from their 'Gnyana Chakshu' (eyes of Gnyana) and not to others who are not yet ripe & deserving for such knowledge. It is a mysterious and illusive world, this creation of the great Lord called Samsara. Hence once should attain 'Atma-Gnyana' (knowledge of the reality or self), whereupon disappears this illusive world. For this, one must perform rigorous 'Sadhana' (practice) with devotion to the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

I have heard & read in scriptures that a living entity's life can be measured exactly by the no. of his heartbeAts or his cycles of breath & that it is predetermined at birth.If it is so then how can practising brahmacharya strengthen a body debilitated by loss of veerya if it is anyways going to be ravaged by time & lead to death.

Although there are cases of yogis living for hundreds & thousands of years,I know that they have achieved this through suspension of their breath/heart-beat while in samadhi.

Dhanvantari says "Brhmacharya can UNDO all inauspiciousness"

Also you have mentioned in many posts that an urdhvareta acquires a divine & perfected body free from decay & death.If this is true then that body can't be brought to death by any disease or decay but only by some other accidents right?

ANSWER: 1. You want to travel to another city. There is a road leading to this city. There are a few other roads that lead elsewhere. Which road will you choose? You will choose the road

that leads to the destination. Suppose you say – "What happens is destiny and hence pre-determined. I will choose any road I like" and take the wrong road that does not lead to the destination; what happens then? You do not reach the place you want to but find youself somewhere else. You will then have to take the trouble of coming all the way back and restart your journey from the start point.

The purpose of the human birth is to know one's self. Till this objective is not attained, one has to strive rightly and alertly on the right road. He cannot say –"I will take any road". If he does, he alone suffers, for that is what is pre-destined as per destiny. Brahmacharya is the road that leads to the self. Hence the wise take to this path and practice sincerely.

2. The 'Divya Sharira' (divine body) attained from Yoga is immune to bodily illnesses and not karmic illnesses, for none can side-step karma. It only means that such a person does not suffer debility, disease or death from the effects of ageing of the body, unlike others. It does not mean that his body will not show the normal signs of age such as grey hair or hairfall. It only implies that he will be free from the debility or degeneration that comes further to degradation of the physical medium as in case of the non-Yogi.

That which is born has to die. The body has a beginning and hence also an end. When the karma that the Jiva has to work through the physical medium out gets over, the body is discarded. It is the Atman (self) alone that is beyond birth and death. It alone is the truth, the self and the absolute reality. The body is only a temporary covering which gets free from debility further to attaining the 'Divya Sharira' which rests on the foundation of Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Dhananjay,

Thanks for prompt reply.

But I still don't seem to get the difference your'e trying to point out between a yogi & a non yogi's body.Is the difference only a matter of time.If a yogi's body also will show normal signs of age that is debilitation only right?

Also in point 2 you have said body becomes immune to bodily illness but not karmic illness.Aren't all illness' source karmic only?

Surely there would be a fundamental difference brought about in an urdhvareta's body as is energy is flowing upwards & a neophytes downwards.

An urdhvareta should be at peak of strength & power??

Answer
1. In one who has attained the 'Divya Sharira', degeneration stops. When all the internal, external organs and senses are in perfect order, it might be said that there is no debility. Graying of hair or hair fall is a sign of age and not debility as these do not affect the health

or strength of the person (as is seen in some bald, grey haired people who are extremely strong and in perfect health). Hence the signs of age are not necessarily the signs of debility, just as the signs of debility need not be due to age (as in young people who are weak and lack vitality).

2. Every occurring that the bodily undergoes is finally the result of one's own karma. Hence any illness is the effect of karma. The term 'Karmic illness' here refers that those illnesses that are the result of surfacing of past karma that might date back to actions committed in the past or in previous births. The term 'Bodily illness' refers to the effect of some recent activity (ex. say consumption of unclean food which leads to a stomach upset) which is showing immediate result. Bodily illnesses are generally milder and last for a short time; while Karmic illnesses can be more severe.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

I sincerely feel that for any person wishing to dedicate his/her life for ideal of Brahmacharya all his/her doubts about creation ,dissolution & purpose of existence should be vanished.I don't think many people understand the sunconscious impact it has on everyone's resolve.

"As everyone views sex act as natural & therefore harmless or worth indulging in"

For simplistic minds faith/naive answers will suffice for time being but if they were ever to be questioned deeply their faith can falter taking their Brahmacharya with them.

1)Let me add first that our scriptures & all our saints say that
naistik brahmachrya should be taken up if one is able & worthy of it.Only in case that is not possible the aspirant may pass through grihastashrama understand the nature of desire & carnal pleasures & eventually overcome them.If this is ideal advise then

a)how are we as a species supposed to perpetuate?Are their any better methods available than through physical means?
or
b)Do they imply that perpetuation isn't at all necessary(many saints & seers have been naistik brahmacharis).

Pls note I am talking about idea/suggestion here & don't expect a reply like this won't ever happen as everyone can't adhere to strict celibacy.

2)Having heard the argument that purpose of sex act is only to bring forth heavenly offsprings I would like to ask if this is so

a)Then why is it that we stop at 2 or 3 we may continue this good work exponentially.As it is happening now.
b)The loss is even experienced under honorable intentions for a child,if it were a divine act nature would have strengthened it not weakened both he parents.In animal kingdom many species die in sexual act.

All in all the above questions just boil down to these:

-->Shuld we be essaying a part in perpetuation of this samsara or is it not required?

Pardon me for this lengthy questionairre but I seriously feel that with most intelligent humnans not able to follow Brahmacharya it is a question of inability to reconcile their views on it rather than required will.

ANSWER: 1. Divine will, past karma and present tendencies decide all things including the practice or non-practice of Brahmacharya. What is required is to follow one's Dharma and leave the rest to God. Marriage has nothing to do with Brahmacharya. One takes up that mode of life which is in line with his tendencies.

2. If divine will deems it necessary for a Jiva to produce offspring, then it occurs. Else it does not.

3. You do not decide anything. HE decides and you THINK you decided and acted, whereupon you have to bear the fruits or lack thereof. Hence relax and adhere to your Dharma without worrying about the fruits. This is Yoga.

4. There is a reaction to every action that the physical body undergoes and hence the weakness further to the act which draws life energy. This is the law of creation which we accept without questions.

5. You do not have a choice as to whether you will take part in the experiences of Samsara or not. What you will do and what you won't is governed by a Supreme power which is running the show. Hence limit yourself to correct practice of your Dharma (attainment of the self) and be at peace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Dhananjay,

In points 1,2,3 & 5 you have repeatedly said that " Divine will, past karma and present tendencies decide all things" & " You do not decide anything. HE decides and you THINK you decided and acted" & similar ideas.

Does this also mean all the rapes/massacres/inhuman acts happening are also divine will?

What I still don't get is if divine will/cause & effect is decidng everything then what is the role of my effort or to say "adhere to my Dharma ".I don't understand where to draw the line here.

Basically pls help me understand where does the jurisdiction of my effort cease & divine's begin?

Answer
1. Action and reaction governing any two people is the result of their individual karma. The purpose of working out of karma in Samsara is to help the Jiva overcome its false sense of individuality (Ego). Divine will acts as the ordainer behind every such occurance for evolution

of the individual and society at large. Nothing happens without a reason.

2. Your efforts exist as long as the 'You' (in terms of the individual ego exists). In the Yogi who has gone beyond this sense of Ego or I-ness, no Dharma or Karma exists. Till such a state is not reached, one should adhere to Dharma. You will know where to draw the line after a few years of genuine and honest practice of your Dharma coupled with a life of Yoga & Brahmacharya based on God devotion. Till then, perform honest and sincere action in the right direction as suggested, without worrying about the fruits.

The meaning behind these facts cannot be properly understood by theoretical study or lectures. Even if the matter was to be debated and discussed throughout life, it will not be of any use. It is only in the classroom called Life that the reality is understood through the lessons of experience taught by the invisible teacher called God. A life of Yoga & Brahmacharya aimed at self-realization helps one pass this exam in flying colors.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, thankyou for all of your time and answers, I have spent a good deal of time reading what you have written (and other sources) and it's been tremendously inspiring to me. Your description of the path and Brahmacharya is one of the truest and clearest I have read.

I have only recently begun my practice of total Brahmacharya just recently and I am already feeling the amazing effects. I have a yoga practice recently established (and I am practicing www.dadabhagwan.org), but only recently got out of a relationship and decided to practice celibacy.

I have tried some fasting, but I have found that it has only made me irregular in energy levels, motivation, digestion, and I feel as if it indeed burns up the Ojas (forgive me if this is not the correct term). I'd like to establish regularity in my diet, as you prescribe. With fasting, I will fast and eat healthy for a while, then eat something bad. It becomes a yo-yo effect. I would like to progress towards a moderate sattvic diet.

I live in the U.S. and do not have an Indian background, so I am not terribly familiar with the items you recommend for the sattvic diet. I have eaten rotlis, daal, and vegetable curries at the satsangs I attend locally, but I do not know the best approach to integrating these into my own diet. Can you send links to recipes? A lot of the recipes for daal I find have onion,garlic, etc. I'd like to make sure I am making the right thing. I am also not terribly familiar with some of the dairy items you suggest (buttermilk, curd, etc.) I guess some more info on the diet for someone unfamiliar would be very helpful! I get a strong impression that the dietary regime is very satisfying and complete without being overly stimulating.

Also I go to school everyday and generally am out a lot of the day, is it okay to cook double for breakfast and pack for lunch? Then dinner I can eat at home, Or pack vegetable/fruit smoothies or salads in my bag with some ice packs.

My other question, is my career is such that there is a large chance mess up this schedule in the coming years. My karma thus far is to be a musician. This requires late hours, erratic

schedule, etc. I do not desire this schedule at all, but it may be inevitable. What to do? I will keep the regulated schedule now while I can (school is not erratic, so I can keep regular hours) but upon graduating it may become difficult. Will the energy of brahmacharya eventually allow me to sculpt a career that has hours to my liking if I stay strong? I am flexbile, and I am much more invested in my spiritual success than artistic success.. but I am worried that my karma may control me and send me into bad company, irregular practice, eating late, etc.

Thankyou

Answer
1. If an Indian menu is not accessible, take to an available diet that includes wheat products, dairy, pulses, legumes, lentils, green raw veggies and fruits with the schedule described in past answers. Try avoiding onion, garlic, eggs & meat in the initial years as the beginner is vulnerable to their stimulating nature. The advanced Yogi is not much affected by the type of food, while the same cannot be said of the beginner.

2. Yes.

3. Simply adhere to honest and uninterrupted 'Sadhana' (practice) to the best extent possible as described in past answers with complete surrender and devotion to God. This is as much as one is required to do. HE will take care of the rest.

If you do this much, both spiritual success and artistic success will spring forth in course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: sir,i am following brahmacharya for 1.5 months but facing night falls,please suggest some method.
secondly sir please tell me want i will achieve after 3 months.

ANSWER: 1. If the complete Yogic practices mentioned in past answers are adhered to correctly, nightfall's will gradually reduce and disappear when the Yogi becomes an Urdhvareta. Go through all the past answers to get a clear idea of the methods.

2. After three months of unbroken Brahmacharya, the aspirant slowly starts to realize the value of continence and wishes to stay there longer.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: thanku for d reply but sir in YOGA I only know kapalbhati,anulom vilom,shirshasana(upto 75 °),hip bath(as read in swamisivananda book) sir please tell me are the things sufficient to stop night fall and sublimate energy into ojas..
also sir please tell me if push ups will b helpful to stop falls
and sir i tried mula bandha but it caused constipation because i was underinstructed on

internet about this(mulabandha)
please help
ॐ तत् सत

Answer
1. Haven't all the methods required not explained in past answers? Every technique required has been described. Apply these methods correctly with devotion to God. It is evident that the essence of past answers has not been absorbed. You will know the right approach when this is done.

2. Mula Bandha is not the cause behind constipation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Im not alcoholic but since I started to practice bramacharya and started some concentration or meditation practice, then after the meditation time I feel very alive with the need to drink something, I started the need of the taste of beer, and alcohol. Before I didnt feel the need. Is alcohol worse than lack of bramacharya control? Do you get benefits oto practice bramacharya and drinking or better to stop totally the drinking? Some religious or spiritual systems like Catholics or some Buddhists permit this.

Answer
Various past impressions and tendencies surface in the course of Brahmacharya. Some may even appear totally new. None are new. All are a part of the hidden karma based on Samskara-s (impressions) & Vasana-s (tendencies). One should ignore these and strict to correct practice as described in past answers. Then, after a few years of such honest & unbroken effort, the practice becomes inseparable and a part of life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I hope you are doing well. I wished to know about the energy lost in one ejaculation. How much mental/physical work could be done with the energy one squanders in one ejaculation? Also, does fasting also result in energy loss?

Thank you,
Amit

Answer
1. Where is the need to quantify the energy loss? Is it not evident further to experience? Of what use is it to use numbers, figures or units of energy? All this is nothing but a waste of time. Let go of these fancy theoretical questions and invest your energy in Sadhana (practice) with devotion to God. All doubts will then start to disappear in course of time.

2. Information on the effects of fasting has been described in detail in past answers. It is evident that those answers have not been carefully gone through and the essence not absorbed. Yoga Sadhana is not a dish that is available in a fast food restaurant. One should

seriously apply his heart & soul and strive to realize the truth using the required means.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am approaching only day 25 of Brahmacharya. Up until this point it has been smooth sailing, now I remember why past attempts have been hard (I tried about a year ago). I feel irritable, weak, borderline sick, stressed, the body feels tense and unbalanced, lack of appetite etc. Last night I had the first nocturnal discharge but I managed to prevent all but a few drops, which was a success.

Could you explain the nature of this karmic sickness, why it happens, and what the best course of action to take? Should I rest? Or continue practicing/practice more?

Also, I was a vegetarian for a year, and everyone kept commenting on how weak, small, pale I looked. Then I started eating some meat again, adn I felt stronger, and people said I looked better. Now a vegetarian again and I feel this weakness returning. Is this a result of past abrahmacharya? Why is my karma making it hard for me to be vegetarian? Why do I feel stronger with some meat? I definitely eat enough food, hunger is not an issue and the diet is balanced and has a lot of nutrients... plenty of protein,e tc.

THankyou for your time

Answer
1. Karma eventually surfaces . When it does, that reaction which befits the action that caused the karma occurs; be it illness or something else. The only way to vacate accrued karma is to continue uninterrupted practice till Enlightenment.

2. Meat is conducive to physical strength but not to mental control in case of the beginner Brahmachari who is trying to get a foot hold into practice in his vulnerable state. Hence the food restrictions in the earlier years. Past tendencies always try to revert every now and then till the substratum of such karma is not burnt out through Sadhana (practice)

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

1-Just thinking of sex brings lost of energy right? I feel I lose flexibility even with thinking of sex. 2- Ive read from a book of Swami Sivananda that if you can have complete chastity you can obtain litle by little the siddhis after months and years of unbroken chastity. Is this true? But at the same time there is not one who could levitate or bilocate like many saints from Hinduism or Catholic orders.

Answer
As mentioned earlier, purposeful and unwarranted application of Siddhi-s for show is a waste of resources and can even lead to unwanted karma. Hence mature Yogi-s do not take recourse to the same.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir,
I am a 35 year old married male.My wife is 2 mnths pregnant and the gyneac has advised us to refrain from having sex for at least next 1 and half year.I am totally ok with thz bcoz its in the interest of my wife and my future kid.
My query sir is what can i do during thz phase to remove the thoughts from my mind,while i sleep with my wife,is any special meditation/clothing required.
Kindly advice Sir.
Thanks With Regards
Akshay Sharma

Answer

Go through each and every past answer on the techniques of adopting Brahmacharya and apply the same. If one's efforts are honest and sincere with devotion to God, the new lifestyle will gradually stabilize.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay,

Read your post 'Travelling, importance of facial and body hair'
Dated:'12/10/2011'

Would also like you to provide your views on below obsevations & questions as you have mentioned in detail importance of hair for human spiritual efforts.But ways to protect them & regrow them wasn't discussed much.I also understood from above post why especially it was forbidden for women to cut their hair.

-->It has been scientifically proven but largely ignored that the byproduct of tesosterone DHT is mainly responsible for male baldness.Toady hair replacement & restoration is a multi billion dollar industry.But still knowledge isn't widespready as to how sexual indulgence & subsequent hormonal discharges verily burn this body.Could you shed some more light on this topic for benefit of ignorant souls.

-->Also can you provide any tips for balding & bald folks to regain their crowning glory so that it may add to their self cofidence as well as aid their sadhana by effectively absorbing & trapping energy inside.Can absolute & perfect brahmacharya regrow hair?

I understand this isn't a hairloss forum,but atleast if folks are given some sort of motivation & knowledge about harmful effects & signs of sensory indulgence it may strengthen their resolve.

Thanks.

Answer

1. Brahmacharya & Yoga lead to excellence in health and well being. Hence hair fall that might occur due to poor health is avoided. Most hair fall leading to baldness is however

genetic and generally unavoidable. It is natural for the body to shed hair based on genetic and certain other factors. When these genes kick in, the related hormones also activate causing hair loss.

2. One should perform Sadhana and leave the rest to God. If nature decides that hair is no longer required for the individual, shedding starts. It is neither possible nor necessary to take extra measures to retain hair if nature has decided otherwise. A yogi should first learn to accept reality knowing that the body is impermanent and will eventually fall apart. Efforts should target overcoming attachment to the body and not the reverse. The aim should be to reach the Atman (self) and not worry about hair (non-self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello,

Is it too late to start a practice of strict bramacharya combined with zen meditation when you are 28 years old? Can you still renew your body to a younger state and obtain some benefits with those practice combined after 28 year old? What is the limit of age to obtain benefit.

Thanks

ANSWER: Age 28 is conducive to obtain the full merits of unbroken practice. While there is no age limit to practice Brahmacharya, unbroken practice is best started before 32~34.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks, then it is not to late at all.

Then ive read a book some time ago about mental communication or telepsychismor mesmerism. It gave an example of a person who is in front of you in the street, bus or whatver place, but not looking at your direction. Is says if you could concentrate on his neck and say mentally: turn around turn around..etc, the specific person will turn around and look at you. It is like a thought implant in another person from distance. This can come with bramacharya with time?

Answer
Of what use is it to make a person turn around without communication when he can as well be addressed by speech or a gesture? Why take all that effort for an action which can be performed even by a dull witted person with a few words or a pat on the back?

Does such a power help you in any way to realize your self and know who you are? Does the power reduce your karma & suffering even by a single bit? Does it help you overcome slavery to the senses? The answer is in the negative. Who displays Siddhi-s and who see's them being displayed? It is the Ego which wants to display it, the Ego in another which see's it and the same Ego which derives some pleasure out of it. All through, the Atman who is

empowering the Siddhi is forgotten. The false Ego alone is the center of attraction. So it is another game of Maya and not of any use. A man with Siddhi-s but unaware of the knowledge of the self is no different than another without the Siddhi in terms of evolution.

Siddhi-s cause trouble and burden the aspirant with more unwanted karma if used injudiciously for display. They strengthen the Ego and push man deeper into ignorance. One should first learn to check his thoughts, get his mind under control and eventually overcome the mind itself to reside as the Atman (pure self). When one doesn't know who he himself is, of what use is it to influence others?

The saints who were known to have Siddhi-s did not show them for display or fame. It was incidental that these powers were noticed in the course of some beneficial action performed by them for humanity at large.

An incident in the life of Gautama Buddha:
The Buddha was about to cross a river when he saw a Yogi sitting on the bank of the river in meditation. Upon seeing the Buddha, the Yogi came to him and told him that he had been practicing austere penance from the past 25 years and had many miraculous powers.

The Buddha asked - "What have you accomplished by such practice?" to which the Yogi said - "I can walk on this deep river without sinking. I have the power to walk on water". And so saying, he crossed the river, reached the other bank and walked back to the Buddha full of pride.

The Buddha said - "Is this your accomplishment from many years of practice"? Why, anyone can cross the river if he paid a coin or two to the boatman who takes people across. All these 25 years of your practice are not worth more than a coin or two".

In case of the honest Yogi, whatever Siddhi-s are destined will dawn by themselves at the right time, based on one's Prarabdha (destiny) that unravels in this life. They come and cling by themselves and not the other way round. The wise do not run after these mirages called Siddhi-s but ever keep their minds at bay to overcome the Ego that is blocking the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
1. I do 6 pranayams holding breath for 32 seconds. Can I increase the number of pranayams to say 10 or should I try and increase the number of seconds to 40?

2. I do the buddhist method of meditation of concentrating on the breath (tip of the nose), as I find it easier rather than concentrating on the point between the eyebrows. Your thoughts please.

Many thanks for your guidance,
Ganesh

Answer
1. 40

2. Any meditation is fine as long as it eventually leads to withdrawal of the consciousness

from the Anatma (non-self) to the Atman (self). Any practice which does not lead to this objective is not meditation for self-realization.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Thank you very much for giving the public knowledge on brahmacharya.

With God's grace only, I have not voluntarily spilt my seed for almost 9 months. Positive effects have included a slightly clearer mind and a significant decrease in anger.

However, my tiredness levels have stayed the same (if not increased slightly) and I feel less motivated to carry out my duties (i.e studying). I am 19 yeras old.

My question is are these negative effects normal for brahmacharya and will they be going anytime soon or get worse.

Om Namah Shivaya :)

Answer
Adhere to the practice for a few years till it becomes a way of life. One will eventually reach the stage where Brahmacharya is no longer an effort but natural and effortless. Till then, ignore the reactions which eventually subside.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

Some yogis use to drink their own urine. They say it gives extra energy to their meditation. is this true?

Thanks

Answer
1. 'Amaroli' (the practice that bestows immortality - used to denote the health giving benefits of the Yogi's urine when consumed)

2. It is preferable to drink one's own urine after a few months of Yoga & Brahmacharya as this would have purified the body to some extent.

3. When consumed, it is best between 3~4 A.M early in the morning. The beginning and ending of the stream should be discarded and the mid-stream urine collected in a glass vessel and drunk.

4. First start with a few spoons and gradually take larger quantities with each passing day.

5. Those who practice this technique should avoid excessively salty & spicy foods, meat,

liquor and fatty substances, just as in the case of Yoga & Brahmacharya.

6. The mid-stream urine is called 'Sivambu' (The divine water of Lord Siva).

7. It will gradually root out many diseases & problematic conditions in the body and bestows excellent health and well being. It is also conducive to meditation. Rubbing the urine on the face and body before meditation makes the skin healthy. Some people experience better concentration.

8. After the Yogi becomes an Urdhvareta, he no longer requires the practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjaya,

I have been following your advice (bhramacharya, chanting, asanas, meditation etc…) for a few months now and see a positive change in myself (better concentration, high energy levels, better stamina, good sleep, significantly reduced anger…).

I had a few questions:

1. One of the effects on the body is that I feel more cold now. Else, I am in sound health. Is this normal?

2. Like me there must be many people who have a job and a high pressure career. How to handle political pressure in these environments? Many a times to survive or retain ones position (which ensures material safety in terms of earning capacity) in an organization we need to also indulge in counter politics. Knowing that this is not right, we still have to do it to ensure that you survive and that the people reporting to you also get what they rightly deserve. How to solve this dilemma of what is right/wrong and what needs to be done to survive and prosper for the sake of the family? Do we not have a duty to them to provide all the reasonable comforts possible? This pressure often can be quite debilitating. How do we manage this?

Thanks for your guidance.
Ganesh

Answer
1. Ignore the initial bodily changes. All these settle down after a few years of practice.

2. If one stays true to his expected duty and turns a blind eye to everything else at work with a calm and peaceful attitude, he is not affected by his surroundings. Neither is it possible for others, however they may be, to affect his well being.

To honestly carry out that which is expected of one's position on the career front is duty. Actions carried out to attain this objective are right. If this much is done with honesty and integrity as a service to God, everything eventually gets taken care of.

Why do YOU worry about prosperity or what YOU should do for the family. YOU cannot do anything. There is a higher power that is working within YOU that is the source. This YOU

(Ego) is however mistaking itself to be the doer, while that is not the case in terms of reality. This is the cause of stress and strain. So learn the art giving up the sense of doership and hold on to detached performance of your duty without worrying about the fruits. The more one gets established in this technique, the easier life becomes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,
My name is Sahil and I'm 18 years old. I've read through most of your responses and have become pretty self-assured regarding my aspiration toward celibacy. However a few questions linger within my mind and these questions are the only hindrance towards strict Brahmacharya.

1. I have wasted my seed throughout my entire adolescent life. Ever since childhood I have been inexplicably addicted to sex. My fantasies started as early as 6 years old. I'm aware that this is a rare case and my past karma are the cause of this. Masturbation became a daily habit throughout adolescent years. I am now 18 years old and have started practicing celibacy for the past month, although there were three physical breaks within this period of time. I'm just wondering if I have exhausted my "vital prana" which is said to be released around 18-25 years of age. Since I have released excessively, is it possible to exhaust this prana before the time it is due? It may be a stupid question but i couldn't find the answer anywhere.

2. I strongly believe in the power of love between a man and a woman and I intend to marry a woman that I love. Naturally, my mind will begin to desire the expression of this love through sex. I've read some tantric yoga techniques such as "root lock" which is the obstruction of semen release via tensing of the various PC muscles. Will this help preserve sexual energy? Perhaps not as much as strict celibacy but I would just like your opinion on the matter.

3. I've read that when love is shared during sex, energy/prana is actually increased between the couple. Is this true?

Thanks for taking the time to read my questions. An answer would be much appreciated!
God bless.

Answer
1. Simply take up the practice of correct Brahmacharya with devotion to the Lord. Everything else will eventually fall in place. Our right ends at effort and not the fruits. Those will be given by HIM at the right time.

2. This is the time for you to get established in Brahmacharya. It is not the time for thoughts on marriage and related issues. So adhere to the correct practice with devotion to the Almighty. That bridge will then get crossed by HIS grace when you come to it.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
If the effects of sexual downfall are more severe after one attains some level of celibacy,

then why is celibacy encouraged for a while before one gets married? as after marraige one will naturally fall into the indulgence state most often.

Answer
A person who has tasted the benefits of Brahmacharya will eventually realize the limitation of the sexual act and hence does not get the mind to squander away his resources, unlike the non-Brahmachari.

Learning to limit sexual activity for its rightful purpose of procreation is also one of the purposes of the results/aftermath that one experiences after the sexual act. Experience is the lesson that is learnt in this classroom called Samsara to help man realize the true nature of his self and the falsity of the non-self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My dear Sir

I heard from Great master Swami Nirmalananda Giri Maharaj while He speaking about Kenopanishad " Our old scriptures are not adviced to decorate only our stoola sharira like wearing of Rudraksha, kashaya etc etc , Scripures are pointing out that sannyasa must be done by our swapna sharira or Sushma shariara by feeding the mind good thoughts, brahmacharya etc, It is not good for a Swami doing all Godly karma only when he is in Jagrat at the same time he have bad thouths or things when He is in swapna, "

At the end of His speech He said that ," Swapna / Sushma sharira is most powerful than Sthoola/ Jagrat. An incident in swapna can make more impact than if same thing happens in jagrat"

My question is that if swapna have power than jagrat, Karana Sharira have more powerful than Sushma/Jagrat ?

Saewam Khalvidham Brahman

Vijith

Answer
The Atman which is the source of all power (being an integral part of the Almighty) is the only reality and the only truth. It alone is one's true self. All the other Sharira-s (bodies) are only coverings of Maya around this truth and hence false. So getting caught up with the Sharira-s is like taking the images which appear on the cinema screen to be real. How does it matter what image appears or disappears when all these are after all images and not real? It is the screen alone which is real and it alone remains unchanged, how much ever the images change.

So why worry about this or the other Sharira? Simply work at realizing yourself to be the Atman and not anything else, following which everything else falls in place and the human

objective gets fulfilled.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjaya,

Further to the link below:

http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma

What yoga practice do you advise for children (say pre-teenagers/early teenagers) so that they excel in studies and other co-curricular areas and become more focused and determined?

Many Thanks,
Ganesh

Answer
All the Yogic practices (including chanting of 'OMKAR' in Padmasana) can be gradually applied on children above 5 years of age. Pranayama can be practiced once they cross 8 years of age. Children established in Yogic practices find it easier to take up Brahmacharya on reaching adolescence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I started bramacharya practice for the first time since around 4 weeks ago. I practice at night third eye concentration too for 45 minutes or an hour. But since I practice those methods, the first week I felt very depressed and with the thinking that everybody was against me, really. After two week until this present day, I feel restless and act as if I have family or personnal problems and very irritable for small things. Some people I know even asked me if I started using some type of drugs because im (Jumped). If bramacharya brings you respect and harmony then why to me it brings like tense situations? Even I dont sleep many hours and feel my mind heavy even when im not thinking anything. Why this happens? In the case of sex desires, they are almost non-existent until now. I need your help since you are experimented in this, not me. Thanks

Answer
1. Who asked you to indulge in third eye meditation all of a sudden? Meditation is the last limb of Yoga and not the first. Is it possible to jump onto the top of a high rise instantly? One has to gradually climb the stairs one at a time. This is what can happen when the correct procedure is not followed. It can lead to dangerous consequences.

2. Follow the methods suggested in previous answers properly. Do not simply jump to third eye meditation. You will not succeed. Meditation occurs gradually and naturally over a period of time when all the other 7 limbs of Yoga are practiced and made into a way of life. The body and mind react to every action and need to be directed into Yoga in stages. One should follow the prescribed methods meticulously. Go through each and every past answer slowly and get clear with the methods required to succeed in Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

For example if something go wrong in your life can you pray, invoke or make offering, so spiritual entities comes and change other people's mind to help you receive some benefits? I mean by practicing virtue or trance you connect with spiritual entities whoever they are. This is how mediums connect to them.

Thanks

Answer
1. When your own mind is not under control and you lack the knowledge of who you yourself are, of what use is it in trying to influence other's minds? Such actions will only harm your well being and push you deeper into ignorance. Hence first know yourself.

2. There is only one, infinite, all powerful being of which your own Atman (self) is an inseparable part. Nothing else exists. All other so called, divine beings are powered by this infinite Superpower, which alone is worthy of worship. One's Atman is no different from this Supreme entity. Realize this truth, following which all that has to come shall come.

Question
Hi Sir.Greetings !!.I have stopped masturbating completely past 7 months.I felt very good as swami vivekananda (whom i believe very much) graced me to stop it all of a sudden. My frequency of masturbation in the past was was 5-6times/week but i could stop this suddenly and past 7 months I dont even get sexually attracted by any erotic image.I have been able to completely control lust even in my dreams!.Even in dreams I somehow remember swami vivekananda and all the lust is gone,so wet dreams very rarely. I know this is all because of god's grace. But I have horrible withdrawal symptoms to the extent that I was becoming a completely psycho. But somehow by praying God i did not succumb to my old evil habit. Ofcourse God has been gracing me.But recently its been happening that I feel God is turning away from me. Some unexpected things started happening in my life. I initiallly thought its because of my past Karma. I was an athiest earlier but past 3 years I do believe in God. So in all these 3 years God has been giving help but not completely.I somehow controlled my emotions thinking that one day God will completely lift me up from all my problems and sufferings. So i took this path of celibacy to be closer to God and also to stop damaging my health because of masturbation. But now past few days I feel that God is keeping silent and some of those sufferings are coming back in my life.I am getting frustrated.But to be honest I am not blaming God.I still Trust him a lot.But feels like my life is never gonna change.My karma will never leave me even though i keep praying God.So i became restless, agonised insomniac and all and today i felt anyhow i m going to end up with this suffering so why not masturbate atleast to relieve tension temporarily.I know it is wrong and will apologise God but I am going mad sir.I stumbled upon ur website n read that one has to gradually increase periods of celibacy.But what i did was I instantly stopped masturbating (wich prevailed in my life for 11 years).So is this extreme step causing me terrible mood swings ??. what exactly do u mean by gradually increasing period of brahmacharya?? .Do u mean one can cut down masturbation frequency gradually and then stop it or stop it altogether at once ?. what u meant was to keep prolonging the target periods ? in that case I know i have complete control.I do not need to prolong periods.but then y god is silent ?? I am thinking of

masturbation only for this reason. is it okay if i masturbate today(aft 7 months)?? but will it bring any big curse ? i am already in depression.please help

Answer
1. Apply the correct methods of transmutation as suggested in past answers with the required Yogic practices & lifestyle. Vital energy that is conserved should be applied on constructive activity and cannot be let to stagnate. Correct methods aimed at sublimation will have to be eventually applied in course of time for unbroken success.

2. Where is God being silent? He has prodded you to adopt the correct Yogic practices through these warning signals. Take up the correct practice of Brahmacharya henceforth with devotion to HIM. All things will gradually stabilize.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, how many opportunities do life or God gives you after you failed in your bramacharya vow?

Answer
One cannot predict the future, neither is it our business to worry about the same. Our right ends at honest and sincere effort at our Dharma (attaining self-realization through the work given by HIM). Hence simply continue with the practice, till it becomes a way of life and effortless. This alone leads to overall well-being.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
dear sir

Our semen contains so many sperms (jivatma), After many years of brahmacharya what happens to these jivatmas in our semen?

regards

Vijith

Sarvam khalwidam Brahman

Answer
Semen does not contain Jivatma-s. One particular Jiva enters a particular sperm (among the millions of sperm in semen) when conception is destined and carries out the process of reproduction.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Naman sweekar kare dear dhananjay,i have read from a relatively knowledgeable source that even kaivalya mukti isn't permanent but equals a period of 12 samvatsaras which

literally runs into millions of years after which prakriti(which contains rarified energies of liberated beings also) dissolves into purusha & cosmic game starts also.I want to know your opinion on this.This sounds to me against sri krishna's vachana in geeta.

Answer
One should first reach that high state of 'Kaivalya' (self-realization), following which all these doubts get cleared by themselves. It is neither of any use nor productive to waste one's resources debating about things beyond 'Kaivalya', when the objective itself is far away and yet to be attained.

Those who rest in their self, as the self help others reach the same and do not indulge in fanciful talk about what lies beyond.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Some time ago I meditated in supine position for about an hour before sleeping, at night. I felt some pulsation in my knees and neck, at first. Remaining with my eyes closed during meditation, I saw suddenly like a light white in colour at the sam time I felt aspired upward, but I felt scared and stopped that. After that I put myself on my feets and when I touched my skin for about 5 minutes or little more the skin of my arms and was like the contexture of a snake (or smooth rubber) and I dont felt it was my skin, I could move fast. From what I experienced I think the best way to achive that is to let thoughts go for some time and just see without awaiting anything. Was this a trance or samadhi state? Did you have the experience of such states? Thanks

Answer
Such experiences are one among the many results of upward movement Prana (vital energy) during the initial stages. These differ from person to person and can vary from visions of light to feeling weightless etc. None of these is however Samadhi.

When the Yogi loses awareness of his body and surroundings and feels himself in the formless expanse of the absolute, that is Savikalpa or Sabija Samadhi (limited super-consciousness). The mind (I-ness) however exists here.

When even the 'I-thought' (I am experiencing this expanse of reality) gets dissolved into its source namely the Atman (pure self) or the Almighty, the real, non-dual Samadhi called 'Nirvikalpa Samadhi' occurs. Then there is no I, you or the world but only the infinite as the infinite. The Ego is dissolved into the Atman as salt dissolves in water. The Yogi who reaches this stage gets the first hand experience of his Atman (true self). He then knows who he is. This when practiced long burns the Samskara-s & Vasana-s which are blocking flight into permanent residence in the self as the self and leads to 'Mukti' (liberation). He is then a 'Jivanmukta' (liberated & fully enlightened while still alive) and has no rebirth after forsaking his body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I have been going through your column since a month and i am extremely satisfied with your answers for many queries. I don't know if this is the right way to present this Question- Is it advisable to practice yoga at home with out a Guru? how many hours do I need to practice in a day? I work in night shifts, please suggest a best time to practice yoga. Your quick response will be much appreciated.

I regret for any mistakes or inconvenience caused.

Regards,
Ravi

Answer
Take up the practice of Brahmacharya with the Yogic methods & lifestyle suggested in past answers during any two Sandhi kala-s of the day which are convenient to your work timings. Practicing all the said methods correctly is what matters & not the no. of hours. Within a few months of such efforts, the practice will become a way of life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

What are the visions of ball lights in the air after or during meditation?

Thanks

Answer
As stated earlier, one should not invest much thought on visions and related phenomenon, for none of these are of any value. Overcoming the ignorance surrounding the Atman (self) alone matters and is the only thing to be sought after.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Prabhu,
1. I live in a large, cluttered, empty house with broken windows with my father. Although, I cannot declutter or renovate, we have servants and my father doesn't tell them what to do so the duty of task delegation fell on me. Although they wash clothes and utensils without prompting, cleaning seems too specialised for them. They just sit if not shown where to clean. The servants hate working and hate it when I correct their inefficiencies. This causes me anger sometimes but since I started making them work, I became progressively lazier and now Im in a slump. I have so much work to do but cant do anything. This inertia and anger (usually giving birth to pride and ego) make me have wet dreams. What can I do?
2. I cant sleep without a.c and share a room with my father to save costs. He drinks and has a mobile nearby. Is this is an impediment or..?
I am also fat. I wake up at 4, go to shiv temple, do puja, stay for aarti, chant savitri as prescribed and am familiar with a lot of your answers. Please treat this as urgent; my life is slipping away day by day (Im 20).
Thank you Prabhu.

Answer
Take up a life of regulated Yoga & Brahmacharya as suggested in past answers. Inculcate an active lifestyle with exercise/sports on a daily basis. Keep you mind pleasant with constructive intellectual activity. This will help set things right.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
should we use social networking sites like facebook and twitter while practising celibacy?

Answer
1. It does not matter whether one uses or avoids a social networking site, as long as the purpose does not supersede the tenets of Brahmacharya.

As long as such use does not trigger 'Abrahmacharya' in thought, word or deed, there is no problem. The beginner however may find this beyond possibility as he might have indulged in the use of social networking for purposes transgressing the tenets of Brahmacharya in the past. In such cases, it is advisable to avoid the same for a few years, till there is the dawn of enough 'Gnyana' (knowledge of the self) to provide immunity against the onslaught that the senses may face whilst using such sites.

2. The advanced Yogi who has come very close to realizing his self or has realized his self see's the one self everywhere and is unperturbed by anything else he may see or hear, knowing these to be nothing but illusory images reflected off his true self. Till the beginner reaches this stage, he should stay clear of activities that cause him to associate with 'Anatma' (non-self). Till such a stage is not reached, one should not rest but should be ever vigilant against anything that comes in the way of this goal, whatever the source may be.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Dear Dhananjay,

I have 3 questions as below troubling me.I'm not sure if these have been covered before & would please request you to enumerate on same if done in past again.

1)If a member of opposite sex is of righteous conduct/spiritual/dharmic & mumukshu along with being beautiful isn't attracion towards them justifiable?If not then how are we supposed to overcome same.I try to develop the motherly bhava towards them but it doesn't work all time.

2)I manage now with 2 to 4 weeks of strict brahmacharya without even an iota of slippage in word & deed with minimal transgressions in thought.But after say 2 weeks I start getting attracted to every beautiful face(not exactly lust but romantic love sorts) & frustration & dejection break my will.Please help on this I'm fed up of going in circles.

3)Also Swami sivananda says that practise of brahmacharya should begin before 32 yrs of age.But medical opinion says that semen production is continous in men till death.If this is so then why the age barrier,shouldn't some time later say around 50 if a man is relatively healthy can't he try to be an urdhvareta,maybe time required will be more than when young.

Thanks & waiting in earnest for your reply.

May all be atmanishta.

Answer
1. The purpose of attraction is to bring man and woman together for matrimony that leads to progeny. Those wishing welfare, happiness and eventually liberation limit its validity to this purpose within marriage and not more. Hence the appearance or nature of a woman is not a reason to let attraction develop into something more serious.

What is the source of the seen beauty? It is the Atman or the Lord and not the body/mind. Hence those wishing enjoyment of such beauty should strive to know their Atman (self), following which endless beauty and bliss become one's residual state. Strive to know your self which is the greatest and most ecstatic source of bliss. The beauty of the most beautiful woman or the pleasure of sex cannot equal even a fraction of this bliss.

2. If your Sadhana (practice) is honest, consistent and full of devotion as described in past answers, you will eventually overcome this vicious circle by HIS grace.

3. What is your objective? Is it correlation of modern medicine with Yoga Sadhana or is it gaining knowledge of who you are? Do not waste your time & resources on theoretical queries which are of no avail. Focus only on that which is required to realize the self, setting aside all other hypothetical discussions. All these queries will get answered by themselves at the right time if your Sadhana is correct and consistent.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir

I want your blessings bz I will start my matrimony life as soon as possible if God wishes, I have some doubts regards the following:-
1) How we can express our wants to have spiritual life to newly wedded wife?

2)Which type of food we have to consume for reduce the heat occured from Moolabanda?

Om Tat Sat

Vijith

Answer
1. Continue with the honest practice of Yoga Sadhana as described in past answers with devotion to God. Do not plan anything but simply leave the responsibility on God. That which has to happen naturally will happen by HIS grace. If this much is done with devotion and surrender, all the right things will happen at the right time and your future wife will understand things in course of time.

2. A balanced satwic diet as has been explained in past answers should suffice. Soak the scalp with warm coconut oil before retiring to bed (twice a week) at night. Cover the pillow

with an old towel and let the oil soak into the scalp overnight. Wash the hair in the morning through a head bath. This will drain excess heat.

May the Lord bless you & your future wife with a happy and peaceful married life which supports the attainment of the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir,
I haven't yet properly practised celibacy before. Only recently did I get to know it in detail. Even though when I look at my past self, I see that I've actually been close to have had practiced celibacy. That so cause of my disinterests towards sexuality. However very recently have I met a boy whom I dearly have fallen in love with. With him in mind for the first time I actually felt a desire to truly be with, in my 23 years of life. I've had fantasized about him sexually as well however that was not related to a voice from within but a wish to love him in every sense whether spiritual or physical. Now that I know the concept of celibacy clearly and in better detail...even though I wish to practice it (have been meditating previously as well) and don't feel it as a necessity to love him on a sexual front, I wanted to know if having the feeling to love (pure and unconditional as how I think I have for him and without mentioning sexuality as a part of love .. or would that be untrue?)+ gratitude that I met him and feel connections with him (past or spiritual). Would it be wrong or a distraction for me into the celibate life that I wish to follow?
PS: so far he has just been my best friend and doesn't feel anything for me in return but i still can't help feel that my souls follows his soul and feels unconditional love or at least learns a lot from his soul that I see so clearly. Which unfortunately even he fails to see perfectly so far but his actions radiate his soul energy clearly :)

Also, I wish to adopt children in future. Such decisions are not restrained from a bramhacharini life, or are they ?

Answer
1. That which is termed as love in layman's terms is essentially the result of past karmic interactions or attachment. True love is universal and is experienced only upon self-realization when one see's one's self in all beings and all beings within one's own self.

2. Interaction with the opposite gender on a man-woman basis outside marriage is not advisable either for the Brahmachari or others. Unless marriage carried out at the earliest is the genuine objective from both sides, it is best avoided to prevent further unwanted karma and suffering.

3. If adoption is destined, it happens. There is no restraint as long as one shoulders the responsibility in a mature manner.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir, wet dreams can be as dangerous as sex because after 7 months of braham charya during that time i had wet dreams for almost 10 or 12 times but it is not that harmful but 2 days earlier i get onther wet dream and i lost my all power and i’m hating my self and i’m filling

that i have nothing left in my life.how can this loss be recovered. i thought i will not get married because for vow of brahamcharya but now i'm totaly lifeless.i got so much respect from other peoples because of my brhamchrya.everyone admired me because they could see some greatness out of me but now they are joking on me on my back. wet dream happened because i sliped after eating on afternoon..so gopal sir i want to tell you there is huge chance that anyone can loose there all power on wet dreams also.i will again take brahamchrya and this time i'm sure that i will never let wet dreams come.please give me some advice about wet dreams i have no doubt that wet dreams can be as dangerous as se

Answer

1. Honest Sadhana with devotion to God is the only way. If such efforts are applied, wet dreams stop when the Yogi becomes an Urdhvareta by the Lord's grace.

2. It is not for us to decide for or against anything including marriage. Let go of the Ego which takes such decisions assuming doership and surrender to the Lord. This is the only way.

3. Wet dreams like all other things will stop not merely by one's efforts but by HIS grace. You cannot decide anything. Hence apply the right efforts, surrender to HIM and work without attachment.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Brother,

After somehow stumbling upon your site a year ago, I have been trying to follow the life of brahmachari, atleast a life of not watching porn and not masturbating.

1) Everytime I maintain brahmacharya for close to 2 weeks, the urge becomes stronger and I start my porn habit again and masturbate, only to regret and feel ashamed. I feel that it is not me who is masturbating, but rather I am forced to masturbate from within. I have been involved with porn and masturbation for close to 16 years. I feel I am in deep shit now. I am unable to even genuinely call for God from within. Life is a pain. I experience the freshness of being lust free for a week or 2 but i go back to my old habits. Who and what can save me? I am very suicidal.

2) If karmic debts has been incurred, is there any use for prayachitta (atonement)? I have fantasized close to thousand womans who could have been sisters and mothers of others. With them in mind I have released my semen thousands of time. Is there any atonement for it?

3) With my situation, could it be such that God will not let me follow the path of brahamacharya because I have sinned sexually so much that I have to pay for my debts with a weak body, depressed mind and a hopeless future?

I can say that I am more or less a sexual addict (though I am still a virgin, I have not been sexually involved with a physical person) but my mind is a garbage.

I am in the verge of just dying sometimes. I feel hopeless and I can't feel the love of God.

People around me are so happy. I feel like shit.

I am going to turn 30 but I already feel like 60 years old man.

Is there any hope for me?

Answer
1. Past Samskara-s (impressions) & Vasana-s (tendencies) from past lives force the Jiva in a particular direction. The Atman (self) within is forever pure, being a part of the Lord. There is no way out but to burn and banish these past impressions through Sadhana. Every person has to forge ahead and get done with the same. Then, the bliss of the Atman shines, full of peace, contentment and joy. Hence strive diligently as suggested in past answers and apply the methods correctly. Do not get deterred by failure. Gradually increase the periods of Brahmacharya. From now on you will persevere this way, following which the grace of the Lord shines.

Suicide is not the solution, as the Jiva gets further burdened by the immense negative karma that comes from taking one's own life and will be placed in a much worse condition in the next incarnation. Are you looking for much more karma? Face the situation bravely through Yoga Sadhana and surrender to God, you will accrue immense merit and improve by leaps and bounds.

2. Striving to realize your 'self' as the Atman through Yoga Sadhana is the only atonement.

3. It is not God who is coming in the way but your own karma and ignorance. God is forever with you, waiting when you will persevere to know who you are. Hence commence the same at the earliest.

Placing complete belief in these words, surrender to God asking him to show the way and persist tirelessly in Yoga Sadhana. This will help you overcome the problem. This is the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Is there difference between let say an Indian or Africans or Europeans or man and women if you cultivate spirituality? I mean why some countries produced spiritual beings and teachings and others no? Like Africa do not have a tradition of masters at least they are not known. Some say Yoga is for hindus and not fit for others. Can you explain the differences by cultural development or races?

Have a nice day

Answer
1. People occupying different evolutionary states exist in all races. Some races are known for people of a particular kind of temperament while other races have another set of traits. All these however are only the coverings of Maya around the Atman (pure self) which is beyond caste, creed, color, race, gender and specie. The pure self within all is the infinite soul which is beyond these ramifications of Maya and no different from the Lord.

Even in the Bible, the very same truth has been dealt with. The biblical statement "I AM THAT I AM" - EXODUS (Chap. 3) exacerbates this truth. It means that the self itself is the Lord and no different. All religions directly or indirectly lead to the same objective. There is one God and the self is no different from HIM.

2. Yoga is for all those who want to realize the non-duality of their self with God. It is for all those who aspire to know their self and attain to their true state of being. Those who work diligently in this direction to know who they are are Yogi-s, be they of any race.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I really need your help

That which has to happen happens ...

what then is the purpose of free will (if it even exists! ...)

because sometimes we are faced with huge dilemma regarding

the righteous thing to do in many facets of life we encounter ...

We are faced with situations in which moral convictions seem to

come in way of our practice ...

What is to be done then ?

continue practice regardless ?

Is not causing harm/suffering to others the supreme duty ?

or just following the seemingly righteous thing to do ...

What really is our dharma or duty ?

Especially regarding the decisions on the path the divine will wants us to follow ?

Answer
1. As long as the individual Ego (which itself is false) exists, free will (also false) exists as regards that Ego. In a 'Gnyani' (realized being) the Ego having merged into the Atman, is gone forever along with the imaginary free-will. Hence all his actions are the actions of God.

2. An aspirant striving to negate the Ego finds it tough to decide on the course of action as regards a particular life situation as he does not know what is God's will. At such times, the way out is to try perform that action which seems the most right and required within the tenets of one's Dharma with detachment. Then let us silently watch whether it is possible to

proceed. The path in which the action proceeds will eventually be known which we accept without contest.

3. Our only Dharma is to know who we are. All other activities are incidental. When this is clearly understood, the aspirant applies conscious efforts to attain to his self and handles other situations deciding what is right action to the extent of his knowledge. If this much is done without desire for the outcome and with surrender to God, HE shows the right way.

Ultimately, what HE wishes alone transpires, try how much one may to do otherwise.

4. The correct approach is to neither apply effort, nor remain idle but to remain neutral as a puppet does in the hands of the puppeteer. The puppet remains beyond action and inaction in a state of complete surrender to the puppeteer. It is completely ready to move in any way the strings pull it. It does not have an individual will of its own. Such activity when practiced for long helps one get free from bondage and become receptive to the will of the Lord.

Such a man is the happiest man, for he has gone beyond desire and functions only under the will of the Almighty. He watches the world as a game, playing his part under the commands of the higher power. The actions of such a man are those of God and hence always right.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

While I have embraced the path of brahmacharya and fully believe it is the correct path for myself, I do not believe it is necessary for everyone. Without question, there are countless individuals who have fully awakened while being sexually active both within and without the married state. How can this be explained?

Answer
1. Through what means did you get to know about their state of liberation? How did you come to the conclusion? It is obvious that these statements are not from direct experience. When you reach that state called self-realization, you will know if those people were liberated or not. You will also know the need for cent percent Brahmacharya in thought, word & deed.

Freedom from the need for indulgence in recreational sexuality is one of the primary requirements to progress in the path towards knowing the self.

Realizing the self means being the self, as the self, in the self without the concepts of external & internal. Nothing but the self exists for such a person. Where then is the need for recreational sex which constitutes an external indulgence in the non-self which itself is non-existent in terms of the absolute truth?

3. An enlightened/liberated being does not have a need for recreational sex which constitutes the non-self. If such a need exists, it is not enlightenment.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir i am practicing brahmacharya,but i have some doubts please answer ..
1.you said that body of a brahamachari is like wirey(there is no fat) but swami vivekananda was not having fatless(wirey) body although he observed life long celibacy.
2.which among the trinity(brahma,vishnu,mahesh)is bigger or who is the supreme god.if we are meditating on a single power then who is that power among trinity.
pardon me,if i asked something wrong.

Answer
1. The term wiry has been used to refer to tautness and strength. It does not mean that the very constitution of the body changes.

2. All three are manifestations of the one Supreme power which has no name or form. It is by the virtue of that Supreme Almighty that the trinity function.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Brahman,
1) I am wondering why I should strive to realise the Self when the attainment of that state is merely absorption into the Reservoir Of All Bliss. Since material existence cannot taint the sage that has attained that Supreme State, what is the point of being empty, endless, ecstatic but without qualities (after liberation)? Doesn't the liberated being get involved in transcendental activities and selfless service that is not contaminated by the illusion of free will and false ego? Why should one strive to become 'unconscious' or even super conscious when there is nothing but Supreme Bliss to percieve? Isn't work cessation kind of boring?
2. Do we 'have the choice' to experience life on the innumerable planets and stars in the material universe?
3. Is Gayatri Mantra and vedic stotras beneficial for a Brahmin in search of Brahman?
4. Are the Gods real individuals that reprent Brahman?
I apologise for asking so many questions but please don't tell me to 'wait out the storm'. However, my respectful obeisances unto you and my kudos to your answer, even if it is not what I expected. I understand entirely how my perception is conditioned.

Answer
1. If you attain to your self, this query will not arise. Who is asking this query? It is the non-self, for the self does not have any questions. Who thinks -" Why should I attain to the self?" It is again the Ego (non-self). So it is a state of mistaken identity. You do not know who you are. Despite being the eternal, all knowing, omnipresent and infinite being, you are identifying yourself with who you are not and have fallen into the illusory trap of the finite. Is this not reason enough to know yourself?

It is like a man who has memorized the map to a particular destination and makes statements of what exists and what doesn't along the way without actually having tread the road. The reality is that knowledge of the paper map does not even come close to a fraction of the experience of actually travelling the road and experiencing the sights in person.

First realize your self, following which you will come to correct conclusions as regards the state of the realized sage from direct experience. Do not fall prey to reading descriptions about that state from written material and fool yourself with more ignorance in the hands of Maya. What exactly that state is and what such a sage does after reaching that state are to

be known from direct experience. Indulging in random discussions about what one will do or not do after reaching that state before reaching it is like a 1 year old tiny tot making statements about what a person should do or not do after completing his masters and earning a doctorate.

2. Let us say the choice exists; who exercises the choice? It is not the real you but the false Ego. So this is another case of a king deluded to beggary and running after the pennies, not knowing that the whole kingdom with its innumerable treasures are his. Do you want to remain in beggary or attain to your true state of sovereignty by realizing who you are?

3. All mantra-s in scriptures are only meant to eventually lead man to realize the fallacy of the Ego. This is the only objective behind any spiritual or religious practice. Those who get caught up in these means itself and forget the end (of knowing the self) are only fooling themselves further.

4. Are you real? the gods are as real or as false as you. What is real about you? Is it the body, mind, Ego or something else which is empowering all these as electricity empowers the electric bulb? Your body, mind and Ego did not exist in your perception while fast asleep. So they cannot be real. Yet you existed, for you woke up and said - "I had sound sleep". That which existed even when all these were out of the picture is the real you.

That single Supreme force which empowers every being, animal, man or the gods just as electricity empowers various electrical and electronic gadgets is the self or the Almighty. The gods are those manifestations on a higher plane without a physical body but with a mind. You have a body, while they don't need one. One should keep his focus only on the Supreme power and not get deluded with forms which that power manifests itself with.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I have a few questions related to the subject of ojas.

1) What is the role of ojas in third eye meditation or surat shabad yoga?

2) Is it true that by activating our third eye, we(as a soul) can travel to higher planes and ultimately reach god or God-realization to get out of the cycle of rebirths?

3)As you have mentioned in many of your answers that a person who practice celibacy for 12 years becomes Urdhvaretha and does not produce semen. But if semen is not produced than from where will he get ojas?

Answer
1. It is only by conserved 'Ojas' that consciousness rises to the 'Ajna' (6th chakra) resulting in successful meditation. When 'Bindu' (seed) gets steady here further to purification of the other Chakra-s after many years of unbroken Brahmacharya & meditation, the Yogi becomes an Urdhvareta.

2. The Atman (soul) is infinite and universal and no different from the Lord. He who travels to other planes is not the soul but the Ego which is false, being the effect of 'Avidya'

(ignorance). Hence such travel is not of any value. Why should you travel somewhere when you yourself are an integral part of the Lord? Where can you travel when you occupy all space and time? You are in reality that one without a second. It is enough for you to know who you are. That is self-realization and your self itself is God. The Ego (lower self) with which you mistakenly identify is false.

3. It is evident that you have not gone through all the answers meticulously and have not absorbed the essence. Go through all of them slowly once more. Let it take a few months. Practice Yoga Sadhana honestly with all the suggested methods, following which this query will get cleared by itself.

First get established in unbroken Brahmacharya in reality for a few years. It then makes sense to discuss about the advanced state called 'Urdhvareta'. This should not become a forum for mere theoretical suppositions or useless debates about this state or the other. It is meant to guide people in the direction of 'Brahma vidya' (knowledge of the self) which is to be gained from experience and practice alone by the grace of God and not through intellectual debates.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
NAMASTE SIR,
1.How to take formal vow of BRAHMACHARYA?
I am 19.I am scared and i don't trust myself,I had many breaks previously,every time I break,I apologize (BUT THE APOLOGY IS NOT GENUINE) and i promise GOD that i won't break again,but same thing happens and I don't feel guilty anymore...
Has my appetite to meet GOD over?I have lost,lost and lost and perhaps,forever.I am not committed anymore.But I don't want to quit.
I have lost all faith in myself.
2. Is anger,greed,depression,over-talking,tension,stress,fear,crying,gossips a break in brahmacharya?sometimes anger,random erotic thought,greed arises randomly.
3.How should my attitude towards others be?Can i develop the attitude of being reserved,not talking to anyone unless necessary,can I? HOW ACTUALLY SHOULD I DEVELOP MY ATTITUDE?
4.Sometimes erotic thoughts arises after having lunch or dinner,so can't practice mula bandha after lunch,what should i do then?
5.How many months of serious practice is necessary to make this practice very strong?
6.Should a Brahmachari have the heart of stone(not being affected by anything)? does sometimes feeling pity for someone(girl) lead to lust?
7.what is prana?how is it related to pranayama?
8. please also suggest something else(if necessary)...

thank you sir...you mean a lot to people like me who have LOST their IDENTITY and are seeking for help.

Answer
1. Are you implementing correct Sadhana as described in past answers with 4.00 A.M wake-up and all the Yogic practices twice a day? You know the answer. First let go of the Ego which apologizes and then again decides this and that and learn to stay in the self which is the source of your life. Do not take any vows for now but simply indulge in correct practice as described with devotion to God.

Who has lost faith in whom? It is your Ego-mind that has lost faith in its own self. Let it loose the faith, for faith in the Ego is the root cause of suffering. You now know that the I-Ego is useless and cannot do anything; that a higher power which is the true self is the source of life and all other things. So surrender the Ego to the self/Lord and simply carry on with your practice.

2. All these arise and are indulged in by the Ego. If you mentally practice to remain still in the self, all these will vanish by themselves.

3. Let go of the 'I' which has attitude. Do not make any effort to develop this or some other attitude. Hold on to the self and perform your Dharma (duty) honestly with detachment. You will then be natural and comfortable.

4. If these techniques are correctly implemented, erotic thoughts will gradually subside and eventually not cause any harm. They pass without much effort to the one who has learnt to hold on to his self and reminds himself of the falsity of the Ego. When all the source Vasana-s and Samskara-s have been burnt, they will not arise at all. So indulge in correct Sadhana

5. It is not for us to worry about how long. We practice till we remain permanently in the self, as the self without any distracting thoughts.

6. Who has a heart of stone? The real you does not have a body or mind. Hold on to that self and stay there. It is this wrong feeling that you are the body & mind that is the trouble. Let go of it. Then the act of helping does not cause any trouble, be it a boy or a girl.

7. It is again evident that you have not gone through each and every past answer and absorbed the essence. You will find information on Prana & Pranayama if you do so.

SUGGESTION: The general misconception among people reading these answers is treating this forum as a ready-reckoner where they get instant answers to their queries as one gets food in a fast food restaurant upon buying a token.

While most of the queries that a beginner faces have already been dealt with in past answers over the past few years, most of the aspirants do not want to take the effort of going through the same and absorbing the inner meaning. No wonder that people return with the same queries again & again. Brahmacharya for the attainment of 'Brahma vidya' cannot be had as one does other things using an instruction manual. All instructions, technical definitions and guidelines are only meant to familiarize the aspirant with the concept concerning the means and do not lead to Gnyana by themselves.

For that, one has to persevere for many years or even lifetimes in Sadhana as the case may be with devotion to God, constantly trying to negate the Ego. Patience is a very important virtue here. People practice two weeks of abstinence and want to know why wet dreams still occur, why they have not become Urdhvaretas or why the self has not been realized. They indulge in debates about how an Urdhvareta should function, why he should do this or why he does not do that. Let go of these theoretical and useless debates and stay true to honest Sadhana with devotion to God. If you absorb the essence of past answers and implement accordingly with much PATIENCE, it will be possible to gradually progress. Else, no amount of answering the queries will be of any use.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Sir - I have a few queries as well as a personal request to make.

Today, after 18 months of Brahmacharya, I slipped. I masturbated.
While i have indulged in abstinence in thoughts, words and deeds during this period but i never practiced pranayams / asanas / bandhas. Also, i have never woken-up at the time that you have always suggested. I think that i was not firm in my conviction and as a result i slipped. During this 18 months period, my thought process underwent the huge change and i would like your help in understanding that :
(1) I have stopped believing in fasts, in deities, in astrology, in Gem stones, in various religious rituals & traditions. I don't know if this is the natural progression of thoughts because of Brahmacharya or was I turning into more "rationalist" kind of guy or was it the ugly ego
(2) Also, many a times i think, sin / good deeds / evil deeds are man-made phenomenon and this has nothing to do with "enlightenment" or "kaivalya". I think, it is more about taming of mind, letting off of desires,greed & lust. But i don't understand why do every religion of the world make it more complex, and we the people end up in religious dogmas. Also, most of the time, when you don't follow it, it gives the sense of guilt as well as a feeling that "my ego is getting higher and I have now stopped following the tradition / religion as well. I would be doomed". Is this the normal churning process that all of us needs to be go through.
(3)I have almost severed the contact with my friends, have stopped watching movies, TV, and for a better period of time I had also stopped reading papers. Recently I moderated my-self with reading news paper, watching TV (only new & sports), and surfing on net. But,today surfing on net, trapped me and i slipped. Sir, do you think that I over did it, and then got bored, and ultimately failed.
(4) Also, Sir, more i read about enlightened masters, their work, spirituality and other related stuff, the more i get confused. Did i over-stretched myself here as well
(5) Could you please also tell me how do I get away with my fear of lizard / mouse. This fear doesn't allow me to meditate / pray. Every time, I try my best to concentrate, this fear gets developed in my sub-conscious mind. Doing away with fear and timidity is the biggest concern for me.
(6) Sir, also please pardon me for being too naive, but sometimes I feel, the concept of "Kaivalya gyan" is "myth". And I feel, this is probably the reason that I am not VERY firm in my resolve, and precisely this small element of doubt is keeping me away from giving 100 %.

Apologies for asking too many questions but this time I would like to make more valiant efforts.

Could you please also "bless" me and give me some courage / motivation to come back even more strongly.

Thanks.

Regards,
Kalpesh

Answer

Indulge in the complete set of Yogic practices with the required lifestyle as described in past

answers. This will help overcome the past Vasana-s and Samskara-s that block residence in Brahmacharya.

1. The Atman (self) alone is real, being not different from the Lord. Everything else is the non-self and hence unreal, as is the reflection of an object seen in a mirror. Hence one should not dwell in anything but the self. Except for belief in the self which is no different from the Lord, nothing else is necessary.

2. Religion is a rung in the ladder to evolution. As one climbs higher, things with form, name and attributes gradually disappear and the one and only self which has no name, form, gender, caste, religion or definition alone remains, for it alone is the truth.

By whom is the guilt felt? Find it out and remove that entity, following which both the guilt and the activity which led to it disappear.

3. Till all the past Samskara-s and Vasana-s that make one deviate from the Atman (self) are not fully deactivated, the chance for downfall ever exists. Hence one should indulge in one pointed Sadhana (practice) till the goal is attained.

4. Reading material on Enlightened masters does not not cause any impediment. The culprit is the Ego (that assumes various forms) which is to be killed.

5. Answer No.1 when correctly implemented will gradually help overcome the problem. It is lack of such Sadhana which has still kept the fear alive.

6. Do not worry about what 'Kaivalya' is or is not. One should take one step at a time and experience things in person. This is what happens when one does not indulge in practice but goes on imagining what a particular state is without direct experience just through bookish knowledge. When the time comes, you will know what that state is through first hand experience. For now, let go of these fancy thoughts and indulge in Sadhana.

You are walking on a railway track and you suddenly realize your life is in danger when you see an oncoming train approaching you at great speed, blasting its horns. What will you do? You will run out of the path of the moving train with enormous speed and force.

You should apply efforts to know the self with that same intensity to come out of the mire of 'Agnyana' (ignorance). Such should be the burning desire for liberation with no desire being higher. Then one eventually becomes the pure self by the grace of the Lord and goes beyond all desire.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello there, I've noticed that after sexual indulgence I have lots of pimples developing, that later on turn into scars, will being celibate heal my skin tissue? I know semen has tremendous benefits and heals every cell in the body, I just need clarification. Thanks.

Answer
When unbroken Brahmacharya (not mere abstinence) is carried out with all the Yogic practices described over a span of many years, the body and skin glow with pristine health and Tejas (luster). This will remove most such scars.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Pranam Dhananjayji

I am 22 years old and I am suffering from nightfall from last 4.5 years.
Please read my following short story...

I was very much engaged in masturbation from very small age but at age of 18 yrs I have been over masturbated. Thenafter at age of 19 yrs I felt of guity of my habbit and hence I stopped masurbating immediately. But after 2-3 months for not mastubating I started getting headache and thenafter nightfalls. For a continuous of 2 yrs I got nightfall 2-3 times a week. I had left all bad habbits and was diversed onto reading good books. I started reading bhagwat gita and many other such religious books and by that the duration of nightfall decreased to 2-3 times a month. But still lust has not been totally eradicated from my mind. Now from last month I am feeling impotent.
I had tried the practice of yogasana a very little bit in between because due to constipation(which arrived due to nightfall) I also
can't practice yogasanas.

Can you please help me out.
Also please let me know can brahmacharya will cure impotency?

Answer
1. Why should you worry about sexual potency if Brahmacharya is your aim? Establishment in Brahmacharya leads to the best virility & potency for procreation after marriage. The Brahmachari need not worry about the same.

2. Apply all the Yogic practices as suggested in past answers with devotion to God for a few years. The problem will get resolved.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello Sir,
Please accept my obeisance. What is brahmakar vritti? Is it kind of special bliss or feeling when one nears self realization? Does it go with the course of brahmacharya? What is the criteria for achieving it.

Answer
'Brahmakara Vritti' refers to that last and penultimate state of the mind before eternal and irreversible dissolution into the 'Parabrahman' (Almighty). Here the mind has lost all its 'Chitta vritti-s' (modifications) and has taken form of the absolute as a limitless expanse: 'Brahman'- Lord, 'Akara'- Form -- Meaning it has taken the infinite form of the Almighty who is beyond form, being limitless.

When even this state of the mind dissolves completely into the truth and there is no mind at all for ever, then the self rests as the self in its irreversible state of eternal liberation. When the Yoga for liberation is carried out correctly with unbroken Brahmacharya, this state is eventually attained.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi Dhananjay Sir,

Hope you are doing great!

A small request- I want to practice Yoga and i am looking for a best Yoga Guru. I have read from your past answers that you are from India. I stay in Hyderabad- Andhra Pradesh. With your permission, I want to join as your student if you belong to the same place.If not please suggest some best yoga ashrams in Hyderabad with their contact details? Your quick response will be much appreciated.

Answer
Apply the methods suggested in past answers after going through all of them very slowly and carefully. Get clear with the methods of applying Asana-s & Bandha-s from a competent Yoga tutor if in doubt. Then apply unbroken Brahmacharya with all the Yogic practices. At the right time, the Guru will become known.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
sir,i want to know that whether chronic masturbation reduces acetylcholine,serotonin,dopamine and other neurotransmitters in brain which are highly recommended for concentration,memory,mental fortitude.

i have been traumatized by masturbation since age of 12,now i am

18, previously i used to feel that it made by body full of fatigue and made by spinal weak,but when i left it completely for 6 months,i
begin to notice changes which are-

improved memory
less lethargy
weight loss
slowed hair loss

i want to know whether i am on right path and also about neurotransmitters.

Answer
Yes, masturbation leads to copious loss of such transmitters and many more without doubt. Brahmacharya increases their abundance thereby leading to overall well being and excellent mental & physical health.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi,

Please read this completely as I am really confused and badly need a solution.

The very day I started to masturbate, I also started to face the consequences. I started when I was 13 and soon I got a dark patch on my face that made me unattractive leading to rejection and loneliness. I resorted to the filthy habit and also drugs just to went out my frustration. Soon my face and my body was completely ruined and I became a weird looking guy. My back bone isn't erect and makes my upper body very slump. My eyes lost its brightness and my face lack luster.

Whenever I control myself(cant say control because I always try to control, but only at some times I succeed) I regain a bit of myself (luster and vitality) and the change is evident. This change starts to surface within a few days or weeks. But soon I turn back to the same old routine and lose all the progress. Its really very confusing how just a leak of semen made me lose everything. This has been my life so far and I have been longing for a love life ever since I was a child.

Once a very old women saw me and told me to visit Durga temple. I ignored it at that time. But nearly after 5 years I started to visit the temple and now I'm completely surrendered to Durga. Soon there were some remarkable changes in my life as my parents arranged for my marriage and the girl also started talking to me. Now, I'm completely taken down by her sweetness and her affection and I dont think about any other women.

Question 1: Since I had restrained from the filthy habit because of this girl in my life, I started regaining myself(my beauty and vitality). What bothers me is that once I'm married to this girl which would be in the next six months, I will have to engage myself in sex atleast to satisfy her needs. I'm afraid if this might lead to energy loss and make me the same old weird looking guy that I was all my younger days. Your opinion on this.

Question 2: Why is that when practically every one masturbates, I happened to face the immediate effect of my deeds. If it was after a prolonged time of energy loss thats understandable. But I happened to face the effects right when I started it.

Question 3: If surrendering to Durga completely made a girl walk into my life, does that mean my trauma is over.

Please answer these questions as you would for a layman or a normal grihasta and not a person seeking enlightment. Because I had longed for a love life for a long time and now I actually got one. I just want to make this permanent and live life happily. If i'm not wrong thats what Durga devi has blessed me with after I surrendered to her.

Your personalized answer would be really helpful.

Thanks

Answer

1. Practice honest Brahmacharya with all the practices as suggested in past answers with devotion to God. If your resolve is sincere, marriage will not prove an impediment. Let go of planning & worrying and surrender to Goddess Durga who will take care of these things. It is not for us to let the Ego worry about the future. If one holds on to the self with Sadhana, things take care of themselves by divine grace.

2. Masturbation eventually destroys. It is sooner with some and later with others based on various factors. Destruction is however guaranteed.

3. It means you should continue a life of virtue with sustained Bhakti (devotion) & Sadhana.

Your wish will come true if you apply these suggestions.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Dhananjay,

I am on the path of celibacy. i am doing yoga regularly twice a day and i meditate for few minutes. Sometimes meditation is good and at other times mind stays distracted. My addiction to masturbate is decreasing considerably. Though i am not able to fully eradicate it.

So, i have 2 questions related to masturbation.

1) What shall i do when i get urge to masturbate, is there any kind of activity which one can do to take the mind away from it?

2) How to stop yourself in the middle of masturbation i.e the time between beginning and ejaculation.

My third question is related to Pineal gland(Third eye)

3) I have read on many websites that pineal gland plays major role in our spiritual progress. But it is highly calcified and becomes hard which is a very big obstacle in your spiritual journey. Is it true, and if it is, then please suggest ways to activate/decalcify the Pineal gland.

Answer

1. Continue with correct and uninterrupted Sadhana. Be patient and sincere. Keep the mind occupied with constructive work. Exercise daily without fail. The urge will eventually go away.

2. This query is invalid. You should not masturbate. You should reach that stage with effort and devotion to the Lord.

3. Do not worry about this gland or that gland. Your purview ends at the suggested Sadhana (practice). That will take care of all the glands by HIS grace.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

sir, i'm facing a problem which appeared in my life 4-5 yrs ago. there was an aunt of mine who i used to visit often, because she's been very nice to me from my childhood and her son, more than just a cousin, used to be my best friend. she always saw great potential in me and used to say that one day, i'll get a great job, as mostly everyone in family thought i was a bright person. then these years came, we moved to our hometown, despite aunt's pleas, from a metro city in which i spent first 14 yrs of my life. when we did, my life became a nightmare. i never failed a class before, but here i failed three times! i lost all friends, class teacher thought my failure can be a bad influence on other students, so she made me sit 2-3 rows behind all students, alone. seeing this nightmare had come to a standstill, i became paranoid and insane. my parents started to hate me and had put me on heavy medication. one night my father became so angry, he tried to throw me out of house. i learnt from some people that there's a sage who lives in a temple at the outskirts of town, i visited him. after looking at me for a short time, he told that i've been hit by black magic. everything started to become clear, as she was the only one who was against our shifting to hometown. Also, that same aunt used to talk about these kind of people(tantriks), plus whenever i came from her home, i felt more angry and irritated and she has some of my pictures, which she could be using. sir, now that i know its her who disrupted my life, what can i do to return her favour?

Answer

1. All events which occur in one's life are only different forms of unwinding karma. Karma is the result of one's own past actions. It is your own karma that is the cause behind the events that will unfold in your life. Hence it is not of any use to blame anybody. What is required is to indulge in correct Sadhana so as to wash out the remnant karma and be the

Atman (self) which is beyond pain and suffering.

2. Strive to realize the self and do not think on the lines you are thinking. You should surrender to God and perform your Dharma which is to attain to the self. Let that which happens to the body or mind happen; such should be the belief and surrender in God. Then things fall in line.

Hence let go of these Egoistic tendencies and simply perform honest Sadhana with devotion to the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,
Hope you are doing well,
I got a query while reading your past answers.In one of the answers you said that
"The best way to overcome fear, anxiety and mental weakness is to remind ourselves that we are not the doers of any action but God is. This body, mind, its faculties and the world are only the instruments through which the Lord works out his Leela (divine play)."

so my question is if God is the doer of all activities then why there is pain,sorrow ,fear in one's life,is this mean we are also responsible due to our bad karma and if we are culprit how can god be the doer.
Pardon me if my question seems irrelevant to you.
Thanks

Answer
Do you remain neutral without desire & attachment realizing that the Lord works through you while doing an activity? No. The Ego within you which is propelled by various desires assumes doership and performs actions to satisfy itself. So when you assume doership, you also have to face the resultant karma which might bring unfavorable reactions based on the nature of the action committed. Such doership assumed by the Ego to satisfy its desires is the cause behind misery and suffering

The correct approach is to remain neutral and let the Lord work out HIS Leela. Such a man does not commence any action for himself but does so only as a medium of the Lord. That which has to happen happens through his body & mind under the dictates of God. He does not do it for himself with any personal motive. Since the actions displayed by such a body & mind are those of God, there is no karma, for he is then not the doer, just as it is not the chisel which is responsible for the art but the sculptor.

In such a Yogi, his past karma (which he accrued with doership before the attainment of Gnyana) works out while no new karma is formed. Once the store of past karma is exhausted, he is liberated for ever.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir my age is 21 years and i was addicted to masturburation for past for 3 years and i m practicing brahmacharya but have high blood pressure(140/90) .

1.sir previously i used to perform sarvangasana but on internet it was given that people with high blood pressure should not do sarvangasana please tell me that can i do sarvangasana or upto what limit of blood pressure a person can practice sarvangasana.
2.can practicing brahmacharya brings blood pressure to normal?

Answer

1. The correct practice of Yoga & Brahmacharya always brings blood pressure back to normal limits in the course of time. If practicing Sarvangasana is causing any discomfort, omit the Asana and perform the others.

2. Meditation will also reduce the BP and help maintain a calm and relaxed mind.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hare krishna Dhanajay sir, how is your sadhana?Hope very good.

Sir, my name is nabin and age 25years and 3 months old. Sir due to bad samskara I was addicted to daily musterbation from the age of 15 to 21. I always wanted be free from Abrhmacharya. Because from my teen age i knew very well Brhmachrya is essence for matrial and spiritual success. Sir, after completeing 10 months of Brhmacrya, I broke my vow knowingly and musterbated due to frustration. The reason was inspite of practising Brhmacarya for ten monts I don't have confidence to pass CA exam(IPCC) and failed exam 5 times. Sir you know CA exam requirs a lot of confidense,memory and concentration because it contains huge syllabus. Second reason is my friends,classmates and others who was scoring less mark than me achieved some successes in CA exam with out practicing brhmacharya.

And third reason is during this 10 months brhmacharya I gained memory and concentration less than my expectation. No doubt wet dreams reduced a lot.Before my break was 1 or 2 a month.

Sir now what to do? Above 3 or 4 prime reasons of my break after long practice. Sir please excuse me if you find mistake in my above presentation because i am not highly educated in english.

Sir kindly give me advice in which direction i'll spend my life. I can only try my best to follow your suggested direction. Because I cann't get success overnight. One last question that did i loose all my gained concentration and memory of 10 months of brahmacrya after this musterbation? One thing let me tell you you doing very nice job and helping us. May krishna bless you alot. Again please forgive me if you find any mistake in my presentation.

Answer

1. When you have spent many lifetimes accruing your present nature, how can you expect to change the same in a few months? It takes many years to annul past tendencies which stand in the way of achieving a goal.

2. First let go of your expectations. Expectations are the greatest impediments to any objective. One should perform his Sadhana as his duty without expectations. Be patient and continue with the honest practice without worrying about success or failure. Our right ends at effort. The results are not our concern. That is determined by a higher power which is running the show. In the course of time, you will progress in the right direction.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Dhananjay,
First let me thank you for the excellent service you're doing.

I'd like to know if continence has any effect on the male sexual organ (such as shrinkage) since it's being unused for a longer time? And I read Gandhiji's writeup in which he says sexual organ will start to look "differently" owing to brahmacharya.

And if so, does it cause any complications if one needs to break the continence and enter the householders life in future?

Please clear my doubts. Thanks

Answer
The sexual organ will be in a state of complete health and well being further to Brahmacharya and any complications which existed earlier get resolved leading to excellent health of the sexual system for reproduction.

Some changes in the nature of the sexual system occur after one becomes an Urdhvarethas and not before. This does not concern the aspirant Brahmachari who is beginning.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

I am a 59-year old male with 11 months unbroken brahmacharya. I work in social services in a very demanding position. In many ways I know the position is too much for me, too much stress, pressure, and overwhelming duties. On the other hand, the job gives me an opportunity to bring my weaknesses (insecurity, lack of confidence) out into the open.

A couple of days ago, I lost my temper with a client. I was so angry I was panting and trembling as I yelled at him. I also kicked a bag which held his belongings. Of course, I feel terrible about this. I immediately apologized but it was too late. The damage had been done. I feel almost unbearable remorse about this incident, as I am a professional and am supposed to set a good example for my clients. I am so ashamed.

I am aware that I have deep, unprocessed emotions, fear, and anger and I know brahmacharya is helping. But this incident has been a crushing blow. Any response would be appreciated. I really just needed to express what happened and how sorry I am.

Answer
Count to ten and walk at least 20 feet away from the place of anger when under the influence of uncontrollable emotion. A Brahmachari should always strive not to lose his temper. Anger leads to loss of Ojas & Prana and makes the person weak and prone to a break. It also shatters the nervous system and degenerates the entire body-mind complex. Various foolish and unpardonable acts are committed even by civil men & women under the grip of anger. This will in turn form irreversible negative karma that one alone has to suffer.

Adhere to the correct practice of Brahmacharya and continue the job with a detached perspective. One should play his part in the life-drama with temporary internal involvement

as an actor does but with complete Vairagya (detachment). Then one slowly overcomes the weakness to succumb to anger under tough conditions.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Hare krishna Dhanjaya sir,

Tanks a lot you answered me. Again if you find any stupidity in my question and presentaion please forgive me and rectify me.

Sir pious activity is only source for material opulence, hapiness and success.One in life time does practice brhmachrya or not, if he is destined for wealth,fame,beauty he will get with out brhmacharya. For example heros like salman khan, amir khan. They don't practice brhmacharya still they are enjoying material opilence. Brhmacharya accrues immense merit activity. Bollyhood and hollyhood star are indulging in so much in taking wine and illicit sex, How they were able to accrue merit karms in their past lives ?

In my mind a lot of change has been occured from my childhood. At present i don't have wealth,fame etc and facing difficulties with out progress. It means I don't have much corresponding pious activity. Because I am going through Rahu dasa which does n't give prosperous life. In kaliyuga results of activity accrues very soon. Sir I can tell I lost my vigour, character and spirituality in musterbation after 10 months of brhmacharya but I must have accrued merit karma during those 10 months. Sir my age 25 now. From this age if I practice brhmacharya for 3 or 4 years, in 5th year can I dream of those wealth,fame in my life Sir ?

2. Definately it is decided by higher authority appointed by god. Since result follows very soon in kaliyug.According to this can you please tell in 4th year of brhmacharya my dream will be fullfilled or not?

Because let me know Sir, my mind has undergone a lot of change during this ten months of brhmscharya. God knows How I spend my 10 months. 24 hours we have to fight to keep mentl purity in brhmachrys. It was very difficult in wrong environment like classes,street and station where todays girls not wearing traditional dresses.

I will try my best to continue my sadhna patiently along my CA exam from now. I don't know when my drems come true keeping in mind that musterbation and wstching porn is not a solution to any problem in the world.

Sir pllease ignore my stupidity in asking questions.

Have a good day.

ANSWER: 1. There are different kinds of merit. The merit accrued by spiritual effort to know the self leads to liberation while the karmic seeds accrued by other kinds of efforts to earn wealth, fame etc. lead to those kinds of results. Suppose a person works day and night with much effort and honesty to become a successful actor, he eventually becomes that in course of time. The direction in which one will strive is however predestined.

Whatever be the nature of one's work in Samsara, one eventually has to attain liberation if eternal happiness is desired. It is the purpose of this birth. Hence Brahmacharya is the foundation for any activity, be it material or spiritual. If these same people apply the tenets of Brahmacharya to their lifestyle, they will be more successful, happier, healthier and in peace.

2. It is not pious activity alone that leads to wealth and fame but hard work in that direction. Adhere to the correct practice of unbroken Brahmacharya to know the self and persevere in

your field of work. All that has to come will eventually come.

3. There is no 'Kali Yuga' and no 'Rahu dasa'. All these concern the non-self which itself is false. Learn to let go of your association with the non-self and simply hold on to the self which is beyond form and time. To do this, you must put much effort for liberation with Yoga & Brahmacharya with attention on the Lord alone for years together with patience.

It is not woman who is the cause of trouble for the Brahmachari but his own Agnyana (ignorance) which makes him look at a woman with lust. The challenge of Brahmacharya is to be faced by all aspirants. That is how the Lord has made HIS Leela. It is only after much struggle that one reaches the state where he realizes that the entity which struggled itself was false and that he was the pure self all the time. That is the reason why the Lord has made these things so difficult; so that you realize the non-existence of that which goes through the difficulty.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hare krishna Danjaya sir,

Thanks a lot , you clarified my doubts putting your valuable time. Sir I have some more doubts and confusion and presenting in the following manner keep in mind the extreme importance and glory of brhmacharya.

1st question-

Your sentence 'It is not pious activity alone that leads to wealth and fame but hardwork in that direction.' Sir does it mean both pious activity and hardwork together required to be successful in a particular direction OR in the absence of pious activity , hardwork with much effort and honesty is enough to be successful in a particular direction? I am asking this because you know at present I have only in my hand hardwork because I don't know how much pious activity I have done in my past lives.

In short to be successful in any field, both combination of pious activity and hardwork require OR only hardwork with much effort and honesty require ?

2nd question-

Sir does hardwork matter a lot or brhmacharya ? Because I have seen around me a lot sharp minded and intelligent student not following brhmacharya, still they keep superior brain.

Here what I can say hard work matters a lot. Definately they are putting most of their time in study with high level concentration and they remain very attentive in classrooms. But when recretion times come they using their time talking, joking and making party with girls. This is enviornment of Mumbai where I'm living.

Here I'm confuse . Sir veerya is directly connected with intelligence, sharp mind, concentration and memory. I'm surprising how those intelligent student are able to keep their superior brain spending time in abrhmacharya at the cost of veerya ?

Good afternoon Sir. Hare Krishna.

Ignoring my stupidity please answer me Sir.

Answer

1. Each give their own kind of merit. Performing one's Dharma without expectation is the correct path.

2. First stop looking at others. Look at your mistakes and correct them. What others do is not our business.

Finally, let go of theoretical queries and perform the suggested Sadhana honestly for a few years. Till one attains 'Gnyana' (knowledge of the truth), the ignorant Ego comes up with thousands of useless queries every minute. What is required is uninterrupted Sadhana and Sadhana alone. Nothing else makes any difference.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, You say that whatever happens to a person is a part of his destiny. However if somehow we know before that something big and unpleasant(anhoni) going to come and we try hard to stop it from happening, can trying to stop something which is predetermined possible?

Answer
To whom do these questions apply? To the Ego & the body which are unreal. Nothing happens in terms of the absolute reality. Hence it is not necessary to try and stop anything willfully as long as one has surrendered to God. Neither is it possible to change the outcome of that which will happen. What is required is to follow one's Dharma and leave the rest to HIM who takes care of everything.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi Dhananjay Sir,

In one of your older posts, you have mentioned that Women too lose equal amount of energy as men do when indulged in sexual activity or through sexual fantasies. Now my question is- In general menstruation is normal phenomena in every women that occurs every month. How far it is true that they lose their energy when it is a normal cycle in their body? If so, What about a child when menstruating for the first time? Does it mean she fantasized someone or has indulged in sexual activity? How about a young widow who lost her husband is in a state of depression but still menstruate every month? How about Nuns who are dedicated to God for their entire life but still menstruate?

Yes..I do agree they face severe irritation, pain in abdomen during that period.But,I have also seen some cases where women visit doctors complaining about irregular periods which resulted in health complications and doctor prescribing medicines for regular cycles? How about health complications after Menopause stage? Please forgive if I asked you a stupid/Irrelevant question but your answer is very important to me or maybe many. Thanks much..

Regards,
Ravi

ANSWER: 1. Ageing is also a 'normal' occurance. Does one not become weak and degenerate by the process? The nature of the body is degradation. This is slowed down by Brahmacharya when Bindu (seed) is retained up in the higher region and menstruation/wet dreams stop after attaining to Urdhvarethas.

2. Menstruation starts upon attaining to puberty for procreation. It stops when the Yogi after much efforts becomes an Urdhvarethas and not before. Marital status etc. have no connection with the same.

ॐ तत् सत्

(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you!

My wife and me we both are thinking to practice Brahmacharya so thought of getting rid of these doubts from our minds.Please advice.

Little confused- Here man is conserving his Semen/Energy by strict practice of brahmacharya in thoughts, words and deeds on a daily basis. So, how would energy is conserved in women during such practice on a daily basis when there is no Rajaveerya released within their body cuz it is only released after sexual activity or fantasizing?

It means it is common that women tend to lose energy during menstruation until they attain the stage of Urdhvaretha? Can you please enlighten us little more on this? Thanks again!

Regards,
Ravi

Answer

1. Simply practice the suggested Sadhana for a few years without expectation and with much patience and devotion to God. It is not necessary to know any of these theoretical details. If the practice is correct, real knowledge eventually comes from within.

2. A part of the 'Raja Veerya' is lost in the monthly menstrual cycle which is the result of the downward flow of 'Bindu' that starts upon puberty. Even in the absence of lustful thoughts, wet dreams in men/menstruation in women does not stop as long as the downward flow of Bindu is not stopped & reversed permanently. That occurs only upon reaching Urdhvarethas.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Om
I am 21 yrs old. I have masturbated nearly 300 times in the past. I have been practicing celibacy for some months and I am facing night falls. Sir, my question to you is when I sit for dhyaan my body does not support me because it has become very weak. What can I do to help my body to become strong again and sit peacefully for dhyan. (2). My second question to u is can I actually follow celibacy?? I am having self doubts whenever I sit for meditation. Write now in depression.

Answer

1. Indulge in regular physical exercise along with the practice of Brahmacharya. Perform the Asana-s suggested in past answers daily without fail. In a few years, the body will regain its strength.

2. Yes, you can and you will.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello,

Do the practice of amaroli increase your sexual desires and if yes, is the practice dangerous for practionners and bramacharis? Is there any advantages to start it if you are able to restrain the desires?

Thanks

Answer
1. No

2. 'Amaroli' aids Brahmacharya & meditation. It helps increase 'Ojas'.The body recoups soon from weakness and debility and regains strength further to a few years of practice of 'Amaroli' which is full of nutrients. It is extremely beneficial till the Yogi becomes an Urdhvaretas. After becoming an Urdhvaretas, the Yogi no longer requires the practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namaskar Dhananjay,
I'm a follower of you for many months now & have read almost all your answers on this forum.You have truly been my staring guiding light.But still I had several questions-

1.I'm now entering my 6th month of brahmcharya.In the beginning it was quite easy but as now I'm progressing it is increasingly becoming difficult for me to counter my inner urges.Also,in the beginning I did not practice yoga,pranayama etc. but after starting the practice,I think some situations are becoming more tempting for me as if I'm inviting them.Is this normal?What is happening?

2.In one of your answers you advised to read upnishads.I've bought a copy of a collection of upnishads but it is only in sanskrit & has no translation in hindi so I understand it very little but I like reading it.Is this reading also going to help me?

3.Is the 'Hare Krishna' mantra a modern mantra founded by ISKCON or is it also on par with 'Om Namah Shivaye' etc.?

4.If we do good deeds(punya karma) then can we negate(cancel out) our bad deeds(paap karma) or we have to bear the fruit of both the deeds?

Kindly spare me for my ignorance if I've asked it if it was already answered previously.

Dhanyawad
Sameer

ANSWER: 1. Practice the said methods honestly without fail. The efforts should be regular. In a few years, things will stabilize. The challenge of Brahmacharya is faced and won only through patience, diligent practice & with surrender to God.

2. Translations of the Upanishads are available at: http://yousigma.com/upanishad.html

3. Any mantra whose objective is to connect to the Supreme can be chanted. The Hare Krishna mantra is on par with any other mantra of this type and has existed from time

immemorial.

4. You have to bear the fruits of both. Those who perform Punyam (meritorious acts) without the sense of 'I-ness' by surrendering all their actions to the Lord do not accrue merit. Such complete loss of I-ness or Ego comes only after self-realization. Till then, it is best to perform actions without the thought -"I am doing it" but simply realize -"HE works through me; I do nothing".

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Namaskaar Dhananjay,
Thank you very much for your help through the answers.I had this doubt still.The upnishad link sent was very very helpful.Still,if I read through the Sanskrit text of the upnishads,is it also going to help me in some form?

Dhanyawad
Sameer

Answer
Whether you read them in Samskrut, English or some other language is of no consequence. Applying the essence of the Upanishads in real life alone matters. It is practice of the said principles and practice alone which makes a difference. Mere theoretical scholarship is not of any use.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

As you know a lot about spirituality and virtue, can you tell what is the diference in effect between a physical bramacharya and physical+mental bramacharya? I tried physical bramacharya but still thinked of sex thoughts and I felt it was not very complete and if you think about sex too much it is like losing energy even without ejaculation of seed. But this is my opinion.

There are some yogis who practiced dual cultivation or tantric sex, so we can say they were physical bramachari without the loss of seed but not mental one. Is even thinking of sex divert your prana or chi energy to the genital organs and then you lose the energy even if you dont ejaculate? At what point is the energy lost?

Answer
1. Mere physical abstinence is not Brahmacharya. Mere physical abstinence without mental control also leads to loss of energy. Only when abstinence is practiced in thought, word and

deed by diverting one's energy away from the sex center into the higher domains to know one's self does it become Brahmacharya.

2. Energy is lost from the very moment a sexual thought develops into desire & lust.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Hello Dhananjay sir,I am 22 year old student.I have some queries regarding wet dreams and baldness.
1.I am following the path of celibacy,but i have wet dreams as one or two per week regardless of doing yoga and pranayama.Is it natural?How to avoid it?
2.Is frequent wet dreams cause baldness?
3.Do you know any yoga or pranayama to reduce baldness and improve hair growth?

ANSWER: 1. If the practice of Yoga with adequate physical, mental and spiritual activity is honest and regular, wet dreams will eventually subside. Hence continue with the correct practice.

2. Baldness is generally genetic and not due to wet dreams.

3. Genetic baldness is not preventable.

ॐ तत् सत्

(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: My baldness is not genetic,so can you suggest any yoga or pranayama to reduce it,and hence improves hair growth.
Thanks.

Answer

Balding which is not genetic will correct itself further to the life of Yoga & Brahmacharya as suggested in past answers. Applying the methods of Asana, Bandha, Nadi Shodhana, Pranayama and meditation as suggested in past answers should suffice.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Sir,

I am a 59-year old male who is today celebrating one year of unbroken brahmacharya. My most sincere gratitude for the support and inspiration your words have provided me. In this first year, I have noted a deeper capacity to surrender to my present moment experience which thus leads to increased emotional stability. What might I expect, God-willing, in my second year of brahmacharya?

Answer

1. Calmness of mind, emotional stability and overall mental control better after a year of Brahmacharya.

2. The body continues being cleansed of its toxins from Chakra to Chakra.

On the whole, one becomes more attuned and starts coming to terms with Brahmacharya as the natural way of life.

May God bless you with true Brahmacharya to know the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Is it because it is very hard to attain?

ANSWER: Because it is the most potent medicine on the disease called ignorance in which revels the Ego. Brahmacharya chills the spine of the Ego and makes it tremble. Once the Ego is killed though the required medication, that entity which found Brahmacharya terrible disappears and the Atman (self) prevails in the nature of peace, knowledge & bliss .

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks, very good answer, I liked the sentence "that entity which found Brahmacharya terrible disappears". I remarked that when someone meditate but still think about lust during that day, there is not much concentration but if not think then there is real concentration. Ive read also that a real brahmachari or someone with no desire at all (very rare) do not fear anything even spirits are not able to effect him, is that true?

Answer
Fear is the effect of Agnyana (ignorance). It is a mental creation/imagination and not more. Since Brahmacharya gradually dissolves ignorance, thereby resulting in the blossoming of the truth, the established Brahmachari fears very little. Once complete knowledge of the self is attained through self-realization, nothing but the self exists everywhere; extending to infinity. The dream-image like world then disappears, though he physically sees it. What then remains to be feared?

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay ,

I tried my best to be celibate from past 4 years.Apart from wet dreams,there were no voluntary falls.Last December ,Due to some bad sanskaras ingrained in me ,I watched porn & fell voluntary twice within 2 hours period.I didn't masturbated , but suffered heavy loss of semen.

After 1 or 2 weeks,I suffered from jaundice.3 weeks later when I recovered,I discovered sudden loss of vision in my left eye.After I consulted ophthalmologist ,He told me that I am suffering from retinal Detachment & need to underwent surgery to prevent complete loss of vision in left eye.

I underwent scleral buckling surgery for that.1 month later,Doctor told me it was unsuccessful.I immediately rushed to chennai
& Sankara Netralaya treated it with type 2 (silicon oil is inserted in oil) surgery.

Almost 2 months have passed ,I can see blurred images through my left eye but cannot read from it.I didnot get any illness in past 4 years.

My question is:
1) Do break in Brahmacharya has anything to do with this very tough time considering the fact that doctors told me I have stretched retina from childhood & I was myopic child with 11.0D D lenses in both eye.To reduce lens power I also went laser lasik surgery in 2002.I am 28 now.

2)Please suggest me some exercises which I can follow to restore my vision or at-lest prevent any complications in right eye Doctors say I have high risk of developing cataract,Glaucoma & other eye disorders in future.Please help me in saving my eyes.

Awaiting for your response

Answer
1. Past karma works itself out through illness and disorders. These can be of any type and can affect any part of the body. Such effect of Prarabdha karma is unavoidable. The eye problem is the result of such past action.

2. Adhering to correct Brahmacharya will increase the chances of containing & reducing the problem. Conserved Veerya that is transmuted always improves eyesight. Perform the Yogic practices described in past answers. Do not exert to the point of discomfort. Meditate as often as possible. This will gradually improve eyesight in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, i'm trying to practice brahmacharya and yoga from 2 years. Now i'm suffering from insomnia, frustration and loneliness frequently. Please give me your valuable suggestion.

Answer
Keeping the body & mind occupied in constructive activity prevents loneliness & frustration which are the signs of an idle mind. Brahmacharya by itself has no connection with these.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

Yesterday I was riding in a train similar to a subway. The train stopped for a few minutes in a tunnel between stations. During this stop I was gripped with a terrible fear related to being locked in a closed compartment with no escape. I have experienced this fear many times on buses, trains, elevators, and airplanes. Not while riding in them but when they have stopped but have not opened the doors. It takes all of my strength not to go into a full panic. In this situation, I feel like I am about to go insane. Any suggestions on how to get through this situation?

Answer
1. 'Claustrophobia' (fear of being trapped in closed spaces), is common among many people

and nothing to be worried about. It is an animal instinct carried over from previous births.

2. To the spiritually advanced man who has come very close to knowing the self, the problem vanishes, for he then does not identify himself with his body (which has been locked in) but has realized the infinity of his self as all-pervading and limitless.

At times like this, take a few deep breaths & simply go into meditation, realizing that you are the formless Atman (self) occupying the infinite universe, the one who cannot be contained and is ever free. That you are not the body which is insentient & limited. As such knowledge gets established and the Ego subsides, you will be calm and composed even if locked inside a box without the least fear.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

Today I was reading a webpage in which Gandhiji told the importance of fruit diet in observance of brahmacharya...but many others were saying that only fruit diet is harmful so do you think that a person who is observing fruit diet with brahmacharya can live a healthy life while working hard in his daily routine work.

Answer
1. Gandhiji has NOT said anywhere that one should ONLY eat fruits and nothing else. What he advocated was eating fruits in some quantity on a daily basis ALONG with other staple food.

2. Day to day worldly activity requires a balanced diet that contains all the required nutrients. Merely subsisting on fruits is not possible for the common man. A diet as has been explained in past answers should suffice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Brother Dhananjay,

I would like to seek clarification on certain points after reading through your article:

a) You mentioned brahmacharya is followed to preserve energy, which is needed for enlightenment. However, I have noticed that you mentioned that the energy we accumulate from brahmacharya must be expended through exercise. I do not understand this contradiction.
- On one hand, we are striving to accumulate energy for enlightenment, but on the other hand you are saying we should exercise to expend it. If we are going to waste energy by exercising, then how can we attain enlightenment?

b) You mentioned if energy from brahmacharya is developed in the body, it will become tamasic if not expended in productive things. How can energy become tamasic? Energy itself is meant to energize isnt it? How can energy that is not applied correctly make someone lethargic and weak?

c) What does yoga/hinduism says about lending money or materials to people? Is it a sin if we do not lend money to friends if they are in need, or is it just wisdom not to lend money to friend since its known the money will not come back?

d) I have heard the saying that God does everything. If we sin, doesn't it mean God is also doing it? If Ego does something thinking that it is the doer, then God can't be doing everything isnt it?

e) Why does God remain silent when we are committing a sin, like masturbation? If he is all powerful, why doesn't he stops the very action on the spot and save the person from committing a sin? Why let the poor being commit the sin, let him go through the consequences and bring him further to sin and extend samsara. Is God a saddist?

Pls excuse me if my questions are crude. But I believe they are valid questions which have been bothering me for a long time. Hope you could grant us with an insight.

Thank you.

Muthu

Answer

1. A beginner cannot apply all the conserved energy on meditation for Enlightenment alone. His Samskara-s will not permit it. Hence the energy conserved is used for various constructive activities which help strengthen the mind & body.

2. It is not the energy which becomes tamasic but one's ignorance which tends the body & mind towards tamas (inertia). Under such circumstances, the same energy works negatively.

3. If you do your Dharma correctly, you know when to give and when not to give. Help can be given to those who deserve the same and are hence eligible to receive it. Help, when given should be with a selfless attitude, not assuming doership, only to those who deserve.

4. The Sun is the source of light. Suppose you pass Sunlight through a piece of red colored glass, is the Sun responsible for the resulting red light or the glass? It is obviously the glass, for the Sun does not give out red light. It is the nature of the red glass to produce red light. Yet it is the light of the Sun which is passing through the glass. However, it is the red glass which is responsible for the red light, and not the Sun who is the source.

The same holds good as regards the Lord (source) and the Jiva (individual). The Lord forever gives out his power that passes through the glass called the individual. As the individual loses his Ego & becomes that much purer, more of the divine power shines through him in its true form. When the individual attains to his self and is fully enlightened, he is like a clear glass which transmits clear Sunlight.

Thus it is the individual who is responsible for all his actions till he loses his Ego completely and becomes the clear glass, though God alone is the doer.

5. It is for the glass to change its color and not the Sun. Why blame the Sun when the glass is red? Hence it is for us to persevere in killing the Ego. That is the only Dharma. The all merciful Lord however goes a step further and creates situations where we are made to realize our mistakes and given a chance to correct them.

Who now is the Sadist? The individual who ignores the great Lord and repeats the same mistakes or the Lord who is forever helping you realize the self and thereby ensure your welfare?

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

It is said that accumulating merit is very important if you want to achieve hish stage of samadhi.

But for example if someone is not rich himself how can he give much to others? Can you accumulate merit only by purity of mind (bramacharya) and mindfulness or yoga meditation? Its hard to give when you are poor yourself... What produce more merit, giving or bramacharya? Bramacharya is hard but everyone have the necessary to do it.

Answer
1. One should not aspire to intentionally gain merit. To whom does merit or demerit apply? To the body & the Ego and not to your self which is ever pure and taint free. Such intentional actions to gain merit cause bondage and impede Samadhi as well as liberation.

2. What is required is to surrender all actions to God and work with a Ego free perspective, neither caring for merit nor demerit. When one follows one's Dharma with this attitude, striving for liberation, Samadhi dawns by itself.

You need not give money (which itself is impermanent) to others. Your only duty is to know your self. If that much is sought after through Dharma (duty) and Sadhana (practice), everything takes care of itself. So simply adhere to honest Brahmacharya to know the self and let go of useless things such as merit or demerit.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,I have some query about wet dreams.
In night i didn't understand of any wet dream but when i awake i see the crystal like substance,i cant understand why these wet dreams are happening although i am strictly following the yoga techniques and don't allow any bad thoughts in mind.
Wet dreams occurs average of 2 per week from 3 to 4 years.
Please give me some instructions,i am very tense and can not concentrate on my study.

Answer
Perform the complete set of Yogic practices & lifestyle with unbroken Brahmacharya for a few years. Nocturnal discharges will go away by themselves.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay garu,

In one of your older posts, you have mentioned that "Inevitable perseverance in Brahmacharya is an indication that there are countable numbers of births remaining for the Jiva in this ocean and that the process of working for the release which is not very far away has begun". Are you referring the above statement to only one birth? Suppose, if we are unable to succeed in brahmacharya in this birth because of our bad karma, will this help us achieve in next birth or Is it still be achieved in the same birth in spite of these hurdles? My confusion here is if one want to practice brahmacharya, will his past bad karmas affect his practice and prevent him from Self Realisation? Will this continue in the coming births? how can one know whether he would born again as human being? Can you please enlighten us more on this Topic? I have only found you to be the best to answer these questions and I don't think anyone i knew would answer them. Kindly, forgive this layman for any mistakes. Thanks a ton!

Answer
1. 'Countable births' might be this very birth or a few more.

2. If your are unable to realize your self in this existence, then the efforts applied will continue from the level attained. Efforts applied in the path of self-realization are carried over to successive births until liberation is finally attained. When the Jiva is ripe for eternal release, liberation occurs.

3. Do not worry about past karma. That is not of any concern to you. What is important is to perform the right 'Nishkamakarma' now (efforts applied for liberation without desire as a service to the Lord) without attachment for the fruits. Then the past karma gets worked out in the course of time.

4. When you come close to realizing your self, you will know the past, present and future which are illusory images on the eternal Atman. Hence first work to realize your self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste
Even when we come to know that we are atman,ever free,ever pure,why do we lust after material things?
I am asking this because I have tried everything to keep up my brahmacharya but have always failed...please tell me why don't we identify ourselves with pure atman even after getting to know?

Answer
Someone tells you that fire burns and you know the same. However, until you are burnt by fire, there is no realization. There is no direct experience. Similarly, you know you are the Atman after having read some material. But you have not realized it and hence the ignorance. There is not yet direct experience. So you continue in the realm of ignorance. This is why one should apply honest Sadhana and persevere till the self is irreversibly realized.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi Dhananjaya
i am 44 and have recently for the past year followed a path of abstinence. Its sad to say that spent most of my youth wasting away my vital reserves. However in the past one year since i have started abstinence i have been beset with health problems such as unusual weight gain that i cant seem to get rid,of even after working out. Also haveswelling in ankles and feet, hurting knees. Before i started abstinence i was of relatively good health with minor health problems. I do not question the importance of abstinence or its connection to my poor health. I am attributing my poor health to the aging process, However i wondered if i was suffering from some kind of hormonal imbalance as i experience sudden changes in body temperatures.I do not meditate as much as i should but hopefully i can take up meditation assiduously in the future. Please advise if i could be this could be a result of some kind of hormone imbalance associated with abstinence?

ANSWER: The first few years of Brahmacharya involve various reactions and changes at the physical & mental levels. The body which has degenerated further to seminal wastage slowly starts throwing out toxins and recuperates. Various changes that never occurred earlier kick in. Simply ignore all these and adhere to honest Brahmacharya with the suggested methods correctly. In a few years time, everything will stabilize.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hi Dhananjaya
I have been an initiate on the path of Surat Shabad yoga for over 20 years. Needless to say i did not devote any time to my spiritual pursuit choosing worldly life over spiritual matters. However i have always known deep in my heart that the road to salvation began with true bhramacharya. Despite my attempts over the years to practise bhramacharya i have miserably failed . Last year the almighty bestowed on me the grace to be able to practise bhramacharya for a year so far. At about he same time i also stumbled upon khechari through some intervention as well. I am not an adept at either pranayam, kriya nor meditation however i am familiar with the different yoga systems. In any case after i practised khechari briefly before I forgot all about it . Now after a year i have remembered it again on some whim and made decent progress where i can touch my uvula but am unable to breakthrough past the uvula. i have not cut my frenulum to achieve it . However my question is that whenever i extend my tongue backward i feel a faint tug at my heart. Sometimes on my right and sometimes on my left side of my chest depending upon the left or right area of my uvula that i am probing? i have also been discharging phlegm. Should i discontinue this practice because i have read that the vidya is more important than the practice itself as the practise is the physical form of true knowledge of khechari. Is is fairly common to have these tugs in the chest?.
thanking you

ANSWER: To merge your mind in the self so that nothing but the self exists, devoid of all thought is what is important and not more. Your physical and astral bodies are not at the level of purity required for 'Khechari'. Cleanse these through the tenets of Yoga & unbroken Brahmacharya for a few years, following which the benefits of Khechari will come by themselves.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hi Dhananjay
Thank you for your earlier responses. I appreciate your replies as they help direct the course of my life. I have one more question in regards to khechari. In your earlier response you had asked me to immerse my mind in my self. Due to constant khechari, i have been doing it without conscious thought. As earlier said i have not cut my tongue frenulum However my tongue frenulum has developed a blister (which is not painful) and the frenulum has started to fray allowing the tongue to reach further inwards. Should i consciously refrain from khechari and allow it to heal up as its not ripped all the way as yet. Please counsel. And i also wanted to thank you for your enlightened advices which light the way ahead for fellow travellers on the royal road of the pranas

Answer
Efforts for 'Khechari' should be gradual and never hurried by those who aspire for the practice. If success in the practice is destined, the Lord himself helps the aspirant advance. Hence remain neutral and let the Lord show the way.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Sir
what happens when the stomach is overloaded occasionally?Does overloading of stomach occasionally increase the chances of break in brahmacharya?
last time same thing happened,i just overloaded and had a break.
In previous answers you have suggested "moderation in diet",but what actually does moderation means?does it mean filling half stomach with food,quarter with water and another quarter empty for air?
for example if one consumes 3 chapaties,should he consume only one and half chapaties? or does it have any implied meaning?
won't consuming less decrease physical and mental strength? by the way i am 19.(my mom says one has to eat well in his youth to stay fit(both physically and mentally) all his life)
I am not opposing the idea of observing moderation in diet,but just had few doubts regarding this...
Thank you.

Answer
1. Overloading the stomach can cause discomfort and inertia, thereby leading to uprising of Tamasic tendencies. These are not conducive to general well being including Brahmacharya.

2. Yes

3. Make it a point to eat many small meals rather than one large meal that overloads the stomach. Let the diet be balanced as described in past answers. When a life of Brahmacharya and Yoga are applied, one does not require very large quantities of food as was earlier further to prevention of loss of vital energy.

Go through all the past answers on diet and what quality & quantity to consume.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

dear sir
how r u? Sir i have doubts regarding bagavan sayings and His play
in Bagavat Gita , chapter Baktiyoga Bagavan said as, "adveshta sarva bootanam mytra: karuna eva cha, nirmamo nirahangara: samaduka suga: kshami.
Santhushta: sathatham yogi yatatma dridanishchaya: mayarpita manobudhiryo matbakta: sa me priya:(bg chpt 12 , sl 13 and 14) in this sloka bagavan gives us the clear defenition of devotion .The first line stated that the devotee have no any angry or krodha to living creatures(bhuta), Karna and Jayadratha are also a living creatures .Then why God helped Arjuna to kill them? This a question about non self thing , asked only for gather its spiritual meaning
thanking you
Vijith
SARWAM KALVIDAM BRAHMAN

Answer

There is no action greater than performing one's Dharma sincerely. Arjuna being a Kshatriya warrior, had to follow his Dharma of fighting for justice. Hence the killing was validated and justified, being an inevitable part of his duty.

The action was carried out in the course of his Dharma and not with an intention of 'Himsa' (needless harm). Karna and Jayadrata were in the path of 'Adharma' (non-righteousness), having taken to the wrong path. Thus Arjuna became the tool of the Lord to instill justice.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

hari om
sir iam 18 and masturbating from the past 1 year and 10 months. i got into this act without knowing about the importance of brahmacharya. i was brilliant in my studies but after 6 months of practicing masturbation i saw myself loose my mental and physical strenght .my grades decline so i decided to quit. now after many failures i have put my full potential into yoga and meditation and iam sure that i will remove it permanently but the problem is there are some doubts and confusion that i want to clear so here it is:
1. i get irritated whenever i think of past failures so i want to correct my mistakes.i want success in my life. i want to gain every drop of my lost veerya is that possible?
2. can a person make ojas out of virya without meditation and yoga
3. what is important ojas or virya ?
4. at what age virya production stops.

Answer

1. If the efforts at Yoga & Brahmacharya are honest and sincere with surrender to God, Brahmacharya will eventually become the way of life.

2. Not in the long run.

3. From conserved and transmuted Veerya comes Ojas. Both are one and the same as are water & steam.

Persevere correctly and get established.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, in one ancient post:
-He casts a great impression wherever he goes and thus wins over people with his nobility and virtue. A true Brahmachari needs not the aid of cunning, guile, manipulation or dominance to succeed in the world. Presence of enormous divine energy within him makes even wicked people treat him with respect and consideration. No one can remain oblivious to the radiance and nobility of a true Urdhvareta.-

With all due respect, does this mean the brahmachari is always good? When Hitler, Stalin or Mao were alive, didnt they get respect? Was not Hitler a disciplined person with some knowledge of the occult? Brahmacharya alone doesnt make someone a saint for sure.

Answer
1. One who surrenders his Ego and works as a tool of the Supreme is the Brahmachari. His actions are those of God and hence always right. He is the real saint. As long as a man stays in this state, his actions are those of the universal.

2. People such as those mentioned by you were noticed for their actions, name, fame, title and power which they commanded in their respective positions. The presence or lack of these traits including occult powers is of no consequence or value in terms of the absolute truth, considering this world itself is a dream.

None of these attributes succeed in giving man eternal bliss free from the bounds of sorrow for ever, for they are nothing but the tentacles of 'Maya' (illusion). Rather, they only pushed these very same people deeper into the realms of sorrow as is seen in history. Liberation, that accrues further to knowing the self alone leads to that objective of eternal existence in peace, beyond action & inaction.

Resting in the self, as the self the liberated sage eternally abides in the state of the infinite beyond description.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Greetings Sir,

I am a 59-year old man with just over a year unbroken brahmacharya. At my job, I supervise a young woman. We work closely together and get along very well. I am quite attracted to her, but have always conducted myself appropriately and professionally in our interactions. This woman is very affectionate with another man at the office. She hugs him often and has told me she is attracted to him.

This other man is very popular with many women at work. He acts so happy to see them and often massages their shoulders and puts his arm around them. Sometimes he kisses my work partner on the head. He is married to a woman who also works for the same company. I do not get the feeling he is looking for sexual relationships.

I have become painfully jealous and hurt over my work partner's interactions with this man. I do my best to hide it and not let it affect my behavior. Here are my questions:

1) I am considering leaving this job for other reasons, is it best for my spiritual development to stay and work through these feelings through spiritual practices and brahmacharya?

3) What would you say about the behavior of this other man? He seems so happy in his interactions with women. I must admit, I have always had an uncomfortable feeling about him. I feel a deep distrust as if there is a dark side to him that others don't seem to see. Thank-you.

Answer

1. That entity which feels the jealousy is not the real you. It is the Ego. One wishing Enlightenment should work at annihilating the Ego and get free of the same. That is Brahmacharya.

2. What others do is not our concern. The only thing on our minds is to know the self and reside in the self, as the self, following which all queries get answered.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

1-Can bramachaarya help your longevity?
2-Are you able to renew your physical body with that sexual energy continously?
3-Why there is legends of yogis in the Himalayas who are still alive in their physical body after centuries like Babaji or the Biblical patriarchs like Mathusalem, is that true?
4-Do you practice this?

Being able to do this is the highest wisdow and practice in my opinion.

Answer

1. Brahmacharya is the foundation for health, strength, vitality and overall well being. These are factors that support longevity.

2. Sexual energy eventually ends in loss of vitality & debilitates the body. It is only when the same energy is converted into health & strength that the body recuperates.

3. Yes

4. The aim of the true Yogi is to make use of longevity to achieve liberation here and now in this very birth. That is the purpose of the physical body; to aid the Jiva attain liberation as a medium of working out karma. Beyond this, the physical body has no value. Hence the true Yogi never gets attached to his body but uses it as a tool to move towards Enlightenment.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

hari om
sir i request you to clear some of doubts
1. at night my penis get erected many times, is this a nightfall?
whenever penis get erected is their also loss of semen.
2. most of the time whenever i see my penis erected at night, i also

find that i have stopped my urine for a long time. is this also a cause of my nightfall or i was seeing erotic dreams?

Answer

1. Natural erections occur every few hours during sound sleep and early in the morning. These are not sexual in nature but the result of blood flow to the penis which is a normal and healthy physiological phenomenon. Neither is there any loss of semen.

2. Do not worry about the same. Simply relax and enjoy sound sleep at night.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

sir,i'm 23 year old guy. my qustions
1.i was successful during 8 months of my brahamchrya during that period i have wet dream every 15 days but it was not harmful but one day i got wet dream at day time in which i loose my all previous power.and i again taken celibacy for one month and again i got failure because of day wet dreams which is not watery wet dreams but true wet dreams.my qustion is because i do lot's of aerobic exercise like walking daily for 2 hours is this the cause of failure.exercise also can cause failure! i have heard that hard exercise may cause failure but i do it exercise like walking so how can i fail.
2.when i have taken celibacy at that stage i was 22 but now i'm 23 so sir i want to ask you that what difference it will make.when i was 22 i was get wet dream at every 15 days so how much time it will take may 18 days.can i can reach that stage of 8 months celibacy power now on if i do 8 months celibacy again or it will be low powerfull.what one year gap can do difference.
my english is litle weak so sorry sir but if you understand than please give suggestion

Answer

Are you applying the correct Yogic practices as described earlier with meditation? Practice 4.00 A.M wake up daily followed by the practices of Asana, Bandha, Nadi Shodhana & Pranayama with meditation as described earlier. After a few years of such honest practice, Brahmacharya becomes stabilized. Do not worry about the past.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Dhananjay Sir,

Trust you are doing great!

First of all kindly, forgive me for You only deal with questions related to Brahmacharya and my questions are outside that context. These are general doubts which we often encounter in our daily life, i don't know how to present them but i am doing my best. I have some doubts pertaining to old believes, Cultures & Traditions which we are asked to follow and I don't think they are advisable when we purely believe in that ALMIGHTY.(Ex- Pooja's (Festivals etc), Rituals when someone expires, Astrology as such.

Questions-

1)Why are we asked to perform pooja's only this particular way. Not to eat anything before pooja, not to touch anything without bathing? Perform a special pooja to overcome this hurdle, Do this Vrat to get rid of this obstacle. Do they really work out? Please let me know your inputs.

2)What is Astrology and Vaastu's role in Man's life? Are they real or same man made? Do they have any influence on man?

3)Our elders say that when GOD Exists, Evil too exists (Evil here refers to Devils, Blackmagic as such)Is this real or a Mental Trauma?

4)Did God create these rules or Man?

I request you to kindly clarify every doubt/question as they mean a lot to me. Thanks for your precious time.

Answer

1. The general state of the common man is that of Agnyana (ignorance) as regards the nature of his self. He considers himself separate from the Almighty; considering the Ego real. There is a tendency to objectify everything and consider himself as the subject in terms of separation. This makes it not very easy to accept the reality called oneness.

Hence various rituals & practices are advised to gradually bring him on the track of God. The purpose of these activities is to bring his sense driven & indulged mind on God at least for some time every day/on certain days etc. When the Jiva spends many births in such activity, Gnyana unfolds enough to then take up worship of the formless Supreme through Yoga.

For those following an honest life of Yoga & Brahmacharya for self-realization through 'Nishkamakarma' (surrender of all actions to God without desire for the fruits), no separate religion is required. Such a mode of life to know the Atman (self) is itself the greatest religion and Dharma.

2. Astrology is the science of predicting certain future events based on the birth factors. For a correct prediction, the astrologer should be selfless and possess divine attributes. He should be a person who practices the same for the welfare of mankind as per his Dharma and not for money, name, fame etc. He should be content with what comes through destiny with his mind on the Lord all the time. He then gets the intuitive ability to decipher the future to some extent. Only then do the words of such a man bear fruit. The same applies to Vaastu.

To those who surrender to God and are ever intent on their Dharma (to realize the self), astrology or Vaastu will hold no interest; for these concern the world, body & the Ego which the Yogi considers unreal.

3. God alone exists with the real you being inseparable. There is no you (Ego), no good and no evil. When you think you exist, then good and evil also exist.

4. Everything is the Lord's creation. If you take the position of the created, then you are affected by creation. If you rest in your real state of oneness with HIM, you watch the

creation as a cinema goer watches the movie on the screen without being affected. It is to make you realize your true nature of unaffected viewership, that the Lord has created this image called Samsara.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello,

When you practice bramacharya but then you break it conciously you get a bad change in your face and countenance very rapidly, why is it? When you dont practice bramacharya, it doesnt happen, why? Can someone who break bramacharya after having know it become worse than someone who never practiced it?

Thanks

Answer
1. The practice of Brahmacharya takes you that much closer to your true self. A break takes you that much farther. The Atman (self) is your very self, being the source of your life. Hence it follows that distancing oneself from this source takes life energy out of the body & mind (which have no independent existence) to that extent.

2. It happens immaterial of whether your practice or don't. The change is more perceptible in the former and less in the latter.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
One of the issues faced by professionals like me is the lack of time to devote towards the practices that you have advised.

Although, I have been following the said practices for many months with the grace of god, I still feel that if I can get a 1-2 hours extra in a 24 hour day much more effort can be put into the practice.

Would you be able to help out with a solution (with due practice) by which one can reduce the number of hours of sleep (without any health impact) that is required by an individual?

Many Thanks,
Ganesh

Answer
Carry out all the said practices to the extent possible with devotion to God to realize the self. When such efforts are applied over a period of many years, Yoga gets established and the need for excessive sleep & food tapers away.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

Is it true unless masculine & feminine are balanced there can be no brahmacharya.What exactly does this mean practically?

My queries as below:

1)Our world today is mostly men centric,better to say the masculine has gone overboard.I want to know what advantage/power the feminine energy/females stands for & what if any role it has in brahmacharya sadhana.

2)Can souls in female bodies become urdhvaretas as they don't seem to have(if any not as much as males) voluntary control over their basic energy(that being sex energy).This seems to me an advantage(monthly cycles cause less debilitation than males uncontrolled) & disadvantage(can't take reins unto own hands).

3)What karma causes soul to be born male or female.I have heard occultists say ''A man is a woman's karma & a woman man's''.Can you point me to any scriptural validations on this.I believe this knowledge can benefit in attitude towards opposite sex.

ANSWER: 1. It is not necessary to worry about male or female energies. Correct practice of the Yogic techniques suggested will automatically harmonize the same leading to meditation which stabilizes the entire energy system.

2. When a woman becomes an Urdhvaretas, the menstrual cycle stops as there is no descent of Bindu (seed)

3. Such knowledge is not of any use. Let go of this concept of male and female and first realize your self which has no gender.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Dhananjay,

Further to your reply in point 2
--does this mean presence of menses in women indicate that mind is still not purifies & vasanas exist?

Also I have one more question
--why has it not happened that descent/incarnation of god has still not happened in human realm in female form?Why are their less female ascetics or self realized beings?

I have heard spirituality comes easy to women.But I beg to differ.
--What are things(of spiritual worth) one can learn from women which comes easily to them & what spiritual strengths do men have naturally?

I'm just trying to reconcile my views so that I may not have a lower judgement of any of sexes on path of sadhana.

Answer
1. Menstruation in women & wet dreams in men is an indication that the 'Bindu' (seed) which flows downwards from the onset of puberty (for reproduction) is not yet reversed. Such reversal occurs only upon reaching the state of 'Urdhvaretas' (further to mastering Sabija Samadhi).

Urdhvaretas is a state in the path to self-realization and not realization itself. Vasana-s & Samskara-s are not exhausted just because the Yogi becomes an Urdhvaretas. The descent of Bindu is arrested which acts as the foundation to acquire the 'Divya Sharira' (Divine body).

2. Purusa represents consciousness while Prakriti represents creation. Creation is an offshoot of the universal consciousness which is the source. Thus creative energy does not have an independent existence by itself as it sources from the Purusa.

Creation is the manifestation of the Supreme which is beyond gender. There are numerous advanced souls among women as well. However, it is tougher for women to develop 'Vairagya' (dispassion) as their nature is largely influenced by 'Maya' (illusion). The purpose of the feminine energy in creation is to help consciousness revert to the Purusa (self) from its current identification with the Ego.

3. Bhakti (devotion) comes easily to women while Vairagya (dispassion) is difficult.

The Yogi does not require to learn anything except the methods to ward away 'Agnyana' (ignorance) through Sadhana and surrender. When this is accomplished, the Atman (pure self) alone remains which is complete knowledge and bliss by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
In my case it did work but I would like to ask something. Why the stereotype of the sage is someone who looks very old, haggard and weak. Take the example of such enlightned philosophers like Laozi, Socrates, Ramana Maharshi, many Zen and Taoist masters, rabbis and magicians. WHy to me it renewed the body but to them who were far more advandced no. Can you tell the diference about who is bramhmachari and who is not by mere physical appearance? Socrates didnt look like a brahmachari but we can be sure he practiced it according to his own teaching.

Answer
1. The stereotype is a mental concept devised by people as wisdom is mostly recognized among those with age & experience. The very same sages looked like any normal person of their age during their youth & middle age. They experienced the benefits of Brahmacharya just as any other person does further to correct practice.

2. Enlightened sages have no further need of their body after self-realization. Hence they generally do not take efforts for its upkeep. Also, a realized soul has very little and at most times no body consciousness, consciousness having withdrawn into the self. Hence they can easily appear wayward, mad, retarded or stone like in the common man's perspective.

This being their last existence on the physical plane, Enlightened sages experience unhindered workout of all their remnant karma which is to be fully settled and cleared. If such karma involves serious diseases etc. the body goes through the same while the soul

remains untouched.

Under certain circumstances, such sages take on the karma of others to help those people move faster towards liberation. The body of the sage then suffers from such added karma.

The presence of a realized soul is felt in the peace, tranquility, calmness and absolute peace one experiences in his/her company. The mind becomes quiet and full of bliss.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Some paths but not the yoga one say that when you engage in spiritual cultivation, you have the responsability to utopically affect the world and politics for good. Even some schools like in Eastern Asia say if you do not do good you dont advandce spiritually, same with Plato. But this could be easily countered with many arguments since many great spirituals adepts were hermits or monks and others ones in history has been killed for that same reason because those with political power in general just follow their own interest and not spiritual paths. The irony is that those philosophers who had that utopy in mind like Plato and eastern sages were themselves without political power and their countries were the ones with experienced the worse ies in the history of humankind... The eastern Asian mentality is strange becuase it is deep philosophy but at the same time is not very realistic, and creative. Now in the yogic tradition which is practical, yogis were not interested in politics and there was no such merit philosophy and the society was peaceful generally. I hope you understand what I mean by this, its a doubt I have.

Since you going to die one day, the best choice isnt it to cultivate yourself to surrender of the ego to the inner silence anonimously and give spiritual teachings to others when possible, and letting the world follow his own? You gain knowledge and the merit to advance with such practice. After all, all comes to mind state. Do you agree?

Thanks

Answer
1. Is the world different from you? The world is only a reflection of your own mind. As long as the mind exists, the world exists. Where was the world to you in deep sleep? So it is an illusion of mind & matter. If you realize what you truly are (the self), then the world will clearly be seen in its true illusory form as nothing more than a superimposition. Hence the best help to both yourself and others is to know your self first. You may then decide if any further help is to be rendered. But first know your self.

Trying to reform the world without knowing the self is like one blind man trying to show the way to another.

2. There is no reality in the illusion in terms of the absolute. Hence to get in touch with the reality is alone the greatest service to oneself and 'others'.

3. If this much is done to realize the self, then that which is to be done by you to the 'world' as you term it automatically occurs through your body & mind by a higher power that runs the show.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Is meditation like watching thoughts enough to see the real self or you have necesarly to add pranayama and asanas? SOme says that watching thoughts without attachment wake up your kundalini without any need of additional techniques and some others say you should add other techniques. Let say you are a person who naturally dont think too much or cling to things, what is the best option? Can you go directly to samatha techniques without passing from asanas and pranayama if you are proeficient with it?

Thank you

Answer
What is required is to still the mind and stop thoughts completely (including the thought - "I am meditating"). Such an objective is accomplished through the tenets of Yoga. In very rare cases where advancement has already occurred in previous existences, the practices of Asana & Pranayama are not required and the person directly goes into deep meditation.

The indication of such an advanced person is the absence of sexual impulses and desires with the mind naturally on the self even without Yoga. For all others, the process cannot be eliminated.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
"My mind was frozen, my body in dissolution, my flesh and bones all melted together. I was wholly unconscious of what my body was resting on, or what was under my feet. I was borne this way and that on the wind, like dry chaff or leaves falling from a tree. In fact, I knew not whether the wind was riding on me or I on the wind. Now, you have not spent one whole season in your teacher's house, and yet you have lost patience two or three times already. {p. 40} Why, at this rate, the atmosphere will never support an atom of your body, and even the earth will be unequal to the weight of one of your limbs! The only way to etherealize the body being to purge the mind of its passions."

What does the last sentence means by passion? Does it means all thoughts or sexual thoughts? Thank you

Answer
'Passions' here refer to the emotions of desire, anger, greed, attachment, arrogance & jealousy. These are the foundations of the Ego which are to be destroyed through direct experience of the absolute truth. This is accomplished only when the mind is dissolved into the self devoid of all thoughts.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir if i do daily 3 hours of walking if that is bad for my celibacy.i asked it in other brahamchgarya side and they said that more than one hour of exercise is bad for celibacy.

Answer
Moderate exercise on a daily basis is a necessity for successful Brahmacharya & healthy living. Three hours of exercise is however not necessary.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Om
sir,
I am following brahmacharya. I listen to bhajans and meditate.
I am facing a grave problem. I dont have much bad thoughts during the day or at night. My food is also very less. I am rite now staying in hospital taking care of my mother. It has been 4 days now and every night i am having wet dreams. I am scared of sleeping now. This is a very major break in my Brahmacharya. A blow to my concentration and confidence. Please help me as to what I can do to stop this deadly act. In this hospital I am unable to get up at 4am. Please help. (In deep trouble... Om

Answer
Apply the correct Yogic lifestyle and make it a regular life feature as soon as time permits. Mere meditation without purification of the body & mind through Yogic practices such as Asana, Bandha, Nadi Shodhana & Pranayama very rarely bears fruit.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Sir My Question is regarding first level experience of Brahmacharya. I hav been practising it for about two weeks and I felt several Improvements. I practised mudhras, Yogas and Pranayama everyday. I am able to practice physical brahmacharya, but a slight wavering mental brahmacharya. But i often had great control of my senses, thoughts and desires. Today morning around 4 AM, i just had the same experience which you have mentioned in one of your responses "When the aspirant maintains this state of Brahmacharya for a considerable period of time from when the 'Vajroli kriya' starts to function, the passage of flow of semen within his body (from the sex glands to the Urethra) starts to become narrow and constricted. Under such circumstances if he indulges in ejaculation of semen (even in a copious wet dream), instead of pleasure he experiences pain. This further aids in developing distaste and dispassion towards the sex act.This is one of the most important of changes which occurs in the body of the Brahmachari at the physiological level." link:http://en.allexperts.com/q/Celibacy-Abstinence-3564/2010/7/Changes-Urdhvareta.ht . I just had the same experience. But I am sure about one thing I didn't have a dirty dream. And most days at sleep my lingam becomes errect, but didnt ejaculate. but today it did. Sir please help me and bring me light. Does that spoil my practise of brahmacharya? I have a burning desire to practice brahmacharya. What should i do to avoid this in future.

ANSWER: 1. The experience is a wet dream and not the Vajroli kriya. Erections during sleep without sexual thoughts are normal, healthy and not sexual.

2. Adhere to correct practice of the said Yogic lifestyle with devotion to God. Things will stabilize in course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Sir What is Vajroli Kriya? How am I supposed to know when does that occur? BTW I am very confident that it is not a wet dream . The reason is that i have had wet dreams before and this time it was totally and entirely different i felt pain just this once, not in my previous experience. And at sleep i feel erect only when i have the urge to urinate. Thank you so much for your answer sir.. i am very happy and glad.

Answer
1. Physiological wet dreams (minor loss from excess food, heat etc.) are not sexual in nature. They differ from sexual wet dreams.

2. The complete meaning of the Vajroli Kriya will be known through direct experience only after the Yogi becomes an Urdhvareta.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir
I watched an evil drama(Raktarakshas(blood monsture)) with dts sound on last saturday. At that time I had no fear at all. But after watching the show I cant sleep well, my mind is doubting me like someone following me or near the door etc, I relaxed my mind with spiritual thoughts like only God is real and any monsture cant touch me bz I am pure soul etc, Sir my doubt is that why the negative feelings like fear have more power

Vijith
SARWAM KALVIDAM BRAHMAN

Answer
1. Where is the need to watch such fancy content? What is the benefit? Stay with activities that are constructive, reminding yourself of your true Atmic state all the time. Fear which is the result of Agnyana (ignorance) reduces and finally goes away as one progresses towards his Atman (self). Sometimes, subconscious fears which are dormant within surface, triggered by related external activity. At other times, unknown fears emerge when the mind is being purified.

2. There is not the least need to fear anything. Be calm and let go of such false imaginations, continuing with the correct practice of Yoga. The fear will eventually go away.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Many people want to considers Western mediumnistic and African practices such as trance and spirit-channeling (anciently called possesion) where the Ego is dissolved and a spirit is active to be the equivalent of spirituality as practiced in the Eastern World. And my other doubt is this: If you are dissolving your ego in meditation, is there some danger of possesion? In both cases the ego is to be dissolved to attain a particular state.

Answer
1. The Ego is not dissolved in any of these practices. Hence it is not of any use in knowing the Atman (self)

2. What is the Ego? Who is dissolving the Ego? Who possesses whom? Who are you in reality? realize that first, keeping all things aside. Then every query gets answered. Till then, such questions are like trying to find the footprints of a fish swimming in water.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
During the day, I have some few sexual thought that I let go and they dissapear by themselves. NOW during the morning when I wake up but im still in bed, the sexual desires are strong and the temptation to break bramacharya too, but for now I still kept the promise to practice bramacharya. Why are sexual desires stronger in the morning when you are still in bed and dont put yourself in your feet and walk? Is that moment when your sexual desires are strong opportune to practice meditation? If I ever break the practice it will be in the morning never during the normal day...

Answer
1. Those subconscious thoughts that are the foremost resurge when out of sleep. These are in turn dependent of past & recent activity. Hence one should always strive to keep the body & mind pure & wake up very early to carry out Yogic practices to realize his self.

2. The body will have rested and is full of energy in the morning. This energy should not be let to turn into sexual energy but should be harnessed for Yoga & meditation with surrender to the Lord. After many years of such unbroken practice, one gradually overcomes such tendencies and gets closer to realizing his self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,
I've read your previous post about Vajroli Kriya and the physical changes in the body, and would like to learn more about the same. Is there any reference book/article on the same where you can guide me to?

I presume that when Vajroli Kriya starts, the real sublimation starts happening. Do hormonal changes also take place when this phenomenon occurs?

Thanks!

Answer
1. The effects of 'Vajroli Kriya' have been outlined in previous answers. These should be experienced through direct experience and theoretical reading is not of much use.

2. Various changes occur to the three 'Sharira-s' (bodies) in the course of Yoga. These include hormonal as well. Information regarding these internal changes are however not of any use and what is required is to persevere in attaining to Yoga which is to still the mind and merge it into the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
First of all, I would want apologize about my poor English.
I started sexual abstinence, nearly 2 or 3 weeks ago. After this time, I felt a pain in center of my head , I believe that this pain is near pineal gland or pituitary gland .I Know this pain may have causes unrelated to celibacy, but I would want to know how a celibacy can cause headache, and how to relieve the kind of headache caused by celibacy .I stopped sex because I did not feel me well after having sex. I'm not being guided by a guru, it is difficult find one where I am located.

Note:This is the third time, I tried sex abstinence, all these times I felt headache nearly after 2 or 3 weeks.
I study meditation, yoga, mudras, banda, chakras, mantras, i buy books about these subjects. Hence you can give me specific information, I am aware of these subjects a little.

Answer
1. Brahmacharya does not cause headaches which is the result of other factors.

2. Adequate physical & mental activity coupled with spiritual activity/meditation is a pre-requisite for sustained Brahmacharya. The headache is a sign of need for purification of the physical and astral bodies. Apply the Yogic techniques suggested in past answers on a daily basis without fail. Mere bookish study is not of any use. In the course of time, things will stabilize.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I would like to express my gratitude towards your intensely profound and true answers here on brahmacharya. Supreme manifested as your answers to myself as I was being troubled to sustain a virtue of purity, which is troublesome mostly for the fact I've been a hedonistic sexoholic for most of my short incarnaction here on Earth having sex with hundreds of women in the past. I'm a 28 year old devotee of Ramana Maharshi currently planning a trip to India to further my relation with him and offer him and Arunachala Shiva gratitude for guiding me.

My question to you would be - should there be any way to cut through astral tubes I have dishonorably "collected" through my former life of lust and manipulation? Some might say it lasts for a minimum of 12 years pretty much sabotaging much of our life's efforts to cleanse spiritually and with no conscious effort for eradication further imprint themselves in our

subconscious as vasanas or so say my master.

I've been visualizing cutting through them with a sword in meditation as I find this intuitively helpful, but perhaps you could offer me some insight I could integrate into my practice.

Huge gratitude to your work here and may the grace of supreme never cease to fall on you. I greet you from Poland.

Answer
As the Yogi practices a life of Yoga & austerity to know his self with honest & unbroken Brahmacharya, astral tubes that have developed through sexual relations gradually weaken. By the time the Yogi masters 'Sabija Samadhi' and becomes an Urdhvareta, most of these connections would have ceased to be and a few strong ones remain.

When the Yogi attains to the 'Divya Sharira' and enters 'Nirbija Samadhi', rapid de-materialization of these remaining tubes occurs in that state of non-dual union with the Lord. Eventually, all these connections are burnt in totem in that state of union, one's true state of being.

Hence simply persevere with sincere effort to know the self, adhering to the practices involved with complete devotion and surrender to HIM. The rest, HE takes care.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay
nice to read your view and excellent answers but often doubts allures me in practice i have read many celibacy book many a time but eventually i got limited success within 2-3 days my senses overpowers me consequently i fail and feel terribly guilty about myself often I feel low in motivation and questionable at myself the paramount importance of celibacy is there but how to practice it if I restrain it makes me irritated and sometimes I feel so unhappy about the way of my life I cant follow what I know is undoubtedly essential for my spiritual n moral well being I don't have any girlfriend or have any sexual intercourse with someone butt has a habit of masturbating frequently it has grown as a compulsive behavior I m trying to quit it since 15 long years but eventually has bitter failures left at conclusion Often I has success in practice for 3mts 5yrs ago but sex impulses are overpowering me im a bachelor it seems my life is been wasting im low and often under confident fearful and also sense guilt in myself I feel like if someone guide me correctly but often now day people think sex is natural n celibacy is obliteration of natural impulse and against self nature I didnt commit adultery in practical but thousands a time in my mind when i watch porn I m very unhappy with myself how could I bring overall change in my life live a confident pure moral life i dont eat meat nor smoke nor drink only bad quality in me is I m in clutches of masturbation my friends sys this is normal but it has eaten my soul from inside ques can you suggest simple ways and means to get rid of this hideous habit my past and present is ruined upto now i want to see a hope for future please help and give me guidance in this field so that I m out of it please help

Answer
Apply the complete set of Yogic practices & lifestyle with devotion and surrender to the Lord as suggested in past answers. The efforts should be very honest and unbroken. Success in Brahmacharya comes only by the Lord's grace. To avail HIS grace, one should strive through

one's heart & soul single pointedly. After such consistent efforts, the grace comes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir. Please shed some light on my doubts. We seprated ourselves from almighty to taste sense pleasures. Later the almighty generated a system the whole universe & all its laws to rectify us. The almighty created maya that keeps us illusioned. Under effect of maya we commits henious sins. We are not body but soul, but why couldn't the almighty just remove the veil instead of making us work for it. Would there be a difference in attaining illumination direcly by the help of God & by working hard for it. Afterall either way we would be aware of our SatChitAnanda nature.

Answer
1. 'Agnyana' (ignorance)as regards the Jiva is without beginning.

2. 'Samsara' is the classroom where the Jiva is taught lessons of 'Gnyana' (truth) through the syllabus called life experiences by the invisible teacher called 'Brahman'.

3. Why is it that the professors in the university don't give you the answers to the question paper in the examination hall? Why do they make you work for it?

The professors teach you the subject, yet you are supposed to prove yourself in the exam where the very same professors behave strict and do not help you answer.

4. Illumination comes only by HIS grace AFTER you work hard to the extreme and realize the falsity of the entity which thought it worked hard.

Yes, you are Sat-Chit-Ananda (Knowledge-Existence-Bliss). It is to make you realize the same that the show is being staged.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

1. Your offering answers to questions here is done for what purpose since it is a free service without any payment to you? Even the comments and ratings sections are not activated here I see... No profile photo also to identify you for popularity and no contact address or email?

2. Yoga is today a multimillion dollar industry. Why not show your knowledge through a attractive website with paid service,books,ashram,courses on a global level as done by many modern gurus? That can make you very famous with your knowledge?

I can offer my service to help you achieve these things sir..

Answer
1. As in the case of all other actions which transpire through the countless Jiva-s (beings) appearing as though indulging in countless deeds ever moment, the Lord works through the entity that answers these queries also. Since it is HIS will and HIS actions, the question of

purpose, payment, ratings, identity, popularity etc. do not apply.

2. Answer 1. covers Question 2.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
In the above post You can show your true divotion to God. In my case any negative feelings irritates me, I can save mind by thinking of your name "DHANANJAY" and your great works, only after I thinks my responsibity to God. I can see your unconditional love and efforts to make each Jiva in a great level from all of your answers. You have great value in my life than any other relation although I cant see you, You are really great sir

Thanking You
vijith
sarvam kalvidam brahman

Answer
HE is the light and from HIM has come everything as do images from a source of light. All these vanish and HE alone remains, without a second. Where then is 'I'? It is nothing but imagination, false and non-existent.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
greeting
i dont know how to put this but the thing is that I know brahmacharya is important for a sound moral and peaceful life but I m trying for years to bring this to practise but im capable to do so I dont know im in urge of sexual intoxication yet i do realize it is not good for me but I masturbate many a time due to which im totally wrecked from my soul I feel that more i compress my desire they tend to flare up what should i do then im 24 .please do refer a technique efficiently practise it im most needful for guidance im discouraged since I have lot of theoretical knowledge on brahmacharya aspect but practical essence is far off missing I dont know will i lead this life peacefully Im morally bankrupt fact is that i know i should not do this its incorrect but at trial n testing i fail miserably i tend seem to be addicted to masturbation and lives a wretched exsistence If onlyy your words will spark hope within me ill be grateful please give me some cues to how to quit porn how to quit excessive indulgences ill obey your words as command help me get rid out of dis an leave a peaceful life i had very limited success in dis path and want to quench my thirst on this experiencing true nature of brahmacharya im tainted can i heal and again experience blissfull life please give a comprehensive reply on this matter i have read ur previous question but my question n doubt to endless im pure vegetarian non smoker n drink practice im need of help of someone who can enlighten my path im obsessed for leading brahmacharya in reality I want to lead a moral and stable life thats all every time I take a vow eventually mara the tempter out throw me with discouragement n guilt Im really serious about practising it because not that i want benefits out of it but living a sound life n experiencing bliss and communion with vibes of all saintly and brahmic being
thank u for reading till the end please enlighten my path

Answer
You say you have gone through the past answers; why then is the technique & path still unknown? The correct technique of a Yogic life for success in Brahmacharya has been described in detail. Go through the answers which have outlined the procedure and apply these methods honestly. You should persevere as though your life is in danger and as though application of these methods will alone save you. Such should be the commitment. Then comes HIS grace...

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Naman Sweekar Kare Dhananjay,

My question is this:Can effort at brahmacharya bear complete fruit if celibacy is practised in thought , word & deed but there is slackness even to smallest degree in other aspects like speaking truth/charity/helping needy when seen & help asked for/ahimsa/seva & other noble virtues.

Brahmani Charyathi ithi is the definition & have also heard other virtues follow self mastery.So my precise doubt would be if there is a failure in any of other virtues(except total celibacy) would that still enable one to reach goal of self realization or a correction would be required.

Even if we succeed in celibacy excelling at all virtues seems quite lofty & unreachable in this day & age.

Answer
1. The more honest one's efforts at are at leading a life of virtue, the better is the residence in Brahmacharya.

2. Are Brahmacharya and virtue different? They are both one and the same. Mere abstinence without virtue is not Brahmacharya. He who practices real Brahmacharya (which is relinquishment of the Ego & nothing else) does not get the mind to deviate from virtue.

3. Let go of the Ego and be the Atman (self). Everything then becomes easy and surprisingly reachable.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Prabhu!
What is the difference between EGO and SELF RESPECT?
Are they one and the same?

thank you!

Answer
Yes. Self respect is another name for the Ego. When someone says - "I do not want to lose my self-respect", it is the Ahamkara (Ego) which is talking and not the self. The Atman (true self) is not affected by anything or anyone, for there exists nothing other than the Atman everywhere. It is without a second. Who then can respect or disrespect it?

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Respected Sir, i tend to be more inclined towards attributefull God. Idol worship, reading Ramayan,Mahabharat & ancient stories of rishis & righteous King, practice of virtues makes me more devoted ,.keep the real purpose of life alive & away from materialism.
Please advice on the other activities that I can include to tread this path more effectively.
Thank you

Answer

It does not matter whether one worships the Almighty as 'Saguna' (Lord manifest with form) or 'Nirguna' (formless Supreme). What is required is to be absorbed in HIS thought alone, following which the mind eventually becomes still and goes into Samadhi.

What is most important however is never to mistake the form worshiped itself to be God but to be devout to that Supreme power which works through the idol or photo. It is not the idol or a photo of God which is of value but the power of THAT Supreme being which works through these that alone matters.

To achieve the same one should perform Sadhana (practice) to annul the 'Ahamkara' (Ego) which stands between the 'Manas' (mind) and the Atman (self or Lord). This much is the purpose behind the Yogic practices & lifestyle. Nothing more.

Continue with your path of devotion with honest and unbroken Brahmacharya. Without Brahmacharya, no path towards Enlightenment can succeed. It is an absolute must. With time and consistent practice, the mind will eventually absorb itself in the Lord through meditation.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

dear sir

1 what are the differance between divya sharira, ordinary body and bodies of Maha yogis like Sri Mahavatar Babaji?
2 What is mean by Mantra yoga/ Kundalini awakening with Bijaksher of each chakra?
3 What oil can use instead of coconut oil in the head bz by coconut oil cause cold problems
please accept my apology for asking like questions have no connection with "SELF"
Thanking You Sir
Sarvam khalvidam brahman

Vijith

Answer

1. 'Divya Sharira' represents the body purified by 'Yogagni' (the fire of Yoga), following which the 'Pancha Mahabhuta-s (5 constituent elements of which the body is made of namely Akasa-space, Vayu-air, Agni-fire, Aapaha-water & Pruthvi-earth) rest in perfect equilibrium and the Yogi becomes free of all diseases and debilities. Such a body is full of beauty (lustre), grace, strength and very tough.

In the ordinary body of a non-yogi, these elements are imbalanced and the body is laden with toxins, making him prone to various illnesses and debility. Mahavatar Babaji is a divine manifestation with a body of light.

2. 'Kundalini Awakening' is the symbolic representation of the rise of consciousness. It occurs automatically without any effort in case of the Yogi who practices Brahmacharya & meditation for self-realization. Different mantra-s and the corresponding letters that representing each 'Chakra' (confluence of energy channels) are used to awaken each particular chakra by those who specifically practice 'Kundalini Yoga'.

3. It is not the oil which is to be changed but a reduction in the frequency of use. Colds occur in the ordinary body and disappear when the 'Divya Sharira' is attained.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I am 23 years old and have been practising for around a year and a half with a lot of learning mistakes of course, I came across Brahmacharya when I was searching for ways to end my porn addiction this site has helped me a lot and I thank you. I am having trouble sleeping lately (could not sleep once during a whole night) and I want to know is this due to the energy built up from conserving semen? Also I slip up very rarely and look at porn out of boredom but I refrain from touching myself maybe this cause lack of sleep?
I am a boxer and I find I have way more energy practising semen retention which is positive but I was wondering if boxing could be negative to brahmacharya as I read violence and sex are linked?

Hope to hear from you.
Thanks

Joe

Answer
1. Such occurrences are normal during the first few years of Brahmacharya when purification is in progress. Lack of sleep, fear, illnesses etc. may sometimes manifest. When the body becomes perfect after many years of practice, these disappear.

2. You should never look at porn. It will eventually cause a break and lead to much suffering.

3. Boxing, if carried out as a sport in a limited manner does not cause any problems. Continue with the practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello,

Is physical bramacharya (which means you dont lose your semen but still think of sex like everyone else and have erection without leakage) brings you the benefits and merit-making

of total bramacharya? And is bramacharya necessary to helps one to open the third eye by combining it with yoga techniques?

ANSWER: 1. Mere physical celibacy without mental abstinence will eventually cause a break. One should practice Brahmacharya in thought, word & deed with surrender to God. That alone is Brahmacharya.

2. Yes. Without Brahmacharya, there is no Yoga and no spiritual development.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks,

Last question if you dont mind. In the Yoga Sutra, it says when someone practice samyama on a particular object or quality like lightness or youthfulness one acquire that quality. Do the samayama means one think in a subtle way in a state of meditation and then let go that thought in inner silence? I never really understood that concept of samyama.

Answer
1. Samyama means complete concentration on one particular entity with no other thought. It is achieved by the process of Dharana, Dhyana and Samadhi.

2. When this entity alone occupies the mind for a considerable period of time with unbroken intensity, then the meaning of the concerned seed of meditation becomes known. That state is Samadhi, where, the mind loses its own awareness and is only aware of the concerned seed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar
I am 22 years old. Have started practicing Brahmacharya after coming to know of its advantages. Though till now must have masturbated around 300 times due to ignorance. You spoke about the benefits of wearing a langot in your previous posts. There are certain problems m facing while wearing it. Even other beginners like me might be facing similar problems. So would be really grateful if u can reply elaborately. These are -

1. The video u posted shows langot being worn over underwear and vest. Is it necessary ? couldn't it be worn directly ? Which is a better way ? The only problem wearing it directly is that my genitals get constantly rubbed against the cloth and even hands, so sometimes i get an erection. While wearing it over an underwear never causes this problem ? What to do ?
2. U mentioned that genitals should be held upwards while tieing it. What about penis. Should penis also be held upwards or just kept between the 2 testis. I have tried both ways while holding penis upwards, I constantly feel it, while this doesn't happen when penis is held between testis and langot worn.
3. Should langot be worn during bathing. If yes, then how do we clean our private areas ?
4. While sleeping u mentioned it should be removed to supply free flow of blood to penis. So does it mean no undergarment be worn while sleeping ? or langot be only loosened or a tight brief be worn instead ?
5. Is it true that if langot is worn properly, whatever the stimulus be, there can never be an erection. So even seeing a nude girl or porn if one wears a longot properly he'd we saved

from an erection ? only to inquire if langot is worn properly.
6. is there any negative impact of wearing langot improperly ?
7. While doing some asanas wearing langot - the asanas where u lie on stomach and pull legs over hips one by one, i feel rubbing of my genitals, and it excites my genitals though erection doesn't result. But if i keep doing it sometimes half erection occurs.
8. while driving a 2-wheeler or even generally while sitting, if i m wearing a langot, i fell more comfortable to spread legs/ keep them at a distance from each other rather than keeping them joined or closer. Is this natural or i wear langot improperly ?
9. While sitting legs folded, the tightness of langot over genitals is reduced little bit. Is this natural or something wrong with my wearing ?

Thank You very much. I hope the answers to these questions would be helpful to beginners of langot wearers.

Answer

1. The video is only for demonstration purposes. The Langot is NOT worn on any brief or underwear. It is to be worn directly on skin. It generally takes a month or so to get used to the Kaupin as it is firm and gripping unlike the normal brief. With time, one enjoys the priceless benefits which are impossible in the normal brief.

2. The penis rests in its normal position, hanging down.

3. No. It is to be removed while bathing.

4. No undergarment should be worn while sleeping.

5. The Kaupin reduces the possibility of a physical erection. The cause of an erection is however mental thought and unless thoughts are pure, one cannot practice Brahmacharya. Hence the Kaupin alone cannot prevent an erection.

6. Doing anything improperly might give a negative impact, wearing the Kaupin included. This is why the video has been included.

7. This shows that the Kaupin has not been worn properly. A properly worn Kaupin never rubs against the genitals. It integrates the genitals within, cupping them tight, offering no movement and thereby no excitement.

8. It is most natural to experience greater flexibility by wearing the Kaupin.

9. The main cloth & the waist band of the Kaupin are to be pulled tighter while wearing. This will prevent the loose condition.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: i m 21 years old. Must have masturbated over over 300 times. Me and my friends had this doubt since the advent of our adolescent but never answered or either answered incorrectly. This doubt was in relation to masturbation and the impact of its loss.

Once we asked our tuition teacher who used to teach science to us in 8th standard. She said it is fine to masturbated once or twice a week and not more than that provided one takes optimum amount of food and fruits regularly. Even our school teachers, our parents - none ever answered what the impact of loss of semen was. Maybe they themselves never knew.

Thanks to your answers, finally i have realized the importance of it.

My doubts now are -
1. In this era of kalyug - where the laws of brahmacharya are unknown, how does one protect oneself. I mean i will protect my laptop putting K9. What to do for outside world - u walk on streets and those lustful thoughts erupt. If i go to markets, even one look at any young girl, causes lust to erupt. Even young girls are to blame. They wear such raunchy clothes that even one look incites our lower instincts. u go to any shop and u'll find semi-nude girls wallpapers, stickers all over. even male undergarments have semi-nude pictures of girls. So how do i purchase my essential stuff like underwear while practicing Brahmacharya ?

2. TV - any programme whether dance competition, movie even news nowadays are all loaded with nudity. What to do then ? how to help myself.

3. i am an admirer of sports. but have a problem with women in any sports. I would share the same with u and hope to get ur view on it. Nowadays, be it lawn-tennis, table-tennis, badminton, swimming - any sport - in which women participate -they are required to wear short, tight fitting clothes. now according to brahmacharya laws this should be avoided. So does this mean that it is wrong for women to wear shorts and tight fitting clothes for sports. The reply from their side would be it provides space to move, is comfortable. What other alternate clothing could women wear to facilitate their playing ? We can't expect a woman to wear kurta pyjamas in swimming, she's got to wear bikini. But then as per laws of brahmacharya nudity should be totally shunned whereas as per laws of this kalyugi world - women swimming is an international prestigious event. So who is correct here ? What to do ?

Personlly speaking, i love my sisters and their doing doing exercise to remain healthy, but it is also true that if they wear a short, it causes an erection on constant look. Now my sister who is of 21 years wants to join swimming. Seeing her swim causes erection. But i have to daily drop and take her . What to do then ? Is swimming altogether wrong as a sport just as badminton, lawn-tennis. Should women wear full clothes in these sporting events ?
what is the TRUTH ?

I have taken a vow of Akandha Brahmacharya but since m a karmayogi i can't restrain from m duties. But performing these duties which are intermingled with lust, i lose my brahmacharya state - what to do then ?
Having masturbated over 300 times, watched all sorts of porn though never had real sex, i realize that there is no happiness in these. It is only momentary joy. Later a feeling of guilt, physical and mental weakness result. So, i want to remain a Brahmachari now - but given above problems how to fully achieve it in this kalyugi world ?

Kindly Help me. You have shown me the light. Be kind enough to show the way to it.

Om Shanti

ANSWER: 1. When the mind is held within the Atman (self), nothing bothers the Brahmachari. This is achieved through the tenets of Yoga and meditation. Hence meditate on the self with surrender to God. Wear a 'Langot' as explained in previous answers. It is very beneficial for those aspiring cent percent Brahmacharya.

2. One should cut down on watching material which excites the mind during the initial few

years. Then, after much advancement one never feels the need for television and is not affected even if viewed.

3. The laws of Brahmacharya only ask you to merge your mind into your self. What women wear or do is not your concern. Be true to your objective and let go of other things. This is the only way to succeed. Such problems arise only when the aspirant thinks more about women and their wardrobe instead of being centered to his own Atman (self) and Sadhana (practice).

4. It is not swimming which is wrong but one's perspective which needs correction. Hence persevere in the said methods of Yoga with surrender to the Lord. Things will stabilize after a few years of stringent practice.

5. You cannot forsake any of your duties. This world is HIS show and he will not allow anyone to deviate from the script. Hence carry on in the path shown by destiny, playing your part as an actor does on stage, internally calm, yet externally displaying various emotions, all the time centered in the self.

The way has already been shown. Go through the past answers thoroughly. Each and every answer should be slowly read and the essence absorbed and applied in practice. This is the first help you should do for yourself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you very much sir for your replies. I was a bit unconvinced about 3rd question. To rephrase it, what i meant was -
You have mentioned during initial years of Brahmacharya, one should maintain complete aloofness from things which excite one's lower instincts. So, in these initial years i should shun all activities which incites lust in me - whether it is women swimming or women lawn-tennis or young girls wearing raunchy clothes on streets, or semi-nude pics of girls on posters, etc. And once kundalini rises i can relax a bit and then enjoy women sports. Is this what you are trying to put across ?

Thank You

Answer
Sometimes, life circumstances are such that they may not appear conducive to the practice of Brahmacharya. While the Brahmachari tries his best to avoid such situations, there could be those which are unavoidable.

At times like that, one has to take this as a test from destiny and win through the situation by keeping the mind centered in the self and reminding himself of the unreal nature of the world and the human body which appears beautiful at youth but is always nothing more than a pot of flesh prone to decay.

When this concept is kept alive, the formless Lord whose power shines as beauty alone will be seen and the body of a woman discounted.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Namaste Prabhu...
1.How would you define "BOREDOM"?
And why is it that our body always wants itself to be absorbed in some or the other thing? Can't it remain happy by having access to food,clothing and shelter alone?Why does it always wander after something that keeps it completely absorbed?
2.In your previous answers,you have stressed on "SINCERITY"?I used to overlook this word.What actually does it mean by being SINCERE in Brahmacharya?(Just for my clarification).

Thank You Prabhu!Hare Krsna!

Answer

1. One's real nature of the Atman (pure self) is that of Ananda (bliss). Since this is obscured through false association with the Ahamkara (Ego), the individual is forever in search of happiness, not knowing how and where to find it. Thus every man's search for happiness is his unconscious quest to know the self. When the Jiva finally realizes that such bliss cannot be found anywhere else on the outside, it finally withdraws into its own Atman (self) which had all along been the greatest and only source of infinite happiness. It then finds the greatest peace and joy.

2. Suppose you are crossing the street when a truck suddenly comes towards you at great speed... How will you react? You will run out of the path of the truck with such force and speed that you yourself never thought existed. It may now be said that you were 'sincere' in your efforts while escaping the truck. There was complete honesty in your actions with no other thought. You were completely 'sincere' in the act of escaping. Such sincerity when applied by the Brahmachari in overcoming the 'Ahamkara'(Ego) is what is required.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello,

In an ancient post it says: 2. 'Kundalini Awakening' is the symbolic representation of the rise of consciousness. It occurs automatically without any effort in case of the Yogi who practices Brahmacharya & meditation for self-realization. Different mantra-s and the corresponding letters that representing each 'Chakra' (confluence of energy channels) are used to awaken each particular chakra by those who specifically practice 'Kundalini Yoga'.

-I would like to ask if you can awaken kundalini without the use of the specific kundalini yoga? I mean can you awaken it by repetitive prayer or just concentrating in emptiness like zazen?

2-In other religions like christian mysticism which possess no tantric teachings, many medieval monks acquired many superpowers but at the same time they didnt know anything about kundalini energy or yoga, how can it be?

Thanks

Answer
1. What matters is the rise of consciousness into higher domains and finally into the Atman (self). The means are many. Prayer with Bhakti (devotion) can also be one of the means.

2. How do you know they didn't? One always becomes aware of the truth as one progresses towards the self. Not proclaiming the same with similar names does not mean ignorance. 'Consciousness' is only ONE, call it by what name you may. If you read the 'Bible' and digest its essence, this query will not arise.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I was very low and nerdy person and now too. I decided to practice full bramacharuya for some 3 months now. Before practicing this I was very afraid of what others say of me, wanted to be appreciate by others and was always bullied for years...

Now I started to practice bramacharya and trying to concentrate my gaze and mind during night hours. Im happy to be in the few really to know this big secret and now when other people talk to me I dont feel naturally any need to look at them when talking, and im not interested in their conversations anymore. Its like I lost interest in things but at the same time very confident. It gives advantages.

Thank you, your teachings change life very much.

Answer
Those who practice unbroken Brahmacharya with devotion & surrender to God overcome all fears and attain success in their respective fields without doubt. They eventually attain to great bliss and peace, followed by Enlightenment, completing the purpose of the human birth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Welcome again from Poland Dhananjay, namaste. For quite some time I have been battling a recurring problem of irregular sleep patterns and oversleeping, which was a way to "escape" reality back in the old consciousness when it was unbearable and fearful. Due to many years of that escapism it's extremely hard for me now to regulate my sleep and I tend to lack energy and focus. As a matter of fact I am writing this to you in the middle of the night (3 am) and last night I slept 14 hours straight. No alarm clocks can wake up me as I'm simply.. oversleeping them. Please let me know if you know ways to improve my concentration and sleeping habits since they play a vital role in spiritual practice. I've been trying to give it all to my guru and simply trust, but it feels like i need more of a tool, something more practical and i want to use no more time on sleep no matter how tempting it seems to me.

Answer
This problems solves in the course of time only after applying the tenets of a Yogic lifestyle with a moderate qty of vegetarian food & the Yogic practices described in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,
I have below questions:

1)Can ingesting expelled semen be useful as a method of re-utilising lost vitality .If no then why as have read supporting arguments re. same as body digests it in same way as other minerals/vitamins & proteins.Is any essence lost.I would like you to clarify in details as there are lots of theories floating around about this & we may get distracted with scientific publishes.

2)With what aim should one marry & bring progeny into this world.Unwanted progeny is at root of all evil.

Answer
1. Ingesting expelled semen will not reverse the loss of 'Bindu' & Prana that have been lost. Debility caused by the loss of 'Bindu'(seed) is irreversible.

2. It is not for us to accept or reject marriage or progeny as wanted or unwanted. The only aim one should be serious about is to know one's self. If this is carried out, all other things including marriage or progeny will occur by their own accord, if in one's destiny, as willed by HIM. Life events or non-events do not trouble the Yogi who is fixed in his Atman (self) with surrender to the Supreme.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Is it true that long celibacy leads to testicular atrophy and low testosterone?

It is said that when we live celibate life in time we start losing our sexual desire. Isn't that because of the atrophy and consequently less activity of the testicles or is it due to change in mind?

Answer
1. Reduction in sexual desire as regards the advanced Brahmachari occurs further to dissolution of 'Agnyana' (ignorance) surrounding the Atman (soul) and not due to any other reason. Such a reduction of desire cannot be compared to loss of sexual desire which occurs in ordinary people due to health problems concerning the body or mind.

2. All hormones are regulated to the right levels from a life of Yoga & Brahmacharya. There is never an imbalance.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Pls guide me in predicament below.

Suppose a dear friend's health is in a very bad situation & he needs an organ donor badly.In such a situation what am I supposed to do.If I donate to him my body wion't be in a condition to follow tenets of yoga for self realization.If I don't I feel guilt of selfishness.

I have heard self realization if foremost duty of a human.Then in such cases why do I feel selfish or think yogi's too are selfish prioritizing their self realization first.

At other times I feel people are suffering their karma why to intercede in their life lessons.

Kindly help this guilt isn't allowing me to continue my sadhana in full vigour.

Answer
Your Dharma (duty) is to realize your self first. Wrong concepts flower in one's mind due to lack of awareness of his own identity. Hence first know who you are.

That which is in the course of destiny transpires whether one wants it or doesn't. Everything occurs only by the will of the higher power that runs the show. Hence perform your Dharma and leave other things to the Supreme. If donating a part of one's body to another is in the course of his/her destiny, then that too will occur. It is not in your purview to decide for or against.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi

When there is a legend that tells about siddhas in south India or taoists alchemists who had extreme longevity, does it means they can live centuries in a physical body if they choose so? WHat was the main secret?

Thanks

Answer
Preventing the descent of Bindu (seed of life) into becoming semen is the secret of health and longevity. After the Yogi becomes an Urdhvareta, his seed does not come down from the 'Ajna Chakra' in the region of the brain but remains there as 'Amrita' (nectar). The body then becomes immune to decay and disease, staying fresh and healthy.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Prabhu!
In your previous answers,you have recommended seven to eight hours of sleep, what if one gets only five hours of sleep?
Does it have any negative effects on Brahmacharya,Intelligence and Memory?

Answer
Seven hours of sleep is the normal requirement for a layman. As one progresses in a life of Yoga, the need for sleep reduces. Sleep also depends on the nature of work done through the day. Those who indulge in continuous & strenuous work physically or mentally need more sleep as compared to those who perform moderate work.

If one feels fresh and healthy through five hours of sleep, it is not an issue.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Is that true for example that if you practice TOTAL bramacharya for a long period the body itself could be moved easily and become more flexible? Thats why I Feel and never have fatigue in the neck even in an uncorfotable position.

What about if you add concentration on a single point, is that the cause of the yogis levitating? When I practice meditation like that I feel the body after meditation is even lighter when walking and flexible, but never been able to levitate...

Thanks

Answer
1. Brahmacharya when carried out with a life of Yoga & meditation improves the body in every front and makes it as it was during childhood. Transmuted semen charges the body with life and vitality in a way which nothing else can. Different people experience different degrees of benefits, based on their individual constitution.

2. First know your self. Meditate on the self. You may then decide about levitation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I mean like to influence minds or project thoughts to others as a kind of spiritual communication or telepathy. Some master of yoga and other occult traditions teach how to project thoughts from a distance, even without talking. I would like to try this to see if it's humanly possible. Is it a good idea to try this?

Thanks

Answer
It is possible after a few years of unbroken/honest Brahmacharya and meditation. The quest for any 'Siddhi' (super-normal power) is however not recommendable, keeping in mind the fact that all these powers become an impediment to realize the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Prabhuji!
What is the difference between consuming 'onions and garlic raw' and 'cooked with food'? Does it make any difference?
In your previous answers,you have recommended it to consume them raw once a week and in medicinal doses.
Won't it be an impediment to the practice of Brahmacharya?
Thank You Prabhuji!

Answer
1. Onion and garlic lose their medicinal properties further to cooking. Hence they are best consumed raw.

2. Eating them raw, in the dosage mentioned once a week helps purify the circulatory & digestive system along with many other benefits and poses no problem.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir,

I would like to ask a question. Is that true that good deeds are more appreciated by God than contemplation or meditation itself? Ive read this is a way of acquiring merit to be closer to God. But since India is the country which had the oldest spirituality which has produced the higher numbers of saints or holy person with siddhis powers in history can you tell me if with yoga you acquire merit too? Other religions say good deeds is more important than training the mind in concentration. If this was true how is it that many hermit attained Nirvana and possessed siddhis in large numbers? Training the mind depends on you and good deeds if you are a beggar is almost impossible... I hope you understand what I mean.

Answer
1. To whom does merit concern? To the Ego. You, the Atman (pure self) are beyond merit & demerit, being a part of the matchless Supreme. Hence one should never perform good deeds with the thought -"I will acquire merit by doing so". Doing it only strengthens the Ego and Agnyana (ignorance).

The attitude should be to perform a particular activity by surrendering the fruits of such actions to God and never to oneself. The attitude should be -"God performs these good deeds through my mind and body which are only mediums. I do not do anything, being the mere witness. Hence the question of merit or demerit does not concern me".

2. Good deeds done without the 'I-ness' (i.e by not taking credit) alone are appreciated by God and not those done for merit or some other benefit.

3. There is no activity higher or greater than contemplation/meditation on one's Atman (self), carried out to realize the self. Merit, which is due comes by itself to such a true Yogi who however does not care for it, knowing it to be a matter concerning the Ego and not his true self.

One should let go of the Ego which is concerned with these impermanent benefits and strive to realize one's self. This is the purpose of the human birth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hare krishna Dhananjaya sir,
Sir to be happy in this world our desire should be satisfied legaly. If one tries to satisfy in illicit way it accrues bad activities which will put in suffering in future. It is true that satisfaction to senses is ignorance.One should strive for self realisation. But at present I'm unable to rule over my mind. My mind is being agitated more in these days. I want a kind of life which is full of material opulence and definately bramhacharya. Because a person having samskara of brhmacharya always accrues good activity which is the source of both material opulence and Salvation according to one's desire. Sir destiny can not be side stepped. But what can I do? In these days I am reaping more of my bad activity of past. Sir those who were studing less than me are well settled now. Definately it is all being happened by superior authority. But at last I beg only one answer sir that how can I be destined for wealth in near future? Can you please give some mantra to satisfy superior authority and thereby my pain will be reduced. Sir last year I practiced 10 months brhmacharya and put an end to it due to frustration. Till now I have already spent 3 months in musterbation. Day by day I am not improving. Once again I need your help that how can I be destined for wealth in near future . Sir please forgive me if my question has no value.

ANSWER: Strive to realize the self with surrender and Bhakti (devotion) to the Lord. Apply the Yama - Niyama-s of Yoga honestly till they become the natural way of life.

After the Yogi becomes an Urdhvareta through such practice of unbroken Brahmacharya with surrender to the Lord and much meditation, he comes by wealth and is well respected. When you succeed in making such austerity and virtue into the default way of life unconditionally, your wish will transpire. There is no other way.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hare krishna sir,
Sir it is sure that I'm in ignorance. The symptom of ignorance is Attachment to this body and mind. If attach ment is not present , I'll be happy. The more attachment to this body and mind, the more our wants. Sir there are different process to diminish attachment, but I believe as a vishnu devotee regular practice of brahmachrya and chanting lord krishna name will reduce our attachment from this body and increase attachment to krishna. Sir let me know you that if one person practice brhmachrya from age of 10 when sexual idea comes in our mind, he will be stronger mentally and physically. But unfortunately I was not able to make it happen. I addicted to musterbation daily definately bad activity of past lives. Everybody isn't caught by addiction. The person like me may be many who has done bad activity in past. I got rid of addiction at the age almost 22. Due to mercy of god a feeling came in my heart that I'm a soul which can never be desroyed by any means. And it worked. But in every two months I wasn't able to control my hands due to strong daily habit. A year latter I became very confident that I can maintain physical brhmacharya 100% by applying same principle that I'm a soul and can never be destroyed. But what happend next I was

thinking only phyisical brhmacharya is sufficient to restore our mental and physical strength. And beliving this I spent one year more in wathing porn with out musterbation. But I came to know that there is no meaning with out mental brhmacharya. And I experinced the same. I didn't improve mentally and physically, rather I lost my eyesight and I'm wearing -1.25 glass. And I was caught by urine infection due weakness of bladder. Then I decided to practice brhmacharya mentally. In 2012 month of june I started mental brhmacrya cent percent physical brhmacharya expecting that it'll give me physical strength and tremendous mental strength. But one part happened and other part did n't happen. Starting from one month of brhmachrya till 10months I felt a heat in the body 24 hours and incresing physical strength day by day. But I completly disatisfied with mental power. I gained some concentration but not one genious mind. Actually i can tell from my experience that brhmacharya restores more physical streng
th and mental strength.That is why now I believe more on mental exercise to develop concentraion along with brhmacharya. Brhmacharya can do everything but it takes years together mental brhmacharya to gain one pointed concentration like Aurvedic medicine. Due to strong attachment I am feeling pain due to balding. Like this I am suffering a lot of problems. I know that it cann't avoided. That is why I trying to bear this. Please God bless me to be healthy and wealthy. I also require your blessings because you have immense merit of brhmacharya. If you don't mind can I ask question once again that if I practice brhmachrya for 4 to 5 years, will I be definately destined for health, wealth , rich and other opulence and fortune. If yes I'll practice full heartdly. Let me know you practicing brhmacharya is a huge task, my mind is very impure and I require to do hard work to keep my mind pure by not letting to impulse or thought to lust or willful indulgence. Due to impurity I have to practice once again putting a lot of restriction like no casting to woman , walking down head in the street, watchin only good programme in TV, talking woman in case of necessity and Most requirement is blessings of god. Sir please don't forget to answer my question that can I be destined for wealth and fortune after 4 or 5 years of brhmacharya. Definately it'll be decided by superior authority but can you give some idea to encourage me more. At last I'll say practicing brhmacharya is felt like taking deadly poison because brhmacharya has not become my natural character and it gives me each and every second pain. But for betterment I have to. I cann't put all my demerits and merits in words. Please ignore my stupidity and forgive me due to impure thoughts about other woman in my heart. One day I'll be a perfect brhmacharya and sound character. All auspious reqires will and blessings of krishna. May god make me a perfect devotee and pure krishna devotee.

Answer
Your desire for wealth is more than your desire for Brahmacharya. How then can you expect to succeed? Let go of the 'I' which is going through all these experiences and practice without expectations as a service to the Lord. That which is to come will come by HIS grace at the right time, for there isn't anyone kinder than HIM.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I would like to know your opinion. When someone has prostate cancer sometimes the doctor give him periodic anti-hormonal treatment which means that after the injection the body stops producing semen for some months (4 or 6). Technically its like a castration.

Do you think such a person if they practice yoga can have benefits even if the person

stopped producing semen because of the chemical treatment?

Thank you

Answer
The practice of Yoga with Brahmacharya in thought, word & deed is beneficial to the entire body & mind in course of time without doubt, the above condition included.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

If its not too much asking, I would like to know your interpretation about this practice about yoga fromhttp://www.sacred-texts.com/tao/ttx/ttx04.htm.

"He who understands the Spirit and the Breath may live for ever; he who rigorously maintains the Empty and Non-existent may thereby nourish the Spirit and the Breath. Spirit and Breath are One; they come from Emptiness and Non-existence. From the disruption of Chaos until now they have never either diminished or increased. Wherefore it is said that the Spirit of the Deep is immortal. When a man is able to discard his senses of sight and hearing, and to abstain from understanding and knowing, this amounts to a rigorous maintenance [of the Empty and Non-existent], by means of which he nourishes [the Spirit and the Breath]. But if he recognises the Actual and the Existent he will be deceived, and he himself the means of shortening his own life."

Thanks

Answer
You are the Atman (pure consciousness) who is infinite, formless and unseen. The Ego (through the senses) considers you non-existent & empty, with its limited understanding and non-understanding; while you really are without a beginning or an end, full of the full without place for the empty in what people call emptiness...

Being full in such emptiness, unseen to the senses & the world, you are the void within the void and without the void, for there is nothing but the void. Is there anything deeper than such?

Spirit and breath are offshoots of this void, as is a beam of light from a lamp. Just as the beam of light never exists as compared to the lamp which projects or withdraws it, spirit and breath appear and disappear by the will of that power that exists without a beginning or an end.

Be the self, in the self, as the self, void within, void without, for there is neither he, nor she; neither life nor death there & everywhere.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I have had drug problems (weed and steroids) since the age of 17 on and off to the present age of 23 I have also had porn addiction which I have been fighting for over a year and has gotten a lot better with the help of this website and other sources. I stop smoking weed 3 years ago however I replaced this drug with steroids which I am now currently in the recovery stage as I recently went to hospital due to leg infection. I am a good person with a conscience who suffers from inferiority complex who feels the need to use drugs as an escape but I have realised one must be natural to feel love and happiness. I am grateful to have the love of my family who have helped me realise the error of my ways. The steroids made celibacy 10x harder for me as the thoughts of sex were magnified along with psychosis. I also found that when I did not ejaculate for around 7 days whilst on steroids when I finally did all these bad emotions all released at once leading to suicidal thoughts and tears. I just want to ask you how brahmacharya should be used, how does it relate to light power and also I wanted to know is this the source of good power people have who are highly gifted wether that being extremely smart or extremely atheletic? Can bad people have this such as hitler?

Hope to hear from you
Would much appreciate it

Joseph

Answer
1. To experience your true self is Brahmacharya. Sexual abstinence and transmutation of the energy so retained is the means. To completely identify consciousness with the Atman (pure self) forever is the objective, achieving which one rests in his true state of being.

To practice Brahmacharya, one should transmute energy towards it, else the energy finds a less worthy outlet. The tenets of Yoga which have been discussed in past answers are one of the effective means for the same. With such practice, you will eventually identify with your true self which is of the nature of bliss, peace, knowledge, love & purity.

2. All power comes from the Atman (pure self) alone which is an indivisible part of the Supreme power called God. There is no other source of power or energy. Hence all good has nothing but the Atman as its source. The very same energy when colored through 'Agnyana' (ignorance) manifests as what people call 'bad'. In reality, there is neither good, nor bad but only pure consciousness, beyond both these. Good and bad are the illusions experienced by the Ego and do not exist in reality. To get over this illusion and reside in that state of one's true being is the objective of your birth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Whn you start practcing bramacharya at young age let say 20-25 years old, you dont have many initial or big reaction because desintoxification right? I mean I feel good but at the same time i didnt have many symptoms.

Answer
Reactions or their absence depends on various factors governed by one's past & present Karma. Some people experience these immediately upon start of the practice while others experience them later. What is required is to focus on honest Sadhana (practice) to merge

the mind into the Atman (pure self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Prabhuji!
In your previous answers,you have suggested physical activity,intellectual activity and God meditation to channelize the excess energy conserved through Brahmacharya,otherwise it gets converted into tamasic energy.
I am experiencing the same thing,Tamasic enegy(feeling lazy,inerita,etc..)
So,my question is that
1.Can Surya Namaskar replace sports for physical activity?I don't find enough time to play sports and have no one to play with,...so can I practice Surya Namaskar instead of cricket badminton,etc...
2.If one sits in Padmasana,concentrating on his breath and repeating some mantra mentally, what actually is it?would it be right to call it meditation or is it japa?I do not have enough time to do mediation and japa both...so i will have to sacrifice either of these,which one should i give up?Meditation or japa?
Thank You prabhuji!

Answer
1. Perform a few warm up exercises (such as jogging etc.) and include a few more Asana-s along with Suryanamaskar.

2. Perform meditation as suggested in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am a beginner in japa(meditation), though i have been practicing yoga for a long time now.

Whenever i do meditation i feel a lot of stress in the head. Its like someone is pressing my head from all sides.

My way of doing meditation is: following a mantra in my mind and concentrate at the center of eyebrows or little bit above.

Q1)- What's the reason for the pain?

Q2)- When will i be able to see the divine light which will guide me(soul) to the almighty? i mean how much time does it take?

Answer
1. This is an indication that purification of the physical body has not been properly attended to. Apply all the Yogic practices as suggested in past answers. Perform meditation as described in earlier. This will solve the issue.

2. Some people see light at the start while others don't. Seeing any kind of light is not necessary. It is only a distraction. What is required is to develop perfect control of the mind in day to day activity and eventually merge it into the Atman. He who achieves this is alone

the Brahmachari and not one who see's some light or vision.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Years ago I received treatment from a woman who referred to herself as a "light healer." I believe she was a sincere, well-meaning person. She told me that she could see "cracks" in my aura along the back of my neck. She said these cracks were the result of my earlier use of hallucinogenic drugs. She seemed to suggest these cracks could cause emotional problems (of which I've had many) but that certain aura healers could repair these cracks. It is true I had extensive drug use in my youth and had several terrifying experiences. I never got these cracks repaired. Should I be concerned with this or will spiritual practice along with brahmacharya take care of it?

Answer
Simply ignore the past and adhere to the correct and honest practice of Brahmacharya to merge the mind into the self. Everything else will be taken care of.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Prabhuji,

I used to smoke weed for 7 years. I am 20 years old and obese. My mind has lost its lustre due to this bad habit and I am performing at low power despite having quit.
1) Will I ever recover my brain power?
2) Will I be able to learn the vedas and become a priest as my birth duty dictates despite having this problem? Plus I will soon have to marry mid-education - can I still continue as a grihasti brahmacharya? What can I do?
3) Is kapalbhati, anulom vilom, walking/jogging and a few yogic stretches enough to lose weight?
4) Is sharing a room (with joint beds) with some family member okay to save power consumption (to use the a.c) or is it detrimental to brahmacharya?
5) Is a cluttered house detrimental to brahmacharya? I heard clutter holds Rahu's energy and he encourages abrahmacharya and pleasures.
Kindly guide my personal situation. I am not interested in moksha but want to do wordly work without doership and enjoy spiritual bliss.

Answer
1. Practice honest Brahmacharya with devotion & surrender to God. This will give the best possible outcome.

2. Your birth duty is to know your Atman (self). Nothing more. One's profession has no connection with realizing the self & neither does marriage. Just persevere in your Dharma of striving in the path shown by God through Yoga & Brahmacharya. HE will do that which is destined.

3. Yes, if these are coupled with a yogic lifestyle & Brahmacharya as suggested in past

answers.

4. Nothing matters as long as the mind is intent on its rightful objective. Changes are necessary if this intensity fluctuates or wanes.

5. 'Cleanliness (both external & internal-mind) is Godliness'. To the extent possible, being neat & tidy always helps oneself & others.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

There are some stories about prophets such as Elijah, who even if he attained the "Self" were not really transformed by it since he killed many people including youngsters who call him bald man... In India too there was a yogi who called fire from the sky on am entire village. The entire old Bible is full of examples like that (Moses, Joshua. Loth). Why is because the times were hard and violent?

Answer
The enlightened sage does not have a mind of his own but is a direct tool of the Almighty. Hence the actions of such a sage are the actions of God. The Enlightened being also does not do anything with his own will, as no such will exists. Neither does such a being react to praise or censure internally.

One who has 'siddhi-s' (supernormal powers) is not necessarily enlightened and can be far from it while the enlightened sage has all such powers within his realm.

Time itself does not exist for the enlightened sage. However, the sage continues to play his 'part' in the drama called life under the will of the Almighty. The difference between such a sage and the layman is that the sage is fully aware of his true self and rests there permanently, looking at the world as a dream, completely unaffected internally with what happens or does not happen, though displaying various apparent emotions as an actor does while playing his role.

Getting angry at being rebuked or beaming with happiness at praise is not the sign of enlightenment.

Completely free from the shackles of desire, anger, greed, attachment, arrogance and jealousy under any circumstance, the sage is pure consciousness manifest, the very representation of the 'Brahman' (Almighty) in flesh & blood. He is always in his state of supreme bliss, completely content in the self by the self. He is as innocent as a little child, yet there is nothing which he does not know.

The same cannot be said of the layman who perceives the world & its situations as real and goes through the dualities of pain & pleasure.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
i am happy by meditation.i have few question..
1.what should be duration of meditation?
2.i have my mouth,throat filled by cough after 5 minutes of meditation?
and i m not able to exceed meditation by 5 -6 min. ..please suggest me something to increase my meditatiom time.
i m doing meditation as per your teqnique.

Answer
1. As long as possible and whenever possible. Eventually, one is always in meditation on the self, whatever be the external activity.

2. This is an indication that the body is yet to be purified. Apply the Yogic techniques described in past answers to purify the body. Things will improve in course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Sir,
i have started wearing langot and it has been almost 20 days. i m 22 years old and a student. I have several problems which i would like to put up -

1. After removing langot before sleeping i get little itching on sides and marks have come up on my hips because of the tight grip, is this ok ?

2. while sitting i can feel my testis slightly touching the place on which i m sitting. resultantly i have to keep my legs somewhat wide open to be comfortable. If i bring my legs close to each other so as to touch knee to knee, i can't do so. this exerts good pressure on my genitals. Is this fine ?

3. is excessive sleep bad for brahmacharya ? how many hours is adequate ?

Thank You

Answer
1. Yes. This is harmless.

2. When the Langot is worn firm and tight, the testicles are held firm, integral to the body and not away from it. The condition you describe is an indication that the cloth has not been pulled tight enough. Wrapping it tight will solve the problem. There is no harm done while pressing the knees together.

3. Seven hours.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Prabhu!
Is there anything called as 'mental laziness' where one does not like to give any work to his brain?
I am experiencing same thing I don't know why...
And my academics are going to start and I am worried about this..

Or is it just agnana,ignorance that is making me feel so and there is no such thing?
The above is silly and that is why I have posted it as a 'private one'.

Answer
1. Tamas (inertia) is the cause of physical as well as mental laziness. It is eradicated by subjecting the body & mind to adequate constructive activity. If all the tenets of Yoga described in past answers are applied, inertia gradually reduces and disappears.

2. This very body & mind are the results of 'Agnyana' (ignorance). Those who attain complete 'Gnyana' (knowledge of the Atman) become free from birth & death.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjaya,
I have been following the practices as advised in your responses for the last 10 months.
Of late I have been getting a lot of dreams, and when I have tried to understand the same from many "dream interpretation" websites, one of the common meanings that comes up is that there could be some kind of a spiritual growth; I seem to be getting insights into many issues that I face in my daily life especially at work.
Is this normal as one continues one's practices? How should one react to such dreams, if at all? Thanks.
Regards,
Ganesh

Answer
1. Positive feelings which may arise as a result of dreams are to be used as a morale boost in the practice to realize the self.

2. Negative feelings are to be discarded.

Dreams concern the unreal Ego and not the self. The self alone is real, while everything else is an illusion.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,
Can you pls advise any mid stilling (calming) exercises especially when one is in the office or a public place?
Regards,
Ganesh

Answer
Take a few deep breaths, relax the body & mind, close the eyes if possible and realize yourself to be the Atman (self), infinite, an indivisible part of the all powerful cosmic being (Lord). This is your true state of being, formless, in the void, full of bliss, peace and eternal existence. It is of the nature of silence. Nothing touches or affects you, the Atman who is limitless and without attributes.

The world, thoughts and circumstances are all illusions on this eternal self which is always distinct from the illusion itself as is a piece of gold, pure as ever, despite covered by dust.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

1-Can concentration of your mind in one thoughts or what is called one-pointed meditation for long periods of time helps your health or help you achieve longevity?

2-And if yes what is the cause of that, is it because your prana enter your body in more quantity when your thoughts stops?

I would like to practice this and achieve just 4 or 5 hours of sleeping.

Thanks

Answer
1. The single pointed focus should be on the formless self and not on other objects. Such meditation contributes to health and longevity.

2. The Atman (self) is the source of all energy and power. It is the source which is powering the mind as well, just as a battery powers a bulb. When the mind which acts as the barrier between consciousness and the self is overcome through merger into its source, it merges into this void while the physical body gets recharged with Prana (vital energy) from the infinite self.

Those who achieve such thought-free meditation on the self require lesser sleep.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

-->I wish to get clarity from you on the seemingly contradictory aspects of keeping up lineage as a way of paying off 'pitra rin' & strict celibacy leading to state of urdhvareta wherein the procreative fluids dry up & are redirected in both males & females.

-->When this is so how is a strict urdhvareta(male/female) supposed to bring forth offsprings into this world or such a practise/tapas is to be let gone of for time period.

I'm asking this in lieu of comman man who succeeds in redirecting his fluids but isn't capable/knowledgeable in any other way to produce children.Have heard there are many other yogic methods other than sexual intercourse to bring forth children into this world.

Answer
1. One becomes an 'Urdhvareta' only after getting done with procreation in marriage (if having a child is destined). It is an advanced stage. That is how the Lord arranges for things. These are divine events that occur by HIS will and not by that of the aspirant.

2. The common man should adhere to the right practice of Brahmacharya to the best of his ability with devotion to God to know his self. He should not worry about the status of the Urdhvareta or another. When such a Dharma is rightly followed, all things are taken care of by HIM at the right time in the order required.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir

] What are the benefits of Chanting Gayatri mantra in daily life?

] Why chanting of each mantra for 108 times? or what denotes 108?

] Sir please watch this video http://www.youtube.com/watch?v=JxKRHkEw-a8
in this video the Yogi flies like a rocket, in which samadi state is it possible?

regards

SARWAM KHALVIDHAM BRAHMAN

Answer
1. It helps overcome "Agnyana' (ignorance) and connect to the Supreme.

2. The 'Jiva' (individual consciousness) goes through 108 stages in the process of evolution and finally attains liberation. Chanting of a mantra 108 times is the symbolic representation of transgressing these stages with the final aim of liberation.

3. He who flies up or comes down does not exist in Samadhi. Let go of this useless penchant for Siddhi-s and first realize your true self which occupies all space and time and has nowhere to fly or move. The infinite universe itself is within you who has no boundaries.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namaskar
I am 22 years old. After reading this website I resolved to follow brahmacharya throughout my life. Would like to state certain facts to assist you appreciate my doubts. Before taking Brahmacharya Vow:
-physical masturbation around 300 times
-mental masturbation around 1000 times or even more (could recall)

1. Though it has been 1 month now and i have not at all masturbated. I took care of all essentials of brahmacharya and my been successful in it. I didn't suppress but sublimated libidinous urges. I have been extremely careful in avoiding all sensual stuff whether at net (by installing K9 software as u suggested) or TV or public spaces. However, i think there was a mental fall a couple of times. Actually the problem is that there are almost 50 percent girls in my college. They wear all sorts of raunchy clothes. I treat them as mothers and try to

keep away. But the problem comes when i go for food - at breakfast, lunch and dinner, as the mess is common for both boys and girls. Some girls wear so short clothes that even a look causes sexual excitement. I just look my food and do not see else-wear to avoid this. However, at times while am eating some or the other girl comes and sits next to me while eating. If she wears decent clothes it doesn't matter. But sometimes the clothes are so short (i mean their cleavage can be clearly seen, and shorts lay bare their entire leg region barring only hip area). In such situations what shall i do ? If I get up and sit elsewear, they will feel bad and generally would not be a sign of good etiquette. but if i sit there, it takes great exertion to eat food and talk to them avoiding their semi-nudity.
what shall i do ?

2. Initially while starting Brahmacharya vow took me great deal to avoid any sensuous object. however, in 1 month i feel more comfortable and confident. I feel more self-restraint in myself. So shall i now sit with girls while eating or no this is the just the tip of iceberg ?

3. on net as well as on tv i avoided any sort of sensual stuff - be it woman sports or vulgar films or songs. I even restrained speaking vulgar words. Now i feel more confident. Shall i still continue with same restraint or can a little flexibility be given ?

Thank You
Om Tat Sat

ANSWER: 1. Such challenges are faced by all Brahmachari-s. These are hurdles which one should overcome through diligent Sadhana and much meditation on the self. In the course of a few years of unbroken practice, one gets access to 'Gnyana' (knowledge of the truth) which results in non-reaction under such circumstances by hinging on to the Atman (self).

2. Till the Atman (self) is not realized, one is always at the tip of the iceberg. Every aspirant has to do whatever is required to maintain cent percent Brahmacharya in thought, word & deed.

3. Answer 2. covers Query 3.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: namaskar
though this may sound rude but i cannot but stop asking you. Sir, are you a urdhreta, have you achieved perfect brahmacharya, have you realized your atman ?

I have reposed great trust on you and therefore am forced to ask this. For how do i trust someone's methods who himself is trying the same, how can i trust someone who himself is not the perfect one ?

This is not to impugn your incredible service but clear a genuine doubt

thank you

Answer
To know if someone is the 'Perfect One', one himself has to first become perfect. A 'Gnyani' can be identified only by another Gnyani, for residence in the self is wholly internal without any external characteristics. This query will get answered all by itself then.

If the Lord wills, HE might make you follow these methods for the development of Brahmacharya. Else, HE might not. Hence leave the matter to HIM.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello sir
1. I have been practicing brahmacharya for almost a month. You mentioned that waking up early at brahmamuhurata and doing yog asanas is beneficially for brahamacharya. as of now i don't have any time of sleeping and waking. it keeps on changing with time. So how shall i follow it
generally i sleep at 11 and wake at 6
so shall i straight away sleep at 10 and start waking up at 5
is there any harm in all of a sudden starting something ?

2. i am suffering from ama (weak digestion as a result of which sticky material comes out of anus - sometimes). i wear a langot. if i tie langot tightly i feel like defecating, feel movt. of bowels. so is this because of ama production or wrong wearing of langot ?

3. in Irritable Bowel Syndrome (IBS) should langot be worn less tight comparatively ?

4. is loss of semen a cause of weak digestion ? i must have masturbated over 200 times.

thank you

Answer
1. Gradually retard the sleeping time by 15 minutes & advance the waking time by 15 minutes everyday. Ultimately, sleeping at 9.00 and waking by 4.00 A.M should be achieved.

2. All these problems are the result of ill health caused by past karma and nothing else. Indulge in the regular practice of a life of Yoga & Brahmacharya as described in past answers. Go through each and every answer very slowly, absorb the essence and apply it in practice. In a few years, all health issues will gradually go away.

3. The Langot is not the issue. If unbroken Brahmacharya is practiced with devotion & surrender to realize the Supreme, all these troubles will get weeded out.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Should a brahmachari conserve milk and ghee.
If not then why they are included in satvic diet.

Answer
Adequate amounts of milk and ghee are a rich supply of nutrients and also Satwic. They

promote good health. Hence their inclusion in diet.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
It is possible to practice brahmacharya if you eat meat and is that the reason why meat is prohibited for yogis, its a brahmacharya related reason?

At the same time some religious saints from diverse religions ate meat even in Buddhism or Jesus.

Thanks

Answer
1. Meat being highly Rajasic in nature has the tendency to irritate the mind and cause aggression. It can easily stimulate the senses, awakening sexual urges. It needs much physical activity to be properly digested & assimilated. Hence it is suitable for those indulging in strenuous physical work. Under lack of such activity, it becomes toxic within the system causing mental and physical ill health. It is hence not preferred by the Yogi.

2. The mind of a saint cab be known only after becoming one. A realized saint eats whatever is available without being affected by its taste, smell or composition. He absorbs the Prana (essence) within food, all the time being completely detached from taste or lack of it. He can live eating the bark of a tree, the root of a plant, leaves, grass or meat. None of these matter as he see's the one Brahman (cosmic being) underlining everything, himself having merged into it. This is not the case with the aspirant Brahmachari who is in the realm of ignorance and who hence has to follow certain rules till he goes beyond them.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

In the book of Swami Sivananda it says that brahmacharya brings longevity, strenght and eight great siddhis. But the results are not always there when you see real life facts. For example it says it brings strenght but then the book give examples of mythological figures like Krishna or Hanuman to support claims. This isnt serious, if you talk of Hanuman you can also talk about Hulk or the Titans. So those stories are of no use for real life. WHen you see real life human beings who practiced brahmacharya like for example Ramakrishna Or Ramana Maharshi, they are like everyone else and they still age like human beings.

WHy do they age and suffer illness of old age if they are supposed to have practiced brahmacharya which brings immortality and siddhis?

Answer
1. To whom is birth and death? It is to your Ego and body. When these two are eternally dissolved through attainment of the knowledge of the self, there is nobody to take birth or death and the self alone remains. This is the meaning of immortality.

2. That karma which has been accrued before the attainment of 'Gnyana' (knowledge of the

self) has to be mandatorily worked out. It is like settling your dues in a bank. You cannot close the account without clearing your loan. This body & the mind are the mediums that bear the brunt of such karma which is called 'Prarabdha'. Even after realization, one cannot relinquish the body till final settlement of such karma is not yet over. Hence the realized sage lives for some time even after enlightenment working out that which remains. The body goes through that which is necessary for such settlement. The laws of karma are the same for all.

He however remains completely detached from any kind of suffering, having realized himself to be the Atman (pure consciousness) and not the body.

3. Siddhi-s are of no use as regards annulling karma. They are of no use as regards gaining knowledge of the self. They are another illusion, as is this world and the body. Hence they are an impediment on the path to gain knowledge of the self.

Through the practice of Brahmacharya, you conserve vital power which you direct towards freeing consciousness from identification with the body & the Ego. Health and strength are byproducts which come to the extent of what you deserve governed by your past karma and not more.

If there is unsatisfactory health despite Brahmacharya, it is your own doing from deeds of the past. It is what you deserve. None are to blame. If you were to let go of Brahmacharya and indulge in 'Abrahmacharya' wantonly, you will add more karma to the existing stock and things get worse. Till you let go of the 'I' and rest in the self, karma follows you like your shadow. Thereafter, it still follows you as long as the last unit of settlement is not done with. The laws of karma care a tuppence as regards your Ego or your so called might. They work with a force, tenacity and power that chills and breaks your Ego into nothing.

If you want to free yourself from all this suffering once and for all, you should practice Brahmacharya with the sole objective of realizing the self. That is what HE expects of you.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Namaste sir,
My life is immensely changed since I found this website . The knowledge you offered is so profound that it totally changed the way I think and understand this world. I started practicing celibacy 2 years ago and now I am 23 years old.

But something changed inside me with this all knowledge. I lost my desire for everything in life like all my dreams and ambition is lost. I hope sir that you understand what I am trying to say.

I have two options of career in my life that are either to pass civil service exam (MPSC / UPSC) and work as officer or work as farmer since by HIS grace my family own very large farm. Now sir you said to consider this world as drama stage and act here as actor without any attachment and I understand it but as I said before I lost my desire,dream,ambition and competitive edge which are required for working in private or public sector jobs.

I just wish to go to village and work as farmer and live peaceful and serene life

away from city and all its distractions. On the other hand I have ability to pass civil service exams and work as honest officer.

I am the only child to my parents and they left this decision upto me but I am very confused. Its like standing on the crossroad wondering where to go. Before understanding this eternal truth and knowledge I was full of ambition and enthusiasm for working as officer but now that desire is vanished.

I am sorry about writing too much. Whatever I will do,I will do it keeping in mind the teaching you have taught here but your guidance will help me to make perfect choice. This is the only question that confuses me a lot so please sir provide me with your invaluable guidance.

Also I wonder if there is anything there that I am not understanding from what you have taught here because sometimes I feel that this confusion should not be in my mind if I truly understood what you told in here.

Answer

1. What is required is to be neutral and free from desire but completely ready to accept and work in the direction shown by HIM (but without attachment for either the work or its outcome). One should apply honest and sincere effort in the direction which one feels is right at the given moment and then watch silently. The effort applied might bear fruit or it might not. This is not our concern as long as the effort has been honest. One should accept whatever the Lord gives, be it success or failure, not being affected by either to the least extent.

Such a detached perspective can be compared to the mental state of an actor acting in a drama. He appears to be the very character, laughing, crying and doing various other things that the role demands. His actions appear as though he is really going through all these emotions. However, he is just doing that which the role demands as instructed by the director without really going through these emotions in reality. The minute the drama is over, the actor comes out of the 'character' and is smiling and relaxed, completely unaffected by the events in the drama.

2. When such a train of action is applied by the Yogi in the drama called 'life' directed by the unseen director called 'God', he performs as a tool in the hands of the Almighty. He is ready to play any role offered by the Lord, knowing it just to be a role and nothing more (though he appears completely involved while playing it). Just as it does not matter to an actor whether the role he plays is that of a king or a beggar, the Yogi stays as the Atman (pure self) all the time, completely unaffected by whether his 'character' in the 'life-drama' is made to go through success or failure.

When a life of Yoga & Brahmacharya are practiced on a regular basis with such an attitude in life, one goes beyond all desire and starts to reside in his pure self in the course of time. Then one feels content in the self by the self, all the time residing as the infinite self, no different from the Lord, as a drop of sea water feels when having merged back into the ocean.

Desire concerns the Ego which is the result of 'Agnyana' (ignorance). The Atman (pure self) is free from all desire, completely content in its infinity of the highest bliss. Hence there is no cause for worry.

3. For now, persevere in the direction you feel is right at the given moment with complete surrender to the Almighty. Then watch silently how it proceeds without any desire or expectation, being completely unaffected with success or failure. When such neutral efforts are applied, ready to accept any outcome, the will of the Lord will gradually become known. One need not even worry what direction to take, for that too is taken care of by HIM. This is real 'Saranagati' (complete surrender to the Brahman).

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear sir,

after reading ur answers i started practicing brahmcharya and failed after 19 days and then again started practicing and failed after 17 days which lead to further faults...i feel that when my stomach is not empty temptaitions occurs...is this a reason?? i knw the benifits of celibacy and doing yoga and pranayam from past 6-7 years....but not able to control myself....plz motivate and guide me sir....plz give detailed solution

Answer

Honestly apply the procedures suggested in past answers with surrender to the Almighty. Till the strong chunks of karma that block Brahmacharya are not removed through these methods, unbroken Brahmacharya does not become a reality. One should not think of failure but should ever be intent on practice to know the self, however hard it may be & however long it might take. Then shines the grace of the Lord, by which alone does Brahmacharya get established.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Jai sri krishna,

Sir in my life I was addicted to musterbation due to my bad luck. I don't know but it may be over 2700 times I must have musterbated in 7 years addiction. Sir some of my friends have musterbated very few times which is very less in comparison to me but still they are less intelligent in study than me. Why is it so ? Sir what I believe concentration is key to success in study. I believe practicing concentration like reading books and doing sums increase our intelligence like physical exercises increase our physical strength. Hardwork is key to success. Body builder increases strength by physical exercises. In the same way mental exercise increases mental strength. Why is it so in this world heros like saharukh and Salman khan indulging in illicit sex day and night in shooting, still they are more focused and young. These heros are almost over 45years age but still they look like 30s. One of the football superstar C.Ronaldo who is full of physical and mental strength inspite indulging in sex and wine. I have seen teachers in my school and professor in colleges who are very expert in subjects like math, science inspite of sex. They used to tell us moderate musterbation is ok. Execess is harmful. Regular hard work matters a lot. I've read so many Newspaper about interview of IAS toppers. They have said hardwork, determination or sincerty are key to success. They have never suggested to practice brhmacharyas. And some of IAS toppers have said they used to watch movies in lieasure times. At last I will tell Urdhreta cann't be deafeted and he is one in a million. But in this world after study of life of successful person we can say hardwork is more important for success . Sir can you please tell why is it so taking above in to consideration?

Answer

1. The primal power is the same for one and all. It is the representation of the power of life generated from universal consciousness. The wise realize its importance early and conserve it, while others ignore the same to later face the repercussions. A brief stint in limelight is no

yardstick of well being, as always proven in history.

2. My dear friend, when a student sets aside all other things and indulges in one pointed hard work to master his subject, is that itself not unconscious use of the power of Brahmacharya applied on academic study? He has unknowingly converted his vital power, directing it towards his studies for that period of time, setting aside all distractions, whereupon that energy manifests as mastery in the subject.

If the very same student were to follow cent percent Brahmacharya consciously, his prowess would acquire the possibility to become more multidimensional. The same holds good as regards all other walks of life.

Whether one realizes it or doesn't, all power comes from that ONE source (Lord) which is represented by 'Bindu' (seed) in gross form within the body. The effects of transmutation or wastage of this power is seen early in some and later in others, based on individual factors.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Heartiest greetings.Hope my words find you in the best of ways.

I have my questions as below:

1)Can brahmacharya pursued to it's conclusion lead me to complete independence & I mean 100% complete independence i.e I don't even have to depend on anything else for my nourishment even.Such a goal is indeed worthy of staking on'e life even.Is this nature of purusha that vedas so glorify or is there still a dependence on something i.e just a substitution of dependency occurs from material to spiritual.

2)Patanjali says
"When one has succeeded in making this Samyama, all powers come under his control. This is the great instrument of the Yogi. The objects of knowledge are infinite, and they are divided into the gross, grosser, grossest and the fine, finer, finest and so on. This Samyama should be first applied to gross things, and when you begin to get knowledge of this gross, slowly, by stages, it should be brought to finer things. "
Can you explain what does he mean here.What is this instrument/technique which leads to all powerfulness.

I'm tired of this material slave like life we have been taught to lead.Pls guide/motivate me with your words to complete independence & strength so that I can put my whole & soul into being estableshed in the Purusha.

Thanks.

Answer
1. Through such Brahmacharya, 'Prakriti' (the manifest nature) itself takes the responsibility of nourishing the manifest body to the extent required. Such a 'Perfect One' who resides in his self does not depend on anything to the least extent. Having reverted to his primal state of 'Purusa' (pure consciousness), he resides as the Brahman itself, on which things are

dependent and not the reverse.

2. 'Samyama' refers to the complete union of consciousness with the desired object. Based on the nature of the object, mastery over it is acquired. Suppose one does such Samyama on fire, then he can make himself invincible against fire, having gained mastery over the fire element. The 'Mumukshu' (one whose sole objective is to realize the self) however does not waste his resources on these illusory objects but performs Samyama only on the Atman (eternal self or Lord) till such a state becomes natural and permanent, whereupon he becomes a 'Brahmaswarupi' (the very Brahman itself). He is then a 'Jivanmukta' (liberated while still alive).

Practice all that which ha been advocated in past answers. That state of residence in the self will come by itself.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

sir,
i m 22 years old. must have masturbated over 300 times. On reading your posts i pledged to follow brahmacharya. Though initially i was able to control the lust both mentally and physically for around a month, after that i lost mental control and slowly in a week i physically masturbated.

In the initial stages mental abstain is very difficult. So does a one break in mental brahmacharya reduces the entire cycle to zero as in you mentioned that 12 years of brahmacharya is sine qua non. So suppose i in the initial stages indulge in mental break in say a month without any physical break and again continue my vow.

Answer

1. Forceful repression of the sexual urge is neither possible nor beneficial. It has to be transmuted through a life of Yoga & Brahmacharya using the methods suggested in past answers. Are you applying them correctly?

2. Mental breaks eventually culminate into physical loss of the vital fluid. Mere abstinence without mental purity does not serve the purpose. It is the mind which is to be brought under control, following which the body follows. Hence one should strive for mental purity at all times.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

hello sir,
i had this query - whether mental dwelling in sex is equivalent to performing it ? For instance take the following -

1. Mentally thinking of being in company of a beautiful girl v. actually being so.
2. mentally thinking of kissing v. actually doing so.
3. mentally masturbating v. actually doing so.
4. mentally having vaginal intercourse v. actually doing so.

etc....etc....

do all these instances whether at mental level or real level have the same negative impact on a person. And same detrimental to an aspirant of Brahmacharya ?

Thank YOo

Answer
Sexual thoughts when dwelt upon ultimately culminate into physical deeds leading to added desire, added Samakara-s (impressions) & ultimately loss of vital energy that always ends in suffering. Hence the same should be prevented from developing and flowering.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

1-Can someone meditate on the self even if he doesnt do good deeds to others or society? I cant give much to others since i dont have much myself.

2-By your own knowledge of Yoga and meditation, do practicing total bramacharya and meditation on the self increase your spirit without adding charity? I mean by that if your spirit becomes stronger and siddhis.

3-If I abstain from bad deeds and avoiding that way bad merit and practice both total brahmacharya and mediate on the self, can I still progress and achieve Moksha or Nirvana?

Thanks

Answer
1. Your first duty is to realize your self. When this is achieved, you will realize there are no 'others' and that all are a part of your own self which is infinite. You will then be in a better position as regards service.

2. Striving to realize one's self is the greatest charity. No gift of money or any other consideration equals such effort. Hence it follows that such action gives the best outcome from all aspects.

3. Yes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
I am highly impress with your work and your guidance.I am 23 year old student.I am following your all instructions and practicing celibacy.But I have following questions in my mind,please clarify.

1.I am following the yoga and meditation from 1 year now.But I am suffering from frequent wet dreams (5 to 6 per month)from 4 years now.Is this natural?
Due to this wet dreams i feel very shameful and i not able to do my studies properly.After

doing lots of hard work,i cant score well in my exams.How to avoid this wet dreams completely?

2.Does frequent wet dreams (in my case 5-6/month)affects brain functioning(i.e performing best in exam) and memory?Is complete recovery is possible at mental and physical level?

3.Does this frequent wet dreams causes baldness?If yes, will i recover my hair completely with the help of yoga and pranayama.

4.If two persons following perfect celibacy,but one of them follows celibacy with yoga and pranayama and another is not. In this case does the person following yoga and pranayama will get more physical and spiritual benefits?

sorry for long questioning.But please understand my situation.

Answer
1. If the practice of all the suggested methods with a Yogic lifestyle is carried out regularly without interruption with devotion to the Lord, wet dreams will reduce and disappear after a few years.

2. One has no other way out but to go through past karma. The only way to dissolve such karma is through Yoga & Brahmacharya carried out to realize the self. Hence persevere without worrying about other things.

3. Balding is genetic and not avoidable.

4. Yes

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
In your old answer you said that the self is the Lord and that the realized yogi has become one with the Lord without difference. Does this mean you can create or do anything with your will as the God does after selfrealization?

Answer
Where is the question of your 'will' after self-realization? Such will exists only until the false 'I' or Ego exists. After this false concept is completely overcome through irreversible realization of the truth, who exists to will or not will something?

The will of the Lord alone works through the body of such a sage and the body performs accordingly as per divine order. Then there is no 'I' or 'non-I'.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Greetings Dhananjay ji,

I have been practising Brahmacharya from past one month. Everything was fine until last

night. I sleep at 9 pm to wake up during Brahmamuhurtha at 4 am but i had to wake up in the middle of the night because of nocturnal emission. I tried to stop it but it was too late.

I felt very bad after this. Is the loss of semen from nocturnal emission same as it is done consciously?

I noticed few things which i feel led to the emission.

- I drank 2 glass of water just before going to sleep.

- When i woke up due to wet dream, i was not at my left side. i was sleeping on my back. But at the time i slept i was on my left side.

Does these thinhs could have played any role in Nocturnal emission?

ANSWER: 1. Avoid drinking water before retiring to bed. It is advisable to get done with the same before Sunset.

2. Nocturnal emissions gradually become infrequent the course of a few years of unbroken Brahmacharya (if the practice is correct) and disappear completely after the Yogi becomes an Urdhvareta. What is important from the aspirant's side is to strive for honest Brahmacharya while awake and leave the rest to HIM.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Does the amount of vital fluid we lose through Wet dreams same as masturbation?

I mean have i lost all the semen preserved for 30 days because of this wet dream?

Other thing i want to know is what is the alternative of White sugar we use regularly as it is tamasic, yogis may be using something else?

Answer
1. The energy lost through an involuntary nocturnal emission is much lesser as compared to a voluntary loss (which is most harmful and equals a break).

2. Jaggery ('Gud'- in Hindi) is the alternative.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
How do I transmute sexual energy that I might receive during my recent celibacy of about 7 days? I'm wanting to keep up with my celibacy for the rest of my life if my life heads in the direction that I think that it will.

I exercise with daily running and meditate with awareness on the location of my third eye, always returning when thoughts arise..

What else can I do besides restrain from sexual thoughts on a daily basis and change the subject of thought when they do arise?

In case my previous knowledge will help you answer what I'm looking for.. I have done a ton of research, mostly information-based, on Ojas, meditation, benefits of bramacharya, etc.

How long does it take for Ojas to fill the cerebro-spinal fluid in my spine and brain to actually work with this substance in continuing in my Raja Yoga or enlightenment path?

and last question, are there any techniques or visualization exercises that will come in handy once I can work with this Ojas?

I am led to believe that simply meditating on Krishna, emptying the mind of thoughts, and/or keeping awareness on my third eye is all that is needed to become a Yogi which comes along with the practice with celibacy.

Answer
1. The techniques have been described in past answers. Go through each and every answer slowly and apply the same in practice.

2. 'Ojas' does not fill any fluid. It is the vital fluid which gets sublimated into Ojas.

3. Follow the meditation techniques described in past answers.

4. Merging the mind into the Atman (pure self) is what is required. The self is no different from Lord Krishna.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjayji,

Thanks for your motivation and guidance through your answers here.

I am 35 yrs old and have not practiced Brahmacharya since i hit puberty , infact I have wasted away a lot of energy.

Is it too late to start practice and is it possible to develop discipline after so many years of wastage and indiscipline.

Also please kindly give advice suitable for late starters like me.

Answer
Take up the practice with honest application of the methods suggested in past answers. Go through each and every answer slowly and absorb the essence, to apply it in practice. Brahmacharya will get established.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello I was just wondering if turing to celibacy would cure my acne problem? Like did wasting my semen cause my acne ? Can you please explain in further detial to me what celibacy is ? I'm only 14 years old so sorry if I sound stupid

Answer
Acne will eventually reduce and go away depending on how honest the practice of Brahmacharya is. Celibacy and Brahmacharya are not the same. Go through each and every past answer to get clear with the methods of practicing correct Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay.
i'm reading you quite regularly since 2 years now and like many people, i would like to say that the information and knowledge you share has been of great value to me.I think i was very much ready to hear it, but still,reading you was pleasant and helpful. I have incorporated the knowledge about food and i progressively became a vegetarian. Most importantly , i am practicing chastity with some success as i now follow what you call brahmacharya for months without much difficulty. i dont think i will ever come back to the lifestyle i used to live 6 years ago. So before coming to the question, i would like to thank you and say that i hope you will keep doing your on-line job on brahmacharya and yoga for a long time.

This being said, i have a few question:
In my practice, the biggest obstacle are some negative tendencies that find in my mind. I wont go into the details, but when i am under a negative state of mind, i often experience nightfalls while sleeping. So i noticed that"stress", "negativity", to be general, caused me to expell semen during the night even though i had no sexual desire or thoughts.
Can you tell me more about the relationship between negativity and nightfalls. Also, can you explain to me why nightfalls are less destructive and tiring than a regular sexual act. It is true that i feel less affected by a nightfall than by a regular drop of semen, but the semen look just the same.

Secondly, i have read that it takes 12 years to experiment great spiritual results of Brahmacharya. But i feel like this is a childish way of thinking, because in my experience, your energy can get destroyed by negativity, stress, or other life events distinct from expelling semen. Also, brahmacharya is important,but doesn't it requires much mind and spiritual mastery, as well as deep and strong understanding of life mechanisms to achieve a higher state of being.

Thirdly, i have developped during my life a certain understanding of how we do create our life according to our vibration / energy / state of mind and how we find ourselves always reflected in our surroundings, influencing very strongly events and people according to what we are,want,and feel. This is no provocation here but why dont you mention this fact and aspect of reality.We are part of a whole and always interacting with the rest of everything,according to what our energy/karma is.
Are you unaware of this?

Fourthly, i do meditate a little and when i do i noticed i often get some insights on life or on subtle subjects, mechanisms. Can you tell me more about this phenomenon?

You have to know that i am very interested and serious in these matters and i hope you will answer me clearly, and not be blocked by the fact that i do object some of the things you say(and i did tell you only a part of it, because i have a feeling you might not like too much contesting)
Thanks

Answer
1. 'Prana' focused destructively is negativity. Negative thoughts lead to loss of Prana and eventually loss of semen, for both are one and the same.

2. Nightfall's are somewhat less destructive as they occur under the lack of complete awareness and will. Will is the switch which controls Prana. Therefore, the actual essence is lost to a lesser extent.

3. What is lost is 'Prana' (vital power), be the loss via emotional upsurge or semen. The loss is felt more in the case of semen as it is the gross most representation of this vital power. Maintaining Brahmacharya comprises of not merely desisting from activity which causes seminal loss but also staying clear of emotional outbursts, for that also amounts to energy loss and thereby debility as explained in past answers.

When the same energy is conserved and directed towards meditation on the Atman (self), everything which is to be know will eventually be known and spiritual mastery comes all by itself.

One is after all the Atman (self) and what is hence required is only to work at removing the ignorance blocking such identity. When this is achieved, the Atman, which is of the nature of complete knowledge alone remains. Therefore, real knowledge is within and not outside.

Enquire - "Who is it that wants 'spiritual mastery?". Then let go of that entity. What remains is the self which is ever complete.

4. The world is a reflection of one's own Ego which is the product of past & present karma. When the Ego is dispelled through 'Gnyana' (knowledge of the truth), the world disappears as explained in past answers.

5. Meditation takes consciousness closer to the truth. Hence it follows that the truth concerning the topics which one meditates on become more comprehensible. The degree of this comprehension depends on the intensity with which one meditates.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: hi dhananjay
i have a problem in pranayama.in both ascending & descending of the breath when the breath comes to solar plexus & stomach i feel pressure & discomfort so that i have to quit pranayama sooner or later.several years ago when i began pranayama till one or two years i didn't have such a problem & able to do it smoothly. but after that i confronted with this difficulty little or much.
why this happened to me & how to solve it? please help me.

ANSWER: Perform only Yama-Niyama, Asana and Nadi Shodhana for 6 months with a Yogic lifestyle and Brahmacharya. Then try Pranayama.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: when i talk about pranayama i mean yogic breath consist of lower abdominal, upper abdominal, chest & upper chest.i don't mean nadi shodhana with kombahaka. regardless of retention of breath or not retention i have this problem.i apologize repeating the question.

Answer
The condition depicts the need for purification of the Nadi-s. When the same is achieved, there does not occur any discomfort. One does not experience any uneasiness or pain during the application of the breath techniques when the Nadi-s have been completely purified. Apply the procedure suggested above for 6 months regularly. The problem will get sorted out without doubt.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, I am a 36 yr old female who is single, I used to live in Europe where I dated many men in my 20s but, I wanted to fall in love and start a family. By the first or second date men were already touching me where I was not ready to be touched. When I came back to my birth city here in the US I find that getting a date and even having someone interested is hard because men (of any race)don't seem to like women in my race here. There are men who look at me but I refuse to settle for anybody because my sister who is much older than me drags men into her life and her life is getting worse. I am a well educated woman and I do not want to let my guard down. I stopped searching for a marriage mate since I went back to school to become a nurse (RN).
Now I am preparing for state boards. I am the only person in my house (with my lovely dog)and I keep thinking about sex. Porn is so easy to get on the internet and my religion is strict about sex before marriage. Studying for maternity is hell cause it gets me horny and I can't focus on the questions. I want to lose weight and feel better about my body before I start dating. Sexual tension drives me crazy because even in my religion men favor women of other races and they can be very rude and assume a 30-something yr old woman is too old to have a baby. They even have chaperones on dates to avoid premarital sex. There is no one I am interested in right now. And when I have a celebrity crush, I think about them too much and develop feelings of jealousy. Please help. I dream about being happy in a relationship and having great sexx ALOT! Also, finding someone who will wait until marriage has been difficult.

Answer
You seem to have a lot of issues keeping you from sex and couplehood. Here are my thoughts:

1) Put all of this off until you have finished your nursing boards. It will only be a few months and then you will be more free to work on sex and relationships.

2) Stop fretting about your race. You can't change that. Just get out there and meet men for whom race isn't an important criterion or for which your race is right one for them.

3) I would suggest getting involved in a different religious organization if the one you are in is holding you back. Most churches have single groups and are eager to help people your age find a mate.

4) Once you meet someone you're attracted to, and the attraction is mutual, these questions about sex get easier to answer.

Feel free to ask me more questions!

Question
I am turning 18 and I feel like it's time I started having sex. I have never had sex or done anything sexual with a boy until now. Will it hurt me to have sex for the first time? Is there anything I can do between now and then to make it easier?

Expert: Dhananjay - 7/25/2013

Question
Disregarding the fact that I do meditate and clear my mind with the methods you've prescribed, I am wondering what the difference is in the rewards of celibacy/brahmacharya with and without a transmutation method.

Also, how would occasional (say, once a month) indulgence in alcohol and/or marijuana affect my accrued energy reserves (keerya, prana, ojas, tejas)? Including my practice altogether, if there are extended negative effects of marijuana.

I run 2 miles daily. I'm working up to 3-4 miles daily if I can achieve the goal. Is this too much exercise? Or is there a such thing? Also, is this as effective of a transmutation method as meditation?

In advance, thank you very much for helping us all out with such a great resource!!

Answer
1. Without effective transmutation of the vital power into higher domains, so as to remove the ignorance surrounding the soul, Brahmacharya fails in due course.

What is Brahmacharya? To eventually reside as the pure self without least identification with the body or mind is Brahmacharya and nothing else.

2. If you practice Brahmacharya honestly to realize your self, there will eventually be no urge or slavery towards anything external to appease your mind or body. One becomes content in the self by the self without the least need for anything external. Such independence leads to the greatest strength, peace and eventually liberation.

3. Any indulgence in drugs or alchohol will cause an impediment to well being. Brahmacharya dissolves into nothing. Hence it should be completely avoided.

4. Adequate physical and mental activity coupled with meditation on the self are the prerequisites during the initial years. There is no need for excessive physical strain, which

rather becomes detrimental in the long run. Exercise should be moderate and enjoyable and never a torture. There isn't much gained by pushing oneself to the limits on the physical plane. Instead, the same energy should be channelized towards Yogic practices, self control and meditation.

Physical activity cannot substitute meditation. In meditation, you overcome consciousness of the body & the mind and try to be the pure self, the only truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

About how we influence events and persons with the practice of brahmacharya and specifically one pointed concentration. From my little experience in this, I think its an evil practice. For example some books about magnetism or such psychic practice ask oneself to concentrate on someone who is not even looking at you and tell in your mind that that specific person to bend over and look at you, all mentally as if thought can be projected.

Before when I was a bit ignorant reading Osho and Durville books about etheric influence, I tried to practice it but after some three years I felt like the world has lost all its beauty, as if the world and humans even familiars didnt have any value, I had like a demonic and cold way of thinking. For example when I didnt practice it, nobody approached me to talk in school or work, after it it changed. This in a course of first 3 weeks. Then I said to myself, "those persons talk to me because of this practice even if my personality didnt change a bit", they ignored me and more I practice this more their attitude change. I said to myself if the world works that way, then this world is rubbish, love and friendship between beings is rubbish and miracles small or great could be impressive but are of no importance.

If one continue to pratice this mind-control technique for long time it creates lot of hate and no compassion for the world right? I felt it was evil and I stopped to be interested in those type of teachings about "mind control and etheric magnetism".

Answer
Who influences and who gets influenced? The Ego with its vested interests tries to influence another Ego/body for some selfish gain which eventually causes harm to both. Misusing the energy gained through Brahmacharya for such purposes will undoubtedly bring suffering and much unwanted karma. The practice itself breaks in due course. It is not the way of the virtuous.

The purpose of Brahmacharya is to know one's self. Let go that which wants to influence and that which is to be influenced, following which the Atman (pure self) alone remains. It is of the nature of knowledge, peace and unexplained bliss.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am a 16yr old boy.By gods grace I have been celibate for the past 2 months.yesterday i had to go to a dentist.by mistake her breast touched me while cleaning my teeth .Now I am

tormented by lust.
please suggest some measures

Answer
Remind yourself of the body of the same woman in old age, wrinkled and debilitated by age, fully bereft of luster, prone to decay. Where is the beauty? Had the body really been beautiful, it would not change, for the truth never changes. Hence physical beauty is a false illusion.

The body is an impermanent bag of flesh which shines for a few years by the power of the Atman which does so to aid creation. The wise do not lust after this bag of flesh, but ever direct their energies to realize the self which is permanent bliss and liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Hope you are doing well.

I have repeatedly read you asserting that self realization is your primary goal/duty.Rest all we should leave in hands of god.But I don't think this suggestion helps much either due to it's purport being lost in translation or due to short number of words used.

-->Some people view yogis as selfish beings cos they are giving priority to themselves first instead of utilising their resources/powers to help poor/sick/needy which they are aware of.

-->There are millions sufferring like the living dead in India itself,where are so called self realized beings help for them.

-->If goal of yogi is to merge with god then isn't that a very selfish objective as well?He should stay back & help countless achieve same which he has ,also probably with some help.

-->Is it possible to achieve liberation just on the basis of selfless service like Mother Theresa did or is experience of nirvikalpa samadhi/realization of oneness a must?

Answer
1. Helping people to the extent possible as regards money or food, without expecting anything in return is noble but not the permanent solution to the problem.

Gift of food or money does not make the need for these go away. The taker again becomes hungry and penniless in the course of time and the process becomes unending.

The permanent solution is to remove the cause of suffering -'Agnyana' (ignorance) - The reason behind birth in the physical body, prone to suffering, when one's default state is that of the formless Atman which is ever at bliss. This is possible only by realizing the self. Upon achieving the same, one can help others take up this path. This is real help and true charity

2. What is the 'self'? Who are the 'others'? Who is God and who suffers? One should first get the answer to these questions by realizing one's self first. Then one understands what realized sages do and don't. Then alone is it realized that it is not the 'self' which is selfish

but the Ego which is mistaken for the self. Till then, one cannot understand the help rendered by realized beings.

3. How do you know that the realized ones are not helping others? They work silently in a manner not perceived by people at large.

4. The paths to liberation are many. Depending on the temperament and nature of individuals, the great Lord makes each Jiva take a suitable path. Dissolution of the individual ego is itself 'Nirvikalpa Samadhi' and eternal residence in that state even while awake to the external world is alone 'Mukti' (liberation), achieve it by what means you may.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay ,

I was working in Mumbai till december last year.I was observing celibacy and apart from nightfall everything looked in control.I was also naturally inclined towards meditation and was feeling great.

Suddenly I suffered from jaundice,went to hometown ,somehow recovered ,came back to Mumbai.In between I discovered I have retina detachment in left eye.Without wasting time,I went for surgery at Mumbai private clinic and again went home town for 3 weeks.Came back to Mumbai only to know operation failed and I was virtually blind in left eye.

Rushed immediately to Chennai renowned eye hospital,got operated ,followed doc instructions till 7 weeks and followed again and again and 1.6 months ago Silicon oil has been removed from my eye.

My vision is very blurred and eyerything looks like waves of ocean.With glasses vision is 6/24.I am software professional.

My question is what should I do now? Doc says I can continue to work on computer for long duratios.Even my right eye has only 6/15 vision.Can I do so only with my right eye? Please help me.

Now I took transfer to Delhi just to save job.I am not able to meditate.NightFall has become common.In short ,Whatever strengh ,confidence etc. I have gained are running out.I have become abusive.Doing cheap things.Whenever I travel in metro or on road,My glance is on breast or hips of girls.This is a vicious cycle.I remind every now and then myself of all good things from your posts,but practically fails every time.

Why God ahs put me in this condition? what is all these past karmas?My family members initially supported me but now slowly they are absorbed in their own world.Some even donot want to talk to me who were just praising my abilities few days back.

Why God puts forth such a challenge?Can I get mey vision back?doc says I have now high pressure in left eye..may be glucoma?Right Eye is at high risk for detachment too.Got married 2 years back?how to feed her also if lost job,becomes blind?

I am totally confused and feeling worthless now. A lot of negative emotions.I believe every words of you but somehow practically not able to follow.Please answer me win detail.Save my life.Give me direction.May God bless u!

Answer
1. Continue the honest practice of Brahmacharya with the attitude - "Let that which happens happen. The Lord does not hurt anyone unnecessarily in the least. Past karma which is my own doing is making the body & Ego go through what these deserve. Let karma take its lawful course. Henceforth, the 'I-Ego' which is suffering will be discarded and the future will

be fully taken care of by HIM whose dictates shall be followed honestly by this body & mind. The responsibility as regards this body & its future from now on will be fully transferred to HIM, who alone is the mover of all things. HIS decision will be accepted, whatever it be. 'I' will only be the neutral witness whose sole intention is to realize the self."

2. The possibility for the return of well being will depend on the intensity of surrender to HIM & the honesty of Brahmacharya. Certain things are to be realized and implemented from your side. You will get to know what these are in the course of time.

Now that you have completely surrendered, there need be no worry. Let the body go through that which HE deems necessary for further progress. All responsibility has been transferred to HIM whose decisions will be respected and accepted, immaterial of their nature. The family is also HIS responsibility. The doctor will advice as regards the physical condition when necessary.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello dhananjay,

I have two questions,

1. I am into 3rd week of brahmacharya with clear thoughts but I am finding it hard as sometimes I just want to give in to be like everyone else in their lustful ways as I feel like Maya is trying to bring me down but I see them as little tests, does maya do this?

2. When I used my penis more it was larger but now I don't use it in a sexual way I find that it is smaller than it was before during the day, why is this?

Hope to hear from you soon,

Joe

Answer
1. Till a few years of unbroken practice with God devotion are not achieved, there is always a strong tug of war. It is a challenge which everyone has to face and bear with.

2. Simply ignore the physical parameters. They are not of any consequence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Ancient yugas are full of stories where people use to perform TAPAS, invoke Gods & fulfill their desires. Is it true? If true, how is that the desire still remains even performing tapas for so long period, like 1000 of years & so on....please if possible tell in detail about Tapasaya, austerities..

Answer
1. One pointed effort at the physical & mental levels, setting aside all other things for the attainment of an objective is 'Tapas' or austerity.

2. When the same is applied as regards a material object or power, the performer becomes one with that object and gains mastery over the same. This does not confer any other result other than such attainment. Such effort for anything material or some psychic power is itself the product of 'Agnyana' (ignorance) when one in reality is the infinite Atman. Therefore, the performer becomes more attached to that illusion and strays that much farther from his self. None of his desires recede; rather, they accede. He remains as ignorant as ever as regards his identity.

Taking the help of astral beings for such accomplishment also has the same effect. It is like taking the help of someone superior to you in day to day life by pleasing them for some material benefit. None of these things are of any value. Rather, they are a complete waste of time.

3. When the same effort or austerity is applied as regards knowing one's Atman (pure self) as done by the Yogi, the ignorance blocking one's identity with the self starts to recede and one eventually realizes the self to become the pure self. It confers liberation which is true freedom.

Hence the wise do not waste their resources in seeking anything other than the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
To improve your health and obtain some longevity, the method is of doing long breathing naturally and at the same time focusing the mind while doing so. Offcourse you practice at the same time total brahmacharya.

1- But what is the reason that if you breath with a focused mind it gives you energy and when you breath with a restless mind it doesnt givr you so much?

2- There is two schools in breathing practice. One is the energy (prana) you get, is the energy that comes to the spirit (internal) from the external (in this case through breathing air) or
- this energy which revitalize the body and mind comes from the mind or spirit itself (from the internal it passes to the external) as a sort of implosion. SOrry for my english, I dont know if you understand what I mean. The air you inspire is what I mean by external energy you absorb and that helps the internal (body and spirit in this case). The focusing of the mind itself gives energy to the external (body and spirit) in this case) is what I mean by internal to external. What is the correct opinion?

Thanks

Answer
1. Breath is the fuel that runs the mind. Without breath, there is no mind. A restless mind wanders from object to object, thereby causing loss of Prana (vital energy) and equilibrium. Such a state gradually reduces longevity, as there is constant loss of Prana. A wandering mind also acquires more Samskara-s (impressions) further to developing desire and attachment to the objects it roves on.

If the breath is stilled, the mind is stilled. The Yogi accomplishes this through Pranayama.

The stilled mind automatically merges into its source - The Atman. Then there is silence and absolute being; completely still and infinite. That is the soul state.

2. There is only one Prana. It is neither external nor internal but universal. It comes from universal consciousness of which the Atman (self) is an integral part.

The mind and body are considered separate from the cosmos (by virtue of the Ego - The product of ignorance) and these require external breath (for the mind) and food (for the body) to sustain. Though the Atman (self) itself is the source of all energy, man in this state is not able to sustain without external breath and food due to the subject-object perspective. When the Ego is destroyed completely as in 'Nirvikalpa Samadhi', then the body remains suspended, yet alive, without the need for food or breath.

The mind is not the source of energy. The Atman (self) is. The mind is only flow of thoughts arising from the Ego, and another unreal illusion. When this illusion is overcome by irreversible realization, then one resides as the self in the self without any other awareness. That is Yoga.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay Gosvami,

How are you? Hope all is well with you and your family. Please explain the bandhas in their individual and combined format with explicit information on steps, breathing, duration, repetitions and the rate at which gradual increase should be practiced. Also please avoid jargons. Although you have already graced us with an answer to the above question, I find the three bandhas difficult to comprehend, let alone master. Mula bandha is especially a problem. Thank you for your time, patience, persistence, perseverance and service.

Answer
Go through this description: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/thribandha-khechari-

If the method is still not clear, revert. Further elaboration will be provided.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I've been reading along the lines of Immortality and Spirit body. Somewhere I had also read that in the Srutis state that a man's full life span is a hundred years.

I'm wondering if Brahmacharya and Yoga have anything in common with the teachings of Immortality, birthing a Spirit body, or obtaining a Rainbow Body, according to the Tibetans and how the Yoga explains this phenomena. I'm also interested in talk of the fourth dimension and leaving/entering material world at will.

I've heard of many people living past a hundred years old, although it is a rare and honorable occurrence. What is a long and what is a maximum lifespan of someone that truly accomplishes the ultimate goal of Yoga and Brahmacharya? I have heard that one leaves life

at will in order to complete the ultimate goal, but my particular interest is wondering at the possible lifespan.

For my final question, are there any particularly AWESOME places that you know of that I could delve into the Yoga tradition? I can download sacred books onto my iPhone but not all of them. Nor can I find a place abundant with incredible stories about the stuff I'm asking. AND MORE!!

Answer
1. Real immortality is to the Atman (soul) and not the body, for that which has a beginning also has an end. The Atman alone is without a beginning and therefore without an end.

2. Such true immortality (of residing permanently as the Atman without rebirth in any kind of a body) cannot be achieved without irreversible realization of the self, for which Brahmacharya is one of the most important means.

3. Whether rebirth occurs in a physical body or the 'Sukshma Sharira' (astral or subtle body), it is still not of any use as long as one cannot reside in and as the self.

3. Who leaves which world and who enters? That which goes and comes is the Ego which is to be destroyed. When this is achieved, there is nowhere to go or return. The endless self alone remains.

4. My dear friend, what will you achieve by living a hundred or a thousand years with desire? Does it reduce your suffering? Does it give you absolute freedom from the mind and the body and their limitations? Rather, such a long life without attaining the knowledge of the self becomes a bane.

As long as one lives, one should direct his mind towards realizing his self and accept that which is in the course of his destiny. Who is it who wishes for a thousand years? It is again the ignorant Ego. As long as this thief is not got rid of for ever, one can never be at complete peace.

The purpose of Yoga & Brahmacharya is to realize oneself. The purpose is not to extend the life of this physical body to figures of one's fancy. Rather, such a desire if existent is to be overcome through the attainment of 'Gnyana' (knowledge of the truth). Such a desire of clinging to the body is itself an obstacle to realize the self. It is to be got rid of.

The true 'Bhakta' (devotee of the Lord) does not wish for anything but knowledge of the self. He surrenders completely to the Lord, accepting that which comes by HIS grace. Finally, even this desire to know the self goes away (for that is also a desire of the Ego). That is the point just before realization, following which the desire-free self, full of infinite bliss alone remains.

The only place beyond description worth visiting is the ocean of the self. First reach it, following which there will be no more queries.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir ,

i wanted to ask which commentary on the bhagavad gita should i read or which is in most accordance of the interpretation held by you.

In my college bhaktivedanta club professor is organising a lecture on introduction to bhagvad gita and there we have been given a copy of bhagavad gita as it is written by hdg ac bhaktivedanta swami srila prabhupada . I may also check the libraray to search a commentry by paramhamsa yoganada.

Also i wanted to know whether reading books by swami vivekanada , paramhamsa yoganada and bhativedanta swami simulataneously or one after the other may lead to confusion if so then whom should i read first.

Answer
Go through the books authored by Swami Vivekananda & Paramahansa Yogananda in that order. Absorb the essence (not the literal meaning) by in-depth contemplation on the read matter and apply such knowledge in real life situations.

The Bhagavad-Gita is one of the most practical books on Yoga. He who understands it rightly and applies the same is assured of progress.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Most of the previous topics covered the male practice of celibacy and its challenges, etc.
What about a woman?
How does it apply to them? And what are its associated challenges?
For example: For a man, to get rid of the attraction towards the physical form of a woman is the greatest challenge .. Similarly what are the challenges/traps a woman should be aware of in order to live an ideal life.

Answer
1. Sadhana (practice) of a life of Yoga, along with the study of the scriptures to realize the self is the remedy, be it man or woman. 'Moha' (attachment) is the issue to be overcome by women aspirants in particular.

2. The details as regards Brahmacharya for women are available in past answers

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I know from reading your past answers to other users questions that you say prolonging life isnt really important to the Self. But after reading stories from the yoguic tradition, some yogis were able to live 200+ years in their physical body. For example some masters like Swami Vivekananda (died young) but others lived long like Babaji.

Is this because they practiced meditation for that specific purpose and when you cling to that thought of prolonging life it works and if not it doesnt? It cant be only brahmacharya, you have to practice some unknown technique, maybe pranayama or embryonic breathing, i dont

know really.

Thank

Answer
Your efforts should be to realize the self. Do this much and all other things fall into place. The higher power that runs the show will automatically make the body and mind go through those actions required for well being to the extent of what is due in one's destiny.

1. One's life span is already fixed at birth, like all other things, by factors beyond one's control.

2. If a life of Yoga & Brahmacharya are followed with the Yogic methods prescribed, they become conducive to a healthy and long life. This is as much as one can do and needs to do from one's side. Nothing more is necessary.

Finally, that which HE wills alone transpires, try however hard you desist. Hence the wise do not waste their resources getting caught with the illusory fancy for a long life. Such a desire is itself the greatest impediment to realize the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
respected sir,
i stay in a residential college and am a fresher there , so many a times seniors shout and command us to go to various functions and in competitions and sometimes have ragging sessions which is though verbal but very much on derogatory topics, sometimes it might also mean to keep awake until late night and hearing and seeing them do unworthy acts on topics which we are trying to get rid of through practice of yoga and brahmacharya.
my question is what should be my stand in such situation, should i refuse to go or go where they say . In situations should i inform them that i am leaving or not going or should i silently move away without hearing a word what they say according to what i may think to be right.please give some yardstick to know what is right and what will lead towards self realization .

my second question is that here the only good company that i find is in the bhaktivedanta club, but their philosophy is quite different from the advaita philosophy,like they say that soul has a form according to which it gets a body and man gets next birth according to what he thinks at the end of his life and a lot of talk on consciousness, conscious space etc.also the bhagavad gita by bhaktivedanta swami is completely focused on krishna consciousness and it does not give any other path even little importance(my view is based on the overview of the book).should i keep attending their lectures only to find some good company and ignore the differences in opinions, keeping hold of the philosophy followed here.
thank you

Answer
1. Stay calm with a smile and do not react. People behave in their own way, based on their individual nature and temperament. Let them say or do what they want. What is important is to be firm regarding one's stand and outlook. One need not participate in those situations which cause discomfort. If people still don't understand, silence is the best answer. Just as a

Brahmachari does not object or come in the way of other's actions, he does not let others dictate him what should be done or not done.

When such a firm yet polite approach is practiced, people eventually realize the fallacy of their actions and leave him alone. These are tests in real life where one should remain calm and unruffled, despite trying situations. One who does so always emerges victorious.

2. There is only one force which is the power behind everything. That force comes from the formless Lord who can take a form as well. HE is one, while HIS manifestations are many. It does not matter what one calls HIM, as long as the calling is with love and devotion. HE is the life force behind every living being (while they themselves do not know this) and is present in things non-living as well. There is not such a place anywhere where HE does not exist. Your true self is this very Lord, while the 'I-ness' people relate to is the ignorant Ego.

When this much is kept in mind and related with, nothing which happens in the dream world matters. One is forever immersed in the beauty of the Lord, which is the self itself. One then experiences silence and peace even in the most crowded and noisy place.

Simply practice a life of Yoga & Brahmacharya as described earlier to know the self with devotion to HIM. As you persevere and progress, you will slowly go beyond susceptibility to external factors and savor the beauty of the Atman (self) at all times. Silence and contemplation on the truth alone matter. For that, one should keep the mind still on the formless Lord, the self. That itself is meditation. For such a Yogi, there is naught the need to spend time with groups of people indulging in noisy discussions about who the Lord is or is not.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,I am 23 year old student following celibacy with the practice of yoga and pranayama(but not regular). In past i masturbated my frequency is once in three month for 3 year and also i am facing wet dreams from 3 year(1-2 per week).
I have following questions:-
1.Is semen can be flow out without any erection in waking state?
2.I notice some sticky fluid in my first drop of urine(2 to 3 times in morning)is this can be veerya.how to stop this semen lekage with urine.
3.During my daily activities some times i found that some liquid is flowing out and my innerwear becomes wet .But i cant identify whether this is urine or veerya.What is this according to you?What should i do to avoid this?
4.Is it possible to flow semen with urine?If yes the what is remedy for this?Will it affect my celibacy practice,memory,brain or physical.
5.How to stop involuntary erection(i.e even i dont have any lust in mind,i got automatic erection)?
kindly show me the path and help me to live perfect celibacy life.Thank you.

Answer
1. Semen can flow out under the presence of lustful thoughts even without an erection. The fluid may be semen or lubricating liquid. None of these will flow out if Brahmacharya is established.

2. Involuntary erections without lust are harmless. They occur naturally due to increased

blood flow periodically, which is healthy. This need not be worried about.

Practice the Yogic techniques suggested with regular Pranayama. Develop devotion to the Almighty and meditate often. Without Pranayama, Brahmacharya cannot become perfect. One should strive hard for perfect Brahmacharya. Such a Brahmachari does not secrete any fluid, at any point of time involuntarily. If your efforts are honest, you will achieve this in a few years.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay bhaiya. Hope you are doing well.
I am explaining my whole situation so that after analysing it you can provide me with best answer.
I am a 19 year old boy from delhi in 2nd year of my graduation. At the age of 17 I got my hands at a book explaining benefits of brahmacharya and disastrous results of masturbation. So I started following brahmacharya(actually it was more of a celibacy than brahmacharya) at that age but couldn't succeed due to lack of knowledge and night falls as I thought that they are breaks and are not going to stop, unaware of the fact that they will diminish and eventually will stop with lapse of time with adherence to perfect brahmacharya life.
Two months ago without adherence to brahmacharya rules I elapsed 15 days without wet dreams(while 2 years ago I was practicing brahmacharya, it was only 18 days without wetdreams). It was a big achievement for me. Then I somehow reached to your answers reading about brahmacharya. Then I got to know so much about brahmacharya. And now it's been two months with only one wet dream which was without any sexual thought and two prostatic juice wet dreams which is very inspiring for me. And now I am getting enormous benefits with the practice of brahmcharya like I have spectacles and I can feel my eyes getting healed from inside, much more physical strength and a slightly clear mind as earlier it used to be very confused.
But I have some querries which are as follows :-
1. Every time lust encounters me(however the force is not as it used to be before 2 months ago. I am not saying I have eradicated lust but its impact is low), I either do mahabandha or read to your answers. In both cases I can feel something is moving upwards from my sex centre to my chest just like steam rises slowly upwards and it feels very good. Is it transmutation of sexual energy?

2. As you have told in your answers that first year is the most important in the practice of brahmacharya but living in this passionate world becomes very difficult to follow all the rules of a brahmacharya life as I think the practice will become much smooth if one goes into forest or himalayas. Like I live with my family, they possess many problems in my practice. Like they cook food at 9 p.m. and watch
T.V. till 11 or 11:30 p.m. So it becomes a problem for me to wake up at 4:00 a.m. as we all sleep in single room as in other rooms there are no coolers. Also they use onions and garlics in almost all vegetables which is not good for my celibacy practice. Also I cann't tell them as it should be kept secret.
Also some greedy worldly men which are my friends keep aanoying me in money related matters. This keeps my mood off sometimes and I think they also take up energy below chakras. However, I have surrendered myself and my all matters to god but still sometimes they keep arising in my mind.Please guide me how to deal with these situations.
3. As you have told in your previuos answers that an aspirant should indulge in physical exercises to use up excess energy accumulated due to brahmacharya. So I do gyming and

weight trainning. Is it good for my brahmacharya practice or not ? Also is there a need to do physical exercise after doing yoga asanas prescribed by you?
4. Please tell me that whether one should do warm up or not before doing yoga asanas ?
5. As I go in a co-ed college, many girls come in dresses which are passionate. My question is that, is it a break or not as I many a times gets a glimpse of them(not by staring but as I look here and there gets a glimpse of them) ? My fear is that in such atmosphere past sexual samskaras will not finish.
6. Sometimes(like 1 or 2 times in a month) in the morning while defacating, 2-3 drops comes up in the urine. It comes only when I put too much pressure while defacating. Is it a break in celibacy? Please tell me how to cure it?
Thank you
May god bless you with enlightenment soon.
Thanks once again

Answer
1. It is the upward movement of Prana (vital energy). When the same moves into the sex center, it becomes sexual energy.

2. One has to face the challenges posed by one's 'Prarabdha karma' (karma that dictates this existence) and emerge victorious. There is no escape. If the techniques suggested are applied to the best extent with devotion to God, the task becomes easier.

It is not that the practice becomes easier if one retires to a forest, for it is not the environment which is the chief obstacle but one's past Vasana-s (tendencies) & Samskara-s (impressions) which follow one even into the forest. Therefore, eradication of these is alone the permanent solution. Then, one is ever at peace, residing in the self as the self, be the location a forest or a shopping center.

If you have surrendered fully to God, why worry? Do you worry about how the bus carries you to your destination after having boarded it? Do you worry whether it feels tired, or whether it has enough fuel? You simply relax and wait till your destination arrives. The same should be the degree of 'Saranagati' (surrender) as regards God. One has to do his Dharma (duty) and then relax without the least worry. Let go of the Ego whose worries and desires are endless.

3. Continue exercising in the gym. Warm up exercises are to be performed before the yogic practice and not later.

4. As mentioned earlier, one's past karma sometimes places him in situations which cannot be escaped from. The way out is to hold on to the Atman (self), which becomes possible only through diligent practice of the methods suggested over many years with God surrender. Hence one should hold on to 'Gnyana' (knowledge of the truth) with 'Bhakti' (devotion to God) at all times.

5. Simply ignore the condition and cling to correct practice. It will go away if the practice is correct.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Sir,

I had previously asked question regarding career and your guidance proved very very valuable to me as I do not think about the outcome of my action and try to be at my best in studies.

As I have already lost much desire about worldly pleasures I also tell my mind that I had took so many births here on earth, enjoyed all sensual pleasures had many parents,wife, children,property,achievements and what not but in this birth its time to go to real home.When I tell this to mind I feel very peaceful and at-least for sometime desire-less.

I want to know Sir if this is right technique?

Another question on my mind is should we plan about our life(e.g. finance) in general or live life on day-to-day basis without caring about future and performing duty.

Answer

1. There is no harm in the technique. But what should be the correct attitude behind such a train of thought? The correct attitude should be to maintain a detached perspective as regards all those things. It does not mean that one tries to run away from the world, detests people, relationships or material objects. That is not the correct approach, for that amounts to 'Dvesa' (hatred or revulsion) towards people, the world and its objects which is contrary to Yoga.

The true Yogi neither hates nor loves the world. He see's it as a changing, unreal dream upon his Atman (eternal self), all the time being detached from it in reality. This eventually helps him reside as the Atman, whatever be the external conditions dictated by his 'Prarabdha' (such as marriage, children, career etc.)

He does not run away from these, as he knows he has to perform the duty assigned to him by the Lord, be it as a husband, father, son or an employee at work. He performs these with a calm, relaxed and detached perspective. This is the best approach.

2. If one surrenders to God and carries out his 'Dharma' (actions to know the self) correctly, the higher power automatically makes the body & mind go through that which is required for an assured future. The planning will also be taken care of by HIM, and HIS plans are always perfect. Hence perform your Dharma honestly and relax with a smile, all the time enjoying the bliss of the self.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

1-I heard from Indian stories that tapas can bring divine help. Is it true that practicing tapas (brahmacharya, an important one) and yoga or meditation can bring you divine sympathy or help in realizing the self and everyday life?

2-Second, for example some modern gurus say that someone who gets siddhis is always good and you can rank his status by that. But the Indian stories of the asuras Hiranyaksha and Hiranyakashipu tell they got siddhis by practicing penances. Why siddhis come to such beings or is this only allegory?

Answer
1. You are the Atman (pure self) yourself. You are not anything else. You assume yourself to be the limited Ego due to ignorance. Thereupon starts all suffering.

The Atman is an integral, indivisible part of the divine Lord and no different from HIM. 'Tapas' (austerity) to know the self, of which Brahmacharya is the greatest brings your identity closer to your true self. So what is divine help? It is nothing but the help of the infinite Atman which is nothing but your own true self.

2. Who is it who experiences the presence or the lack of a 'Siddhi' (super-normal power)? It is the Ego. Where is such power coming from? It is coming from the Atman, the source of all power. Who is claiming the Siddhi? Again the Ego. So it is like flying in borrowed feathers. The useless Ego is claiming something which it does not possess and becoming more ignorant. Is this necessary? Will it do any good? Where is the need to try or acquire a siddhi when you yourself are the Atman, from whom come all powers? Hence first know your self.

The true Yogi does not run after Siddhi-s. They themselves might come after him or they may not. He does not worry about these the least, for they are another illusion. He forever strives to be the self, in the self as the self. Period.

All those stories only depict that the quest for siddhi-s by itself does not offer well being. It does not solve any problem. Rather, it becomes a waste of time. If the same Asura-s had done penance to know the self, they would have identified themselves with the Atman, rather than continue their identity with the limited Ego prone to suffering with the desire for siddhi-s.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I would like to ask a question about the methods of spiritual practice. Some yoguis and masters of Hatha Yoga say to get enlightnement you should adopt a gradual way. You begin with asanas, pranayamas and then go to the 3 last levels of samyama. Others like Ramana Maharshi wanted to practice enquiry and you have the sudden enlightment schools like Zen that ask just to sit with awareness. So one school begins with the body (like stretching and asanas), goes to breath (pranayama) and only then it goes to mind practice. The other say to begin immediately cultivating the mind to make it still with zazen or concentrative practices. In my own preference, I prefer cultivating the mind only. Even the practice of brahmacharya or morality depends on controling the mind.

If your mind is somewhat quiet because you are dispassionate, is it not a good idea to begin with mind only?

Answer
1. Since there are innumerable Jiva-s at equally innumerable and varied levels of evolution, there are innumerable paths to the final goal.

2. Each individual gravitates to the path that is most suitable to him/her based on individual Samskara-s (impressions) & Vasana-s (tendencies).

3. In the case of those who are able to make quick progress from the mental levels directly, it is to be known that the physical levels have been transcended in earlier existences.

4. You may try to begin with the mind. There is no harm in the approach. If your body & mind have already been purified in the past as mentioned above, it becomes possible to progress. Else, it will be necessary to get done with karmic purification through the other Anga-s of Yoga to proceed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, I have read you before saying that wanting Siddhi-s is a waste of time and the workings of the Ego, but what if I desire some kind of Siddhi but not for personal gain but for something higher than myself? For example my country is being "raped" by corrupts and criminals that got themselves all the powers and all the military and "justice" institutions, they intimidate us and want to cling to that power no matter the cost, my people suffer and I can hear my country cry in desperation. I pray every day and do some penances in the name of my country, and I wish I had some kind of "power" so that my praying gets at leat heard and all these criminals pay soon for all what they have done... or should I not worry and not try to interfere with all this karma my country is facing?

Answer
That 'I' which you refer to is itself the distorted Ego, the embodiment of falsity. The pure soul being a part of the Lord is all knowing and does not 'wish' for anything. It moves in tandem with divine will. The state of a country or the world is a part of the Lord's Leela (divine play) as is everything else. Every occurrence has a purpose and is not accidental. HE who plans these things has done so with a reason. It is through suffering that people realize their errors and make amends.

Know this much and strive to realize your self first. For now, focus on this prerequisite. He who wishes to serve 'others' should first be a master of himself. Without knowing who you are, without perfect self-control and without awareness of the will of the higher power you will not succeed in serving the country or its people.

Real service to humanity or the world can be rightly performed after the individual Ego is gone and the self irreversibly realized. A mind not connected to Divine will cannot understand what is right and wrong, let alone service. It looks at things objectively, as separate from itself. Hence one should first overcome the Ego.

Every individual is answerable to Divine law. The laws of karma apply to all. No wrong doer is let to escape. Knowing this much, one should persevere in one's Dharma as willed by HIM. Then one will reach the stage where he is fully capable of 'Real service' to humanity. Even if you do not want it, the higher power will make you the tool to impart such service.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello.

I would like to thank you for your words of wisdom which has helped me achive a better life.

I've been practicing Brahmacharya for 1 year, its was long and hard but all worthwhile.
I understand the benefit, the peaceful ness that it brings, Life is good in all walks of Life I finally feel I'm letting go of the retraints of society.
The question I would like to put to you is, because I'm practicing celebacy how can a have a loving relationship with women.
I practice yoga and excercise out doors and the feeling it brings has made me want to commit to soul to Brahmacharya, If i commit myself, can I connect with someone in a relationship
I've recently ended a relationship after a year with a Women
I never told her I was practicing Brahmacharya, because I feel people need to find Brahmacharya themselfs.
She had Cancer, before we got into a relationship and was constantly unwell at times, over the past 8 month she is never unwell and when she got a check up a lot of the cancer and gone, and all that was required was a small operation.
I belive I gave her my Energy when we had intercourse, which i belive helped cure the Cancer.
Once she was better, I belive my time with her was done.
I leave some guilt, reason being I enjoyed having a Female companion,
Can you practice Brahmacharya and be in a relationship, with someone who doesn't practice Brahmacharya.

Thank you

Answer
1. Who gave whom energy? Let go of the 'I' and 'her' and know it is the Lord who is the doer of all things. Without HIS power, one cannot even move a fallen leaf.

2. Any relationship with the opposite sex as 'man-woman' outside the precincts of marriage ends in suffering. The purpose of 'cupid' (attraction) is to bring together man and woman into matrimony, to form a family. Not more. Extending the power of cupid for 'enjoyment' is the gateway to sorrow. Hence a man or woman wishing the companionship of the other should do so only within holy wedlock which is taken to its rightful purpose of producing offspring immediately. the purpose of sexual activity is procreation and not recreation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello.

Are there specific stages that I pass in my Brahmacharya practice? If so, could we have a detailed overview?

Answer
The states one passes through in the long practice of Brahmacharya (which can extend to many births until final liberation) are depicted in the states that the Jiva (individual) undergoes at the evolutionary level. Briefly described below are the seven stages to liberation in conformity with the Upanishads:

I. With proper thought, actions and speech, one waits upon the virtuous. From every conceivable source, he tries to gather the 'Shâstrâ-s'(scriptures) and studies them with dedication. Whoever has thus developed an urge from within to cross this trans-migratory

life of 'Samsâra' (dualistic world) and achieve self-realization has reached this first stage denoting the start of Yoga. The rest are only Arya (noble) and not Yogis. The first stage is sweet and ambrosial further to the satisfaction and joy that attend to it. Just having stepped into the path of Yoga, there is much happiness. This stage is the internal, cleansed birth place of the following stages.

II. Coming to the second stage of Yoga called 'Vichara' (inquiry & analysis), the sadhaka (aspirant) resorts to the views of the finest saints or yogis, well known for their interpretations of the 'Smriti' (knowledge gained from read material) and 'Sruti' (knowledge gained from heard material) with good conduct, rapt attention, contemplation and analysis on what has been learnt. Having perceived the truth from the different categories of scriptures and having taken in their essence, the sadhaka becomes clear of what is to be done and what is to be avoided. As a snake sheds its skin, he sheds even the slightest attachment to material objects when assailed by pride, conceit, intolerance, greed and delusion.

III. The third stage is the mental disposition of 'Vairagya' (non-attachment). Fixing his mind on the essence absorbed from the scriptures with devotion and reverence to his teachers, he makes his mind placid with contemplation and meditation on their essence. As a result of his meritorious actions, the pious sadhaka spends his time on the delights of detachment, reverting back to the essence of the scriptures often. The sadhaka realizes for himself that one's perception of reality becomes clear only in due course.

Vairagya (non-attachment) is of two kinds -- *Aparâ vairagya* (ordinary) and *Parâ-vairagya* (superior). Ordinary vairagya is non-involvement in the objects with the thought -" All pleasure or pain is the result of past karma. I do nothing as regards to it. Enjoyments and non-enjoyments are dreaded diseases. Possessions are great disasters. All contact ends in separation. Sufferings are diseases of the thoughts." This is the general perception of the sadhaka who has ordinary vairagya. It consists of abstaining from contact with objects and related thoughts and not mentally associating himself with these. This occurs in the beginning of 'Savikalpa Samadhi'.

IV. The fourth stage is the destruction of nescience (ignorance) through dwindling of belief in the Asat (unreal) further to correct practice of the first three stages. It is of the nature of dissolution of mental impressions. One who has reached this stage sees everything with an equal eye without attraction or revulsion. As non-duality gets established and duality dissolved, those who have reached the fourth stage look upon the phenomenal world as a dream which is unreal [‘pasyanti svapnâva lokam’]. The first three stages are akin to the waking stage and the fourth stage is called the dream stage. Here the mind starts to dissolve into fragments like a cloud beginning to rain. It corresponds to 'Sasmita-Sabija Samdhi' - the final stage of Sabija or Savikalpa Samadhi. 'Rtambhara Prajna' or the truth-discriminating intellect is established.

V. The fifth stage is called as 'deep sleep'. The yogi in this stage even though awake and seeing the goings on in the outside, has his awareness internalized and is as good as sleeping as regards to the outer world. Since the mind has practically dissolved, the world concept doesn't present itself before him at all and he is in pure consciousness and bliss. He may be considered as being purely non-dual. He is joyful and inwardly awake with all dual appearances gone. Looking inward even when attending to external work, he appears constantly in-drawn, like a disinterested and exhausted man to others. This is the 'Virama-Pratyaya’ or Asampragnata state between Sabija and Nirbija. It is said to consist of silence,

repose and quiescence (quietness); for speech and argument have been thrown far away in the light of the truth -"I am not the cause. The cause is the Lord or my past actions". Here, the sadhaka has outgrown the tendency to imagine and get ensnared in the fanciful thoughts resulting from imagination. Free from all innate impulses with surrender to God, he reaches the next stage.

VI. The sixth stage is called as ‘Turiya’ (fourth) as in succession to the normal waking, dream and sleeping states. It corresponds to 'Nirbija Samadhi'. It is of the nature of perception of one's own self. This is a state of pure object-less awareness and uninterrupted bliss. Here there is neither the existent, nor the non-existent. No 'I' and no 'non-I'. With all former analytic thinking as regards oneself gone, one stays alone, completely fearless in non-duality. 'Para-Vairagya' (highest vairagya) earlier mentioned now blossoms. This state is similar to deep sleep but with full consciousness.

It completes Nirbija samadhi and now begins the entrance to Dharma-Megha Samadhi. Upon getting established in the Dharma-Megha, he is liberated in life through this state here and now. Beyond knots, with all doubts vanished, fully devoid of imaginations as regards the Asath (unreal), he is like a painted flame -- extinguished yet not extinguished. Having dwelt here for some time, he reaches the next and final stage.

VII. The seventh stage is the state of 'Kaivalya' (liberation). It is the acme of all stages, beyond words or description and consists of immense quiescence. The Yogi is established in the 'Shunyata' (void) forever. Avoiding conformity with the ways of the world and the ways of the body, avoiding conformity with the ways of the scriptures, all super impositions on the self are got rid of. There is complete and irreversible identification with the Supreme spirit and this is a state of absolute purity and auspiciousness. This is beyond Turiya, hence called 'Turiyateeta' and is the highest & final state. It is Nirvana. The Yogi is in the Nirbija state of complete union with the Almighty even while awake and carrying on worldly activities. It is also referred to sometimes as the 'Sahaja' state.

An ordinary, worldly person has the three states of 'waking', 'dreaming' and 'sleeping'. In comparison, the first three states described can be compared to the 'waking state' of an ordinary person where in the yogi does see and experience the world.

The fourth state described above can be compared to the normal 'dreaming state', where the world is indeed like a dream to the Yogi.

The fifth state is called the state of 'deep sleep' as here the yogi experiences only bliss like in deep sleep but with complete awareness and full consciousness (which is absent in sleep).

The sixth state is denoted by the word 'Turiya' (beyond the three states of the ordinary person) in which there is no 'experiencing' (i.e there is no Ego but only the self).

The seventh and the highest state is beyond Turiya -- 'Turiyateeta'. This state can not be apprehended by the mind nor described by words but should be experienced and is a state of self luster. One is totally withdrawn within and whatever perceived is not conceived. He is liberated and is one with that Supreme spirit irreversibly. This is a state in which a person is delighted and absorbed in the self and only in the self, for everything has become the self. This is a state where the mind is totally satisfied and is untouched by the divisions of happiness or sorrow of experiencing, having merged into the self.

Thus are described the seven stages passed en route to self-realization. Depending on the evolutionary level of each Yogi, the process can be gone through in a single birth or numerous births.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir
1) In Hinduism all stories have great meaning and are related to know the self, in the case of Ramayana I read is like, Dhasharathan (body have 10 indriyas(5 karmendriya+5 jnanendriya) ,who have 3 wives namely kausalya(icha sakti) kaikeyi(kriya sakti) sumitra (jnan sakti) and 4 childrens namely Ram(stoola sharira Lakshman (sukshma) Bharath(Karana) and Shaktrukna (Thuriya),, Stoola (RAM) got Sita(brahmavidya) by connecting the rope of bow(kundalini passing through backborn), Mandodhari and Shurpanaga denotes vasana which activated through Kriya sakthi (kaikei), Thadaka denotes Kama, Ravan(Rajass) Kumbakarnan (Thamass), Vibeeshnan(Swathikam) , Hanuman (Brahmacharyam(mind is like monkey but mind have the ability to keep brahmacharyam have great power like Hanuman) Bali (avivekam) Sugreve (avivekam) Ayodya (Place have no war- pure Soul) Kishkinda (Place for decision making- Budhi) Lanka (place of war -Mind), Raman (Stoola Sharira) have to go through Arnyagam (Samsar) and control the indriya (Panjavadi- control of 5 indriyas) , and he have to distroy mind(lanka) and get back to Ayodhya (Soul)

Sir in this type of study is the need of the hour, amd more hepful for knowing the value of scriptures, what is your point of view sir?

Regards

Sarwam Kalvidam Brahman

Answer
All the mythological stories in the various cultures of the world symbolize the tug of war between good and evil (the dualities of Samsara). The fights denote the effort one has to apply in overcoming the world and Ego illusion. The wars fought in both the 'Ramayana' and 'Mahabharata' denote the fight an aspirant has to put up against Avidya (ignorance) which works through the tentacles of Maya.

Thus, these stories are an interesting and symbolic way of depicting the course of action to be taken by an aspirant striving to realize the self by annulling the Ego blocking the same. The Lord initiates and guides the aspirant, as symbolically depicted by Sage Vasista (Lord in the form of the Guru advising Rama) in the Ramayana & Lord Krishna guiding Arjuna in the Mahabharata.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

When some say that gods appear to who possess honest heart, what does the expression honest heart means in a spiritual context? Is it brahmacharya or virtue?

Thanks

Answer
Brahmacharya, virtue, honesty, all are one and the same. An honest heart in the spiritual context is a term that points to complete purity of the mind wanting nothing but the knowledge of the Atman (self). The honest heart is free from greed, deceit, cunning, manipulation, attachment, arrogance, jealousy etc.

A relatively pure person experiences this state occasionally when he feels a completely pure, selfless (Egoless) and divine feeling towards himself and the entire world without any desire, unrest or coveting for anything. The state is however temporary and is soon replaced by the turbulence of the Ego which resurges with force on account of the seeds of past Samskara-s (impressions) & Vasana-s (tendencies) of 'Avidya' (ignorance) present within.

When such seeds are roasted in the fire of Yoga to know the self, the pure Atman (self) alone remains. Such a sage resides in that state of bliss all the time, without the least desire for anything external.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I know siddhis by themselves are not important. But reading about the specific siddhis of the Yoga traditions, I found similar siddhis exist in non yogic traditions, which means outside the practice of Yoga. Even if levitation was very common in India, in Buddhism they have siddhis like levitation in the life of Milarepa, Catholic monks too in the stories of Joseph Cupertino, and in ancient cultures too. Some sages say this is because of meditation and others say its God who do this and not themselves. Dont this contradicts all spiritual teachings about the origin of siddhis?

http://en.wikipedia.org/wiki/Levitation_%28paranormal%29#Religious_views

Answer
There is a pot of water. Now whether one calls this a pot of water, calls it by a few other names or does not call it by any name, the water within the pot remains the same. Does it change by any degree because someone called it by another name or didn't address it at all? The truth remains that a liquid with a certain physical & chemical composition exists in the pot. Some call it water while others may not. A few others may say there is no water in the pot, not having seen inside. Nothing changes. That which is... is.

In the same way, there is one infinite force emanating from infinite consciousness which is the power behind everything. Some call it God, others call it by other specific names, a few others do not bother about it at all while another group may say such a force does not exist. All these are different perceptions of the perceiver. Does this change anything? That force simply continues with what is to be done as always. That which is... is.

One with a siddhi draws fractionally from this super power to some extent (as regards that

siddhi only) which the body & mind then display. It is like a gadget drawing power from the mains. Whether it is the TV, heater, radio or the computer, none can function without power from the mains.

What if these gadgets themselves were to claim doership without realizing that they are functioning only on account of the power from the mains? Such an assumption would only be a foolish fancy, for the reality is different.

The same applies to siddhi-s. He who intentionally develops/desires or uses these siddhi-s without justification (bereft of the maturity coming from knowledge of the Atman (self)) forgets where these come from, bloats with Ego and starts their misuse. Such misuse soon results in serious consequences to himself and others. 'Avidya' (ignorance) increases and causes his downfall. The fall will not be a small one. It will be very severe & dangerous.

Hence until irreversible knowledge of the truth is not gained by realizing the self, one should turn a blind eye to siddhi-s. Upon knowing the self, all siddhi-s come by themselves to the feet of the sage who knows how exactly to use them as ordained by the higher power.

What someone says or does not say does not matter. There is no contradiction. The truth remains as it is. What is... is.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello I would like to know more about Krishna. I am very interested in mythology but very confused about the excessive complexity of the myths compared to let say other books like the Quran or Christian Bible which are chronological.

1-Does Hindus believe Krishna really existed as a human being, as for example Muhammad or Jesus for Christians and Muslims respectvely? For Christians and Muslims, their respective prophets really existed and their life were not mythical but real, same with the Sakyamuni Buddha or Guru Nanak who's existence are proved. So they make a distinction between myths or fables and biographies of what they believed really occured to their particular sages included their miracles, but about miracles I wont talk because its personal belief of an individual. So its more like a biography.

2-What an Avatar represents in myths? I dont think avatars existed as physical beings, perhaps spiritual beings. For example some Vishnu Avatars had fish features, another tortoise features, another lion features. Does this means something in particular?

All the questions are not to offend, I could ask the same thing about other mythologies like Greek or Japanese with their heroes and gods.

Thank you

Answer
1. Lord Krishna is a direct 'Avatar' (manifestation) of the Supreme who took a human form.

Every living being is also a manifestation of the Lord. What then is the difference? In case of a direct Avatar as in Lord Krishna, there is no 'Agnyana' (ignorance). Consciousness always resides as the universal self without the Ego. So it is the Lord having taken a form and yet

not having the least ignorance. This cannot be said of the normal man who identifies with his Ego. Upon self-realization and eventually liberation, the same man reverts to Godhead (his true self).

2. An Avatar can take any form it likes. It is as real as anybody else. The body taken may be physical or astral. These different animals, each represent a particular quality at the symbolic level which the Avatar wishes to convey.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

I have a strong belief that if people are made to understand the difference between sensual & spiritual happiness in terms of quality & not just in terms of side-effects or duration they would find it easier to cognise & take a decision as to which path to follow & develop a taste for spiritual pursuits.

The large majority has no understanding of the different sort of happpiness gained from meditation.

The below article on basis of scientific study has been almost like a god sent for me in understanding the diff in quality of results gained from one of the highest sensual pleasures like an orgasm & meditation on the other hand.

http://www.scientificamerican.com/article.cfm?id=the-neurobiology-of-bliss-sacre

As a person who has experienced samadhi could you try & put into words what is the chief difference you observed in higher meditative states of absorbtion & life's sensual pleasure.

I'm trying to find a principle on which I can base my understanding & consciously overcome need for sensual gratification rather than suppressing it.

So far what I can deduce is sensual pleasures(be they of any sort from alcohol/sex/drugs) have a way of diminishing awareness,making one unconscious & a sense of stopping of thouhts(this seems common with meditation & therein lies the trap) while meditation increases awareness & absorbtion & disconnectedness from thoughts.Most people drown themselves in sensual pursuits to get rid of constant chattering mind.

There is something in us that wants to stop the mind(addicts go below & sages above)

Pls provide your comments even if this is covered in past replies.
It is always a rare oppurtunity to hear from experienced sages than any scientific study.

ANSWER: 1. There is only one 'Ananda' (bliss) - That of the Atman (self), coming from the Lord.

2. There are two ways to experience this bliss.

3. The easy course is through sense pleasures. This is temporary, limited in intensity, causes debility of the body/mind & increases bondage 'Agnyana' (ignorance), ending in suffering.

4. The other method is to merge consciousness into the Atman (self). This rewards strength and eventually liberation from the very need for bliss, for one becomes bliss himself (his true nature).

5. The wise choose the second path.

6. One's very nature of the Atman is that of bliss. When consciousness identifies with the body & mind, it forgets its true nature, for these two being 'Asat' (unreal & illusory) have no bliss in them. Thereupon starts its quest for bliss from one external object to the other (world). None of these are real and hence cannot give everlasting bliss.

Ultimately, the mind realizes the fallacy of such action and completely gives up the external search. It also gives up the vision of itself, for awareness of the mind is itself another botheration. Then suddenly surfaces the Atman (self) which was what it had all along been in search of. When this process of being merged in the self, as the self becomes natural and irreversible through constant Sadhana (practice), the search finally ends. Then, he who searched is gone. The self which is of the nature of infinite knowledge-bliss-being alone remains, with no desire or want.

Thus every being's quest for happiness is its unconscious quest to know the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Dhananjay,

DOes this men to suggest that there is no qualitative difference b/w sensual pleasure/bliss & atmic bliss?

No diff. in quality between shreya & preya other than it's duration & debilitating effects.

If menas are different surely the end will carry the signature of it's means.

If both bliss are qualitatively same why aren't serious drug addicts not any closer to god for the moments they are high on drugs.

Answer
1. Sensual pleasure is minuscule & temporary as compared to Atmic bliss which is continuous & everlasting.

2. Bliss by itself is not the Atman. It is one of the traits of the Atman. Thus the self is always in bliss, while all those who experience bliss through some means for a certain duration have not necessarily realized God.

The Ananda (bliss) enjoyed by a drug addict also comes from the self alone. However, the means used to enjoy such bliss are incorrect and ends in suffering as explained earlier.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I want to know the adavantages of Nadi shoodhi with breath retention over without breath retention. I get distracted while doing breath retention and takes much more time though i don't have any other problem. Just curious to know.

Answer
1. There is no breath retention in 'Nadi Shodhana' but just slow inhalation and exhalation through the alternate nostrils.

2. Breath retention arises in 'Pranayama'.

The purpose of both is to purify the body/mind and prepare the mind to merge into the self. Perform the complete process as described in past answers without omission. Mental distraction will eventually subside by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, I know the question may sound stupid.

But is brahmacharya easy for Hindus and yogis? It seems they have more facility to practice it than other people like Westerners or others. In other religions like monastic Christianity for example the saints like St Anthony did have many temptation related to lust and women and many others too, but there is no such stories of temptations with yogis as if brahmacharya was natural to them. Is this cultural or individual?

Answer
1. The ease or difficulty in the practice of Brahmacharya has no connection with the race. It is dependent on the evolutionary level of the individual

2. It must be remembered that all saints and sages were at one time one among the masses and therefore as much under the grip of ignorance as anybody else. They too underwent much torment under the grip of delusion.

3. However, they had one marked quality which would eventually set them apart and take them towards realizing their true identity. 'Perseverance' and 'commitment' at uninterrupted Sadhana (practice) was the secret. They made it a point never to give up on the practice despite obstacles and downfalls.

They performed correct 'Vichara' (enquiry) into the cause behind their setbacks and carefully strove not to repeat those mistakes. Such effort ultimately helped discern the truth which itself is God's grace. This helped them reach the goal.

All Jiva-s (individuals) go through numerous challenges in the practice. Those who appear advanced will have got done with the same in previous existences with hard work. On the whole, he who strives relentlessly reaches the goal.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
When someone is practicing brahmacharya for months you are accumulating energy. But this accumulated energy should be sublimated. So you recommend pranayama to sublimate it and renew the body and mind. SO this is easy to understand. But if I practice pranayama it brings me confused thoughts because my attention on breathing. Pranayama is not for everybody.

1-If you practice other methods like TRATAKA or THIRD EYE concentration which are concentrative techniques, will this same energy conserved by brahmacharya be sublimated into spiritual energy even if pranayama is ignored?

2-What are the other methods to awaken kundalini except pranayama?

Thanks

Answer
1. How long have you practiced Pranayama? One should apply efforts for a sustained duration of time despite impediments. The thought free state does not come instantly at the start. Do not get cowed down by these barriers.

The aim of Pranayama is to help develop perfect control over 'Prana' (vital energy) and thereby lead to equilibrium. It is a method that eventually helps one overcome the mind. Unless the mind is negated into nothing, the self cannot be perceived. Obstacles are but natural at the start as the mind does not give itself up so easily. It puts up a fight which is to be neutralized through practice spanning several years.

Eventually, the breathing will go on by itself during Pranayama without much attention. The attention that one directed on breathing goes away by itself in meditation. Persevere till you reach that stage. From Pranayama are also disposed the impurities of the body. A Yogi who masters Pranayama and thereby his 'Prana' will also master his mind. Thoughts which are nothing but the mind merge into their source, namely the Ego which in turn merges into the

Atman (self).

2. Is not thinking about the 'Third Eye' also a thought? The means always involve the mind during the earlier years. If the efforts are honest, the mind will reverse and merge into its source in the course of time.

3. Try and see if 'Trataka' will give the result of leading to a thought free state. If so, you may then adopt the method without Pranayama.

The methods to reach the self are many. They differ from person to person. These become known by themselves by the grace of the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
How to be free from dehadyasa, identification of self with body. Thank you

Answer
'Dehatma Buddhi' (identification with the body) is overcome through 'Abhyasa' (practice of the necessary methods) and 'Vairagya' (detachment for the world & its objects).

The methods suggested for a life of Yoga constitute Abhyasa while Vairagya is to be developed by 'Vichara' (enquiry into reality).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: I have a doubt.while studying suddenly my semen flows out how is this possible?

ANSWER: The cause is some form of a previous stimulation or mind state which becomes evident later through the release. It can also occur very rarely due to unconscious stimulation of the 'Svadhishtana chakra' (sex center) by Pranic currents due to certain past Samskara-s (impressions). Honest and persevered practice of Brahmacharya with the methods suggested will annul these problems in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: So does this mean I have violated the vow of brahmacharya?

Answer
The answer to this question lies with the questioner himself. When an honest inquiry is made as to whether there was any voluntary fantasy/imagination preceding the release (even a few days earlier) with full mental awareness, the answer becomes evident. Any release of semen amounts to a reset in the practice under such cases.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

1- Do all religious traditions had enligthened beings?

2-WHy many religious traditions cant accept that other religions may be valid? CHristian tend to see only Jesus as the only holy being that existed, and some modern people in the Hare Krishna movement say only Krishna is holy, etc.

Answer
1. Yes

2. Those who have realized the truth accept all religions. There is no distinction in the truth, for it is one without a second.

A religion is only a path to reach the self and nothing else. Just as there are many roads from different directions to reach a city, there are different roads to reach the self.

The great Lord who is one and only one, call HIM by what name you may, makes different Jiva-s (individuals) take up different paths, based on their individual nature and temperament. However, all these paths reach the self alone which is no different from the Lord.

When the Yogi attains to complete union with the Lord in 'Nirvikalpa Samadhi' (non-dual super-consciousness), he perceives the truth, also called the Lord, also called the self as one and only one. There, there is no religion, no mind, no body and no world. All these fuse into their source, for they were all images on the screen of pure consciousness (Lord). HE is the great, invisible mirror on whom are reflected these images.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

As a master of yoga and Indian texts, what is the signifiance of mythicals narratives about gods and demigods? From what I know, about the Kurukshetra War, a famous yogi, Lahiri Mahasaya, said that this represents the many egos that we all possess and we should fight, not real event occured in the past as some others would say. In other myths around the world we have a saint or hero that fights a dragon which never existed but only represents the ego or lust and avarice.

So can we conclude all mythical narratives are just to educate people about spiritual practices in an occult way so just a few can understand? For almost everybody it is more interesting to learn and worship mythological beings than learning Zen or Yoga teachings, thats why many go to church, temples etc but few achieve some spiritual state.

Thank you

Answer
All such stories are a symbolic representation of the war that one has to wage against the identification of consciousness with the 'Asat' (unreality comprising the Ego & its world) to revert to the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear friend,

1) In what breathing state is mahabandha performed?
2) For how long should the beginner hold each bandha and how should this duration be increased?
3) Is it okay to have a reasonably heavy breakfast and skip lunch? I feel extremely hungry in the morning but not so in the afternoon. I try having a breakfast of five fruits and milk but I still hungry, even if I have Rabi, is it okay to eat the previous days food as well from the fridge, or will this harm me in the long term?
4) My evening meal, which I need, is cooked at lunch, is this okay to eat as well? I don't have the time to cook right now and even if I did, my efforts would cause all sorts of problems and misunderstandings. Garlic and onion is also unavoidable in the present circumstances.

Answer
1. Kumbkaka

2. 3~5 seconds. The duration should not be increased.

3. Breakfast should preferably consist of cooked food made of some cerial or grain. It should be filling and larger in qty than lunch or dinner. A banana may be eaten after breakfast. Mere fruits do not make a breakfast. A fruit meal with some milk & a little food (if necessary) is for the evening. Do not skip lunch; eat some.

4. Eat what is available earlier in the evening than later at night. As suggested, let the evening dinner consist of a little cooked food and more of fruits/raw vegetables.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

1-Do you think with the continual practice of brahmacharya you feel more happy in life which for me means less depressed?

2-What are the real benefits of the practice of concentration or third eye in Yoga? Can we say it helps confidence? Thanks very much.

Answer
1. Yes, without doubt.

2. It will eventually help one transcend identity with the body & mind, thereby leading to identity with the Atman (self).

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Do the awakening of kundalini occur outside of the Tantric school of yoga? The doctrine of kundalini awakening is specific of Tantra, which means outside tantric schools, there is no kundalini awakening. In tantra they say, if kundalini dont awake conciously there can be no enlightnment. Is the Tantra school special or superior than other yoga schools or even other religions who dont have kundalini?

Answer
1. Kundalini awakening occurs to all who proceed on the path of realizing the self with sincerity.

2. Just as there are many roads to a destination, there are many paths to enlightenment. Tantra is one such path. Every path is unique in its own way and applies to a specific temperament. Therefore tantra is neither superior nor inferior.

3. Every religion recognizes Kundalini, though they do not call it by the same name.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello,

Some time ago, I asked about an experience I had when practicing third eye meditatiopn in bed in supine position. I suddenly saw all white with closed eyes and felt litteraly aspired upward, so strong sensation I stopped the meditation. You answered me it was when prana is filling the higher chakras. Do this means the experience was a state of trance even if im not religious? ANd can someone with no religion or religious belief achieve samadhi? I mean there were some non religious figure who at the same time were very spiritual like Socrates, Confuciuss, Plato, etc. WHat do you think?

Answer
1. There is no vision or experiencing in Samadhi.

2. Religion and Samadhi have no connection, Samadhi being the state of the pure self.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Sir
I decided to practice Brahmacharya about 2 months ago, and since the last 45 days I have not voluntarily ejaculated. I know it is a small duration but nevertheless it is a start. But in these 45 days, I have been having wet dreams once every week on an average. I have tried hard but I do not have any patience for any yoga other than Bhakti yoga. I cannot practice asana,pranayama to preserve semen. I pray daily, read the Bhagvatam daily, do japa and have satsang whenever possible, but I can't do any asana or pranayama. So, I would like to know if I never voluntarily ejaculate, even though I have wet dreams even once a week, will it have any benefits? Can intense Bhakti Yoga help a man transmute his semen? I know what

I am practicing is not worthy of being called Brahmacharya, but does it atleast fit the definition of celibacy?
I am a 21 years old college student.
Thanks in advance!

Answer
Continue with the practice of Brahmacharya, with devotion to God to know the self. In the course of time, HE will show the path to be employed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Ive read in an ancient post an answer about how Nature starts to work for one who is an absolute brahmachari in deeds and thoughts. Can you please explain more this subject? Is it related to spirits who starts helping a brahmachari or Nature who helps him as an automatic process? I didnt understand the real cause behind it.

Another thing, is that after practicing brahmachari, people start to speak more to me, but at the same time at work there is a specific person (a crazy-type of woman who wants to do everything, who is just one position higher in work) who get well with me and helps me, but at the same time started try to control me at work and this I really dont like, it even gets to the point of humiliation. As an expert in human psychology and wisdom how can you explain this and how should I deal with it?

Answer
1. The cause is the gradual reduction of past negative karma obstructing one's well being.

2. Simply ignore the world and stay fixed to the state of the self. What others do is not our business, even if it targets us.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Question
Hello Dhananjay ji, hope you are doing well. I have been practicing brahmacharya and the yogic practices from past 16 days in the sequence you have mentioned earlier.
While I have some queries regarding my practice. These are as follows :
1. The asanas I perform are Ardha – Paschimothânasana, Paschimothânasana, Bakâsana, Sivanandâsana, Halâsana, Sarvangâsana, Dhanurâsana, Pâdahastasana, Chakrâsana, Shirshasana. I have google searched, the way in which these asanas are performed and trying to perform these all. But couldn't get the satisfactory answer for breathing pattern one should follow. Therefore I am really very confused about the breathing pattern one should follow while performing these asanas. Can you please explain in detail the breathing pattern for each of these asanas.
2. Also can you explain the time one should remain in one asana, how to increase the time and how many sets of one asana and of how much time should be performed. Also what is the maximum time limit to remain in one asana.
3. In the early morning, Before starting my yogic practice I do five minutes of sprint running after that 5-8 minutes of all body parts exercises and in the end I do vigorous physical exercises like push ups, pull ups, dhand bethak etc. for 15 minutes. so that I can spend much of my energy meant to nourish physical body as you have described earlier. And after taking five minute rest I start my yogic practice asana, bandas etc. Am I following a right

method and are these physical exercises enough to transmute sexual energy meant for physical well being ?
4. I am having a problem from last 4-5 years when I was in class 9th. Whenever I go to piss in public toilets or in my college washroom, if there is someone around I am unable to piss, even if I stand for 2-3 minutes. And it is very embarrasing and many times causes very discomfort for me as I can not go again and again. While I don't feel this problem if I am alone in the washroom. Please provide me with a suitable medication as it is really agitating.
5. In your previous answers you have said that pranayama should be performed after acheiving perfection in asana. As I am a newbie should I do them or not? If no, then after how much time should I start doing Pranayama.
6. From Pranayama in your answers which of the Pranayamas do you think are necesary and suitable for brahmacharya.
Thank You

ANSWER: 1. Slow 'Puraka' (inhalation) during expansive movements and slow 'Rechaka' (exhalation) during compressive movements is the breathing. 'Kumbhaka' (retention - internal or external) is at the final state of no movement while holding the pose.

2. The time one spends in the final state of each Asana depends on one's comfort there. A few seconds should do for well being. One should not force beyond one's ability which gradually increases in the course of time.

3. The warm up exercises are to be moderate and not strenuous or exhausting. One should decide the limit for himself.

4. The condition is only a mental state of self consciousness. Let go of such consciousness which relates to the Ego and be at peace.

5. Perform both. The perfection will come by itself.

6. http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you Dhananjay ji for your kind reply. Most of my doubts are cleared. But still I have some queries. Sorry for the inconvenience caused. My queries are :

1. Here for example I can perform sarvangasana with ease for more than 3 minutes (if I am slowly breathing and not performing kumbhaka). On the other hand, if I am doing kumbhaka alongside I can do it for a max time of 30 seconds. So, which method is correct ? If second method is correct i.e. performing sarvangasana while doing kumbhaka, then how many repititions of this asana should I perform Or after completing one repitition one should go for another asana ?

2. As in your answer no.3 you have said that exercises should be moderate. However, side by side I have to train myself for defence services. So ehat sequence of these strenous exercises and yogic practices would you suggest ?

3. In one of your previous answer you have told that remaining 3 hours in an asana is considered as attaining mastery over asana. Please tell me whether this time of 3 hours apply for only sidhaasana, sukhaasana, padmasana etc. or for all the asana. If it applies for all asanas in which sequence should one increase the time period.

4. In the link you have provided the method of performing Nadi Shodhana and pranayama is clear to me. But I just want to ask what about other pranayamas like bhastrika, kapalbhati etc. Or the pranayama you have given is enough for achieving self-realization.

Thank you very much
Sorry for causing inconvenience again.

Answer
1. One repetition, held for a comfortable duration of time should suffice.

2. The fitness required to pass the physical test will come by itself if what is suggested is applied.

3. Long duration in meditative postures (such as Padmasana, Sidhasana) comes by itself in the course of time if the practice of Yoga is correct. The focus should be on merging the mind into the Atman (self) and not merely on performing physical feats through Asana-s. That which is comfortable is the right duration.

4. It is enough when coupled with all the other Anga-s of Yoga as described.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir i have many of your articles from many days and from before i am practicing celibacy but i am falling many times and masturbated. my highest record for not performing masturbation is 6 months .i have this wrong habit from the age of 12.to control myself i left porn 3 years before but then also cant control to masturbate sir yesterday again i saw porn and masturbated 5 times i am not able to control myself please help me i want to become a life long celibate.now i can control myself from watching porn because i have controlled before also but what about temptations this are so terrible that i am seeing many woman body parts everywhere even in anyone face also please save me

Answer
Apply the Yogic practices and lifestyle with surrender to God as described earlier. Perform correct mediation. Success will dawn in the course of time. One should persevere till Brahmacharya becomes effortless. Effort is the key for the aspirant.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

hope you are doing fine, I have a question yesterday my father told me to wear a sacred mala of spatika and rudraksha and other stones in one mala and he told that it was kept in japa puja done some years back and it is very sacred.so i thought of wearing it today after bath but today morning i had a wet dream. I didn't wear the mala and decided to wear on

starting of durga navaratri's which are in next month.i thought if i wear i may commit a sin. One some days i did't even ate prasad. so if a unforeseen situation like this what should be our decision.
Kindly give your valuable advice.

Thanks,
Ganapathi.

Answer
Holding on to the state of the self through Sadhana is what matters. Then, one is always in meditation, whatever be the nature of external activity. That is the greatest religion, Dharma and state of auspiciousness.

Wear the Mala at the start of Navaratri with a vow for honest Sadhana to know the self. All these external things are only symbols to remind oneself to perform uninterrupted Sadhana and not more.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir 1.can we wear underwear over langot .if langot is directly wore over private parts
2.does langot save our private parts when suddenly it get hit by anything that is less pain or something like that

Answer
1. The Langot is sufficient. Why another over it?

2. It offers the right support to the testicles, unlike the normal brief. It also helps protect the private parts to a better extent.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Do you think Jesus was a brahmachari and practiced Yoga? There are hypothesis that says he went to India or Tibet to learn meditation or even die in Kashmir and not in Israel, is there some truth in this? The Gospels didnt talk about his early life. Paramahansa Yogananda taught that Jesus was the reincarnation of Elisha and a student of St John the Baptist, the reincarnation of prophet Elijah.

Answer
Lord Jesus was an incarnation of the Supreme who came for uplifting the society. The formless Lord takes forms when necessary, for the welfare of mankind, wherein he can appear like a common man going through the motions of life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

* who is an Aghori, He is like Urdarweda yogi
*Why mind roaming after bodly matter like thin,fat,belly even after know the truth, is it bz of ego
thanking you sir

sarwam kalwidham brahman

Answer
1. The 'Aghori-s' are a sect of Hindu spiritualists who practice the doctrine of non-duality through indulgence in extreme measures to realize the falsity of everything material (as Maya) and thereby realize that Brahman (Lord) alone is real. It is also a path to realize the self as are many other paths.

All Jiva-s on the correct path of spirituality eventually take up absolute Brahmacharya and become Urdhvareta-s. Becoming an Urdhvaretas is a stage which every Brahmachari eventually reaches and the same applies to Aghori-s as well.

2. The identification of consciousness with 'Asat' (the unreal) makes it forget its true nature. Such identification occurs on account of 'Agnyana' (ignorance) surrounding the pure self, of which the 'Ahamkara' (Ego) is an offshoot. The Ego by itself has no independent standing but is only a false superimposition on the eternal self. When it is got rid of through 'Sadhana' (practice) and 'Vichara' (inquiry), the self effulgent Atman (self) alone remains, which is free from all defects. The imaginary dualities do not present themselves from then onward.

Mere knowledge of the truth is not of much use. It is realizing the truth that matters. Such irreversible realization comes only upon negating all the Samskara-s (impressions) & Vasana-s (tendencies) blocking one's true identity with the self. Hence the need for Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir
1.i want to know that wearing underwear over langot is harmful because i am living in a hostel and when going to bathroom many are teasing thats why i asked this
can you send a photograph of langot
2.sir when my friends are discussing about things related to bad things and i am present there then my heart beat becomes fast and i feel very uneasy this happens before practicing brahmacharya also why so
3.in my school when girls are roaming around me or giggling my mind feels very uneasy and wrong thoughts start coming .what to do sir?

Answer
1. The private parts may get subjected to excess heat by wearing the brief over the langot. If such is the condition, then it might be a good idea to not do so. Ignore what others have to say. People pass comments based on their perception, while one should do things based on his own perception. The past post on the Langot has a video on how to wear it.

2. The best course of action for the beginner under such circumstances is to walk away and focus on something more constructive. Mundane talk is a waste of time and energy and nothing good comes out of it.

3. This occurs to every aspirant during the first few years of practice. If one applies all the methods properly, such vulnerability gradually ebbs away in the course of time.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

hi
thanks for your help in clearing my doubt
could you explain the importance of sandhyavandanam?
could you also explain advaita?

Answer

1. The 'Sandhyavandanam' is a ritualistic approach performed after the thread ceremony by the Brahmin class to awaken 'Kundalini' to realize the self.

2. To realize one's true self as not different from the Lord is 'Advaita'. It is complete non-duality.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay, Please accept my Dandvat.
I am really impressed by your answers. Please let me know how can we meet. You are changing live of so many youths.
It would be wonderful if we can have a get together at lest once in six month or year and also arrange something at a larger scale. This will give us more motivation & commitment. We really need your association it will be wonderful.

If group meeting not possible then please give me your appointment i really need to meet you. Thank you for the valuable work.

Answer

1. The only worthy association is to reside at the feet of the Lord, realizing oneself to be the Atman (self).

2. It is HIS grace alone which is worthy. It is the real light which helps people free themselves from the darkness of ignorance.

That knowledge which one may derive from another also comes by the grace of the 'Brahman' who is within you as your self. The physical body or mind of the person who may be the medium of such knowledge is of no consequence as the Lord alone is the doer. People often mistake the person to be real without realizing it is the Lord alone who is real and is actually working from within all. When the same Lord is within you as the self, why search externally or meet another who is also powered by the same Lord? It is enough if one makes his mind still and merges into the Supreme self within. That itself is Yoga.

If the Lord wills for two Jiva-s to meet, it transpires without a doubt. Else it will not. Hence focus on realizing the self and leave the rest to HIM.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Greetings, I would like to start by humbly expressing my gratitude as your words of divine wisdom have proven to be most helpful in my pursuit of higher living. I am beginning to understand the 8 Limbs of Yoga and felt a very positive resonance upon understanding the materials. Although I would very much like to abide by these principles. I find that my mind often rebels when I try to implement. Example, When I deny myself sensual pleasures my mind immediately adopts a negative state. If it be your will, please shed light as to the appropriate course of action. Your guidance would be very much appreciated.

ANSWER: The negative state is is a reaction which all aspirants face in the course of the initial few years of practice. If all the limbs of Yoga are honestly applied with unbroken Brahmacharya and a sense of dispassion developed towards the world & its objects, the past Samakara-s (impressions) & Vasana-s (tendencies) causing such volatility gradually start to dissolve.

After many years of unbroken Brahmacharya and meditation with God surrender, such incidents greatly reduce and the advanced aspirant comes close to residing in the self most of the time. Such instances do not come into the purview then. Till then, one has to persevere using the methods suggested earlier and cross the hurdles which are the projections of the Ego.

Inquire - "Who wants sensual pleasures"? It will be known that it is the Ego. You are not the Ego but the pure self. So this mistaken identity is to be warded off. That is achieved by the aspirant through direct experience of the self in meditation until all ignorance is burnt away. Hence one has to constantly persevere to accomplish merging the mind into the Atman (self) and taste the self through direct experience, which eventually comes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: So a man must maintain his dharma no matter how much discomfort it may bring him? Im asking because I want to make sure im not doing anything wrong before I committ myself to living a life of yoga. I appreciate your help and may you extend my gratitude to the lord.

Answer
That fight to adhere to Dharma is itself the challenge one has to face and eventually overcome by reaching one's soul state. Hurdles and obstacles are but natural in this quest and are overcome by constant effort and perseverance, following which shines the grace of the Supreme.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

1- Can someone awaken kundalini by concentrating on the ajna chakra (third eye)?

2- When the third eye opens after long time of practice, can you see ghosts and other beings made of chi energy?

Answer
1. Kundalini awakening takes place when the Lord decides it should occur. One cannot do anything until divine will wills so. Upon the time of such awakening, the aspirant gets the mind to meditate on the third eye.

2. Ghosts, which are astral beings cannot be seen by the physical eyes. They have an energy body but no physical body. It is possible to connect with such astral beings if one strives so by the required meditation. All this is however a waste of time and becomes an impediment in the path to the self. Hence the wise aspirant meditates on nothing but the Atman (self) with surrender to the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected sir,
I am 23 yr old student.I am following the celibacy with yoga and pranayma from last 1 year but not regularly.I have following questions:-
1.As i following celibacy in word,thought,did strictly from 3 months then also i have wet dreams so,How many days/month practice of celibacy,pranayma takes to erase all past bad sexual impressions.
2.Is there any special schedule of yoga or pranayma to follow on the day after of wet dreams.
3.Is kumbhaka and deep breathig while studying,walking,traveling also gives same benefits.and is mere kumbhaka helps to convert sexual energy into physical,spiritual energy

Answer
1. Wet dreams stop once the Yogi becomes an Urdhvareta. That will happen by the grace of God if one's efforts are honest, after a few years of practice.

2. No

3. Pranayama is to be applied correctly and not merely Kumbhaka in random.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,

1) Although the Lord is the actual Guru, can you be considered one of my Gurus for teaching me the techniques mentioned in past answers albeit virtually but also personally in the question answer format?
2) Right nostril partial blockage is a problem only during practice and it seems to be

magnified upon pranayam commencement. What is the reason for this? Please explain in detail. However, practice is still possible and yielding benefit despite the extra exertion.
3) My memory is very bad from past marijuana abuse and masturbation. How long will it take me to recover my previously available phenomenal shockingly absorptive and photographic memory if the correct lifestyle and sense of surrender to the All Pervading Hidden Treasure is inculcated?

Answer
1. It is enough if one considers the Lord as the Guru (mentor), as there is no other Guru. Based on the individual nature and evolutionary level of the aspirant, the Lord guides through a physical form, the suitable path for every Jiva.

2. Such blockages can occur until the body is not fully purified. It will not occur after complete purification. Hence one should work hard despite impediments.

3. Do not worry about the result. One's efforts end at duty. The rest will come without doubt at the right time. Hence simply persevere in your Dharma.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, as a private question

Someone who practice brahmacharya for a long period of time of months or even years without break, get a radiant physical appearance "atractive" which can attract compliment. This in itself is an impediment for spiritual practice because you get temptation and people tell you why dont you get girlfriend, anoying things.

1- Now is there a trick to practice brahmacharya without break but at the same time dont change your physical appearance? I mean make the physical appearance remains the same as someone who dont practice it or jerk-like. This is very important.

Some yogis who were advandved like Ramakrishna looked like a no brahmachari, even as a jerk (without intention of insulting) because for me physical appearance sincerely means nothing. I dont believe at all that what appear outside is the reflection of the inside. Socrates or Laozi which were like beggars and at the same time one of the greatest philosophers of history. They were not like the portrait of Krishna in hindu art.

Thank you for answering if you dont mind

Answer
1. Are you the body? You are pure consciousness which is ever unaffected. Who gets affected by what people say or don't say? It is the Ego. So the real problem is of consciousness identifying itself with the Ego/body. This is the disease which is to be cured. As long as it remains uncured, there will always be one problem or the other. Even if you were able to diminish the radiance of the body, Maya (illusion) will attack you from another angle, for the germ called 'Avidya' (ignorance) is still alive within you and the problem continues.

The wise one who wishes to reside in the self as the self does not waste his resources trying to alter the unreal body, Ego or the impermanent world which are all one and the same. He goes to the source from where these spring forth and kills that source in totem. The source

of these three is the germ - 'Avidya' (ignorance) surrounding the Atman (self). Upon negation of the same, all problems and sorrows come to the final end.

2. To begin with, remind the Ego - "It is the power of the Lord which manifests as radiance through Brahmacharya. Hence I neither have any right over it, nor any claim. Therefore, there is no need to react to what the world does, for such radiance is not my doing".

Who created this body? It is the Lord. So let HIM reduce or increase its radiance. That is not our business or concern, for we are not the body or the Ego. Simply learn to hold on to your true self which has no connection with the body and be at peace; ever free.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Swami Sivananda said in one book that gods (spirits) listen to someone who practice brahmacharya and meditation. Now I know divinaton doesnt helps you achieve self realization or Union with God, but Sivananda mentionned this practice. He wrote: "Iambichus states that the gods do not hear him who invokes them if he is impure from sexual connections." There are some stories about people receiving visions of lottery in dreams or messages in automatic writing or table boards. What is the possibility of achieving something and then do benefical things with it?

Answer
Your true self is the same self that powers the gods as well. Let go of the phenomenal world of which the gods are also a part and first realize your self. That which is destined to come will come on its own accord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
You mentioned that one should remove langot while resting especially at night. Should the langot be removed even if one is resting for an hour after having food in afternoon. Sometimes due to excessive tiredness I rest lying down on bed for 10-15 minutes. Should langot be removed even then ?
What is the scientific point of view with regards removing langot while sleeping/ resting ?
What if I don't lie down but rest sitting on chair ? Should langot be removed even then?
Should the langot be completely removed or even little loosening will do when taking rest ?

Thank You

Answer
1. Not necessary.

2. The Langot should be removed before going to bed at night so as to relax the genital area and aid normal erections which occur in sleep.

For short periods of rest during the day, one may loosen it if one feels like.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,

1) "Never was there a time when I wasn't or you weren't nor shall we ever cease to be" What is the meaning of this line? What is the need of expressing I and you? Aren't these entities false? Anti-Brahma groups use this line most often to imply continuity of an individual personality after moksha.
2) Why is learning ved mantras from the internet without a Guru but together with the correct swaras and pronunciation detrimental to brahmacharya? And I mean this with 100% experience of cause-effect relationship. Does the same rule apply to learning puran mantras? I learned purusha sukta, narayan sukta and ganapati atharvashirsha. Even the immediate bliss akin to an orgasm is experienced after completing a chant. Then why this control system is in place?

Answer
1. It is a line that refers to the eternity of the Atman (self) and the beginning-less nature of the Ego (which however comes to an end after the self is realized). 'I' and 'you' are only subject-object terms used to denote the illusion of the phenomenal world.

2. As long as the mantra-s are chanted with the correct pronunciation & Swara, after knowing the meaning, with devotion to the Supreme, it is not detrimental, even if accomplished without a physical Guru.

The control systems stating the requirement of a Guru are only to prevent the possibility of aspirants mispronouncing the same or not realizing the correct meaning, erroneously, under lack of guidance.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir,i'm 23 old men from india.i'm facing a problem of sperm lekage during urination and also at night,i'm facing it for 8 months.some doctors don't beleave on this things but it is real problem.my life is running out now and i'm doing nothing with this thing.how can do my celibacy pracice if i have this problem.please suggest some treatment.

Answer
This is an issue that is to be solved by you through honest Sadhana (practice) and not by the doctors.

Go through the past answers, very slowly in detail and absorb the essence. Lead a correct life of Yoga using the methods discussed. If a life of Yoga with all the practices described are properly applied, the issue will go away in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

WHy is meditating in a supine position in bed not recommended? Can't you achieve samadhi in a supine position, like in the corpse posture which is very relaxing?

Thanks

Answer
The spine needs to be vertical & erect, in line with the neck and head so as to aid the movement of 'Kundalini' to higher domains. This is not achievable in Shavasana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I know that spirituality is the essence of religion, but what is the main difference between spirituality and occultism? WHen I say occultism I mean all types of practice like magnetism and other mind-control techniques, concentration practices, occult magic, etc. Osho did talk much about this. Is the difference that those who practice the occult arts dont practice brahmacharya? Or on the contrary they use brahmacharya with that aim? Someone who possess spiritual powers and knowledge of the occult art is always spiritual?

Answer
1. Anything other than the Atman (self) is an unreal image on the screen of consciousness. The quest to identify with one's true self is spirituality, while occultism is another projection of the Ego and therefore not in the purview of the quest to overcome ignorance.

2. Occult art hence has no connection with spirituality; the two representing the manifest & the un-manifest.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay, firstly I am very happy to reach out to someone who is an expert in this field
of bramacharya and celibacy, as I have recently incorporated some of the practices in my life.
My question is, I have abstained from ejaculation for 1 month now, but after my 3rd week of no ejaculation, I hit a mental roadblock and my mood went completely down. Why did this happen, when I was feeling Extremely confident, smart, and courageous during my first 2-3 weeks of abstinence? I felt on top of the world but recently I feel my energy has drained. Is this normal? Could it be my brain rewiring to the absence of ejaculation, Please give me advice Dhananjay. Also no semen has left my body, I haven't had a wet dream at all.

Much appreciated

Answer
That is a reaction of the mind, further to the reversal from the earlier mode of life. Such

occurrences are common during the initial years of practice. Adherence to the Yogic methods with regular meditation will gradually stabilize the mind and produce equilibrium as time goes by.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Some say that it is Brahma or God that awaken kundalini or holy spirit and permit a union between soul and God... at least in theistic religions, there is no spiritual advancement without God. In other non-theistic religions where God is not a concious being as in Buddhism, Taoism, or east asians philosophies, according to those philosophies it all depends on your own efforts. They even have a saying which say "immortality doesnt depend on heaven but on myself". Buddhism as a complete non-theistic religion separated itself from Hinduism for that same reason. In theitic religions, God is the creator of all, in non-theistic religions God is an asbtraction they call Shunyata or Tao. Are non-theistic religions better?

Answer
1. Till the Ego or sense of individual 'I' in terms of subject-object remains, effort is required to realize the truth or God, for effort concerns the Ego and not the Atman (self). Once the Ego has been permanently transcended by irreversible realization of the truth, then effort does not come into the picture as the one who thought he put in the effort himself does not exist. Then, the pure self which is of the nature of infinite consciousness alone remains.

2. It is God or the self or universal consciousness alone, call these by what names you may, which urges the Ego to look inwards and realize its non-existence. Some people call this grace. Without such grace, realization is not possible. Therefore, while God alone is the doer, the Ego assumes such doership as long a it exists, whereupon immediately comes the concept of effort as regards that Ego. As soon as one transcends the Ego, there is none remaining to put in effort and therefore no effort. Then the self alone remains, as it always did.

3. A religion is only a path to realize the self. The self itself is beyond religion. However, since there are different kinds of individuals at different evolutionary levels with different temperament and tendencies, there are different religions. The concept of better or less concerns the Ego which chooses that religion which is appealing to its nature. In reality, the self or God alone remains, who is beyond all religions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste,

I meditate after waking up in the morning between 4 - 7 Am, mostly it is 6 AM. In the evening i meditate before sleep.

- I would like to know, what is the ideal time for meditation in the evening. I take my meal at 6:30 PM as suggested by you(before sunset)?

Answer
Merging the mind into the Atman (self) is meditation. The Atman is always in meditation. Hence one can merge the mind into its source at any point of time.

However, there are certain periods when it is most easy for the mind to accomplish this merger. These are the four 'Sandhi Kala-s':

1. Just before Sunrise.
2. Noon (12.00 P.M)
3. Just before Sunset
4. Midnight (12.00 A.M)

Get done with Yogic practice in the evening, followed by meditation on the self. One can have his evening food on completing the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello Sir,

I ask this as a private question, because I dont think people are interested in this suject. Do all the spiritual beings without physical body are brahmachari? Is the sex drive in the organs or mind? In stories some spiritual beings like goblins and apsaras (nymphs) are still interested in sexual desires and can attack meditators according to stories.

ANSWER: 1. Possessing or not possessing a physical body has no connection with Brahmacharya. The body, be it physical or astral is only a covering on the Atman. There are advanced beings with and without a physical body. Similarly, there are base beings both among those who have a physical body and those who do not.

2. The source of the sex drive is neither in the organs, nor in the mind but in seed form in the 'Karana Sharira' (causal body), from where it is projected into the mind as flow of related thought under favorable conditions. Hence, the wise one wishing to attain liberation burns those seeds through God surrender and Sadhana (practice).

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Sir, so those stories of divine heroes and saviors, offspring of mortals and gods, are true?

Answer
1. Is the world real? The stories concerning this or other worlds are as real or as false. The worlds, physical or astral are only images on the screen of consciousness, as are the images on a movie screen. These concern the Ego and not the self.

2. The stories in mythology are symbolic, with the aim of conveying a particular moral. The entire world is itself the Lord's drama, meant to help the Ego realize its non-existence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste sir,

From gods grace and your invaluable guidance I am progressing on the path of celibacy.

It sometime happens that I feel very strong attraction for materialistic pleasure and sometimes I feel disgusted by these same things. Most of time I am indifferent to these things.I am learning to be at peace all the time.

My question is do we need to marry compulsorily? The marriage will happen if god wills or if its in one's destiny but what if it is not? In my case I have no will left at all for marriage.The very idea makes me crawl in my skin,I feel disgusted. It all happened naturally not forcefully after I started practicing celibacy.I want know if is it right to remain unmarried following strict celibacy.Please elaborate in detail sir because you have provided very detailed answers to past questions and it helped me to grasp the knowledge and understand idea perfectly.

Thank you sir.

Answer
1. In the case of some Jiva-s (individuals), marriage is necessary for further progress in the evolutionary ladder, while the same is not necessary as regards some others.

2. Does it matter whether one married in the incident which occurred in a dream? It was after all a dream with dream characters. The waking state is another dream in the life of the Ego, with the world as its background. The real Yogi does not get affected by the incidents which occur or fail to occur in this extended dream, but ever holds on to the self.

3. The Great Lord decides who should marry or not, as HE does all other things. Hence one should relax and accept destiny as it comes, not affected by marriage or lack of it, all the time intent on spiritual practice to hold on to the self.

The true Yogi neither hates events concerning the world (say marriage), nor loves them, for they are a part of the dream which the Ego experiences. He does his Dharma (duty) & views the resulting happenings & non-happenings with a detached and light perspective, as though watching the scenes in a movie, accepting destiny, whether pleasant or unpleasant, with an equal perspective.

The true self which is formless has no birth, no marriage and no death, for all these concern the coverings called the body & the Ego. So why then worry about such events? HE who created this body with its Ego will take care of them as HE always has (with marriage or without it), making them go through that which is required to work out karma. Let HIM do so.

The Lord takes as much responsibility and weight as one transfers to HIM. Hence the wise transfer all their responsibilities on to the Lord who takes it all. Such complete transfer becomes possible only when one transcends the Ego which has been assuming doership. Hence it suffices if one applies effort to overcome the Ego. Why should we plan for things (body & Ego) which we are not? We hold on to our self which is a part of the Great Lord and merge ourselves into it, ever free, ever in peace, happy as a child. That is Yoga and that is what HE wills.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,
hope you are doing fine.

Thanks for helping us all in the path of brahmacharya. i have doubts on decisions to be made in life.

1.I am 30 years old and unmarried and not settled in life, i can't do a job as i have travelling problem i.e foogy head and dizziness while travelling so i am into business(morning 8am-8pm its not running well),i am practicing brahmacharya (only through praying and doing japa as i am not having time to do meditation and asanas), i am planning to adjust my time to do them. so as to practice brahmacharya i have to get married and done with having children. i think that i am not settled in life and how can i marry a girl and how can i feed her if i marry without having regular income. I daily pray lord to show me some door. I am stuck between the decision of marriage which furthur delays brahmacharya practice.

2.Should i tell the girl that i have problem with travelling in the first meet if i don't tell i will have a guilty feeling of giving false information and if i tell then they may not agree.

3.At free time when i do meditation i felt as if i am spinning after some time the same feeling when i get dizziness why?

Thank you dhananjay for you kind help in showing us the path of brahmacharya. 2 question even though not related to brahmacharya please tell me what to do.

Sorry for the lengthy queries please show me the right path.

Thanking you,
Ganapathi.

Answer
1. Practice Brahmacharya to the best of your ability with surrender to the Lord. Things will happen as they have to at the right time. It is not for us to decide for or against marriage, but accept that which transpires in destiny. HE who runs the show will take care of things as HE always does. What is required is for one to realize the same and give up the Ego whose worries, plans and desires are endless.

2. Why do you worry whether the girl will agree or not? That is not your concern. State the truth and be at peace. That which has to happen happens. Worrying about the result is not one's business. If marriage is in one's destiny, nothing can prevent it. Similarly, if it is not, nothing can make it happen. Be the happy witness and accept HIS will.

3. Ignore these reactions. Unless the practice causes discomfort, minor reactions need not be worried about. All these settle after a few years of unbroken practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

During most of my teenage years from age 14 to 18, I masturbated excessively. I wanted to stop for a long time, but finally got the will power around age 19. I am 20 years old now and I have not masturbated for several months, and I don't think I will ever again. I was very proud of myself for quitting the awful habit, but recently I've been feeling guilty about this awful part of my past. And I've been feeling that my body and mind is already very much abused by this awful past habit, and that brahmacharya at this point of my life will be useless because I did not practice it during the years that were most important.

So my questions are sir,
1) Can I still recover from the abuse I did to myself in my early years?
2) Can brahmacharya benefit me even though I suffer from nocturnal emissions? (The frequency of nocturnal emissions is decreasing, about 2-3 a month.)
3) Is baldness caused by excessive ejaculations?

Thank you,

Thomas

Answer
1. Yes

2. Practice honestly to know the self. Meditate often. The emissions will eventually taper and finally stop.

3. No. Balding is mostly genetic, triggered by hormones which kick in at a particular age.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhanajay,

It's been over two years since my last post -http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/10/staying-focused.htm

I've been trying to quit masturbation and porn for many years now. I find it extremely difficult. I have tried what you told me but after a few relapses I lose motivation to try again. It's a never ending cycle.

Due to work and various other distractions like noise etc, I can not sleep early and thus can not wake up early. I've tried hypnosis/meditating and falling asleep which helps but it stops working for me after a few days. How essential is waking up early?

I also go to the gym on a regular basis and I'm on a heavy bulking diet as a result. Will that effect my practice of Brahmacharya?

Also after a few days I feel really stressed out from work and various other things which builds up. Meditation helps me relieve some of it but I always find my self relapsing in the end. How can I tackle that?

I do not want to give up. A few words of encouragement will be appreciated greatly.

Thank you very much.

Answer
1. Gradually advance the waking time by 10~15 minutes every week. Early morning wake up is very beneficial.

2. Avoid bulking and limit the workout to fitness.

3. Practice is to applied unless it eventually becomes natural and perfect. There is no shortcut.

Who gets stressed? It is the Ego which considers itself the doer. Let go of doership and do your duty with a relaxed and peaceful attitude. That which happens happens. Our right ends at duty.

Gradually apply the tenets with more and more intensity, until they become natural. The same will come through in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

SInce I meditated and practiced brahmacharya as you explained it, I had some few experience like being sorrounded by light and feeling levitation even when lying down at sleep. But the most important for me is rejuvenation. I was old and looking haggard, now my neck got full and face too. I had like pulsation in the neck. Someday I woke up and felt my skin as an object and not my body. I know its not self realization, but is longevity achievable for someone serious in its practice as a byproduct? You said in a post that longevity depends on nectar which descends from the brain. Can you explain this please?

Answer
Preventing the descent of 'Bindu' (seed) in the region of the brain into becoming semen at the lower regions is the key to physical health and longevity. This is achieved by the practice of Yogic methods and meditation, which gradually break down the past Samskara-s (impressions) & Vasana-s (tendencies) responsible for such constant descent. Thereupon, semen is transmuted back into 'Soma' (nectar) and eventually, the very descent stops in case of the 'Urdhvareta', who does not produce semen at all, but retains the Bindu in its subtle form above.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste,

1) Does the yoga asanas which you have suggested esp. Mahabandha helps decrease libido and ultimately our temptation to masturbate.?

2) How much time shall i spend on yoga everyday?

Answer
1. Yes

2. As much time as is required to perform the complete set of suggested practices, with the mind surrendering all actions as a service to God all through the day.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,
1 Men working in postmortem department have more chances to induce their viragya,is it?
2 I have worked in several firm but get only a small salary from each firm, Is this is the examination of God for strengthen my mind?
Hope you are doing well and in the great process of self realisation

Thanking you sir

sarwam khalwidam brahman

Answer
1. Not unless there is 'Vichara' (inquiry) in the path of 'Gnyana' (knowledge of the truth), for which is required the grace of the Lord. Else, all doctors and morticians would have become Enlightened, which is not the case.

2. Wealth without 'Gnyana' causes destruction. Financial wealth at this stage will become an impediment to practice. Practice Brahmacharya to know the self without any expectation, with surrender and love to the Lord. As much wealth as is required for one's well being, as determined by 'Prarabdha' will be arranged. If the practice is honest, unbroken & sincere, all good things will come to you in the later years.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi. From my point of view, the culmination of the yoga path and of all religions is to separate the astral self from the physical body in a trance, in yoga this state is called samadhi. And there are accepted occurences of canonized saints and mystics projecting doubles, a phenomena known as bilocation.

Answer
1. The Atman (self) is neither physical nor astral. It is beyond both these. Merging consciousness back into that self is 'Samadhi'. It is one's real state. Hence there are none of these astral or physical or causal things in Samadhi which is to be experienced, being beyond discussion.

2. The Atman is beyond location, having no location. Hence things such as bi-location have

nothing to do with the Atman or Samadhi, for these concern the unreal body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

In Tantrism both Hinduist and Buddhist and even in Taoism, they say that with ejacultion a man lose his vital energy. Tantra say that some man with an esoteirc technique can take some of the energy of his wife (yin energy to replenish the yang energy) in a invisible form by act of concentration. ANd can somebody take the energy of someone else from distance by the mean of trataka? I dont ask to do it but just to be aware of the phenomena.

Answer
Let go of all these concepts contrary to realizing the self; these concepts which do not put an end to suffering and first strive to realize the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste,

I have a doubt related to marriage. Its difficult to find a girl who is willing to remain celibate in a way that sexual contact is made for conceiving a child only. What is your opinion on marriage?

Answer
1. If one's efforts to realize the self are genuine, with surrender to the Lord, the life partner eventually falls in line and turns supportive.

2. Marriage or the lack of it has no connection with Brahmacharya which is a state of the Atman (self). Those who are destined for a life of Brahmacharya, will be made to do so by the higher power which runs the show. Why then worry whether the incoming life partner will agree or disagree? Surrender everything to the Lord and be at peace. HE will do that which is to be done, as long as one fixes himself to the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
what is the difference between ekadashi vrat (11 th day) and shiv pradosh vrat (13th day). I read somewhere that fasting occasionally increases metabolism and fasting over a period of time (like ramzan fast for a month) reduces metabolism. which is recommended.

Answer
1. The body of the common man is high on toxins and therefore vulnerable to frequent illness. Occasional fasting rests the digestive system along with the other systems and cleanses these to some extent. All religious practices advocating an occasional fast are hence devised as a flushing and cleansing operation. This in turn harmonizes metabolism and produces equilibrium.

2. Fasting also helps the common man set aside some time from the mundane things of life and focus on God during those special days. This in turn helps him gradually develop 'Indriya Nigraha' (control of the senses (taste) and thereby other senses).

3. In case of the Yogi who practices unbroken Brahmacharya with 'Mitahara' (moderation in diet & all other things), the body gets completely purified in a couple of years. Such a Yogi who constantly meditates in the thought of the self does not need to fast as he is already in equilibrium.

Fasting when taken recourse to should be short, occasional and never long. Long fasts eat into 'Ojas' and destroy the body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste,

1) Is Semen present in all the cells of our body?

2)Does our semen turns into white liquid merely by a sexual thought?

3)What are the foods which are good for the production of Ojas in our body?

4)What shall i do to avoid masturbation when i get a sexual urge?

Answer
1. Prana (vital, life energy) in reproductive fluid form is semen. Prana inundates all living cells in the body.

2. Prana surcharges the reproductive fluid formed by the secretion of various glands which is then called semen. Hence it is not the fluid itself which is of importance but the life energy powering it. Sexual thoughts withdraw Prana from all living cells in the body and focus it into the sex glands to create semen. Since Prana is connected to the mind, sexual thoughts dissipate Prana.

3. Simple, easily digestible nutritious foods prepared without artificial additives, taken in moderate quantities.

4. Refer past posts.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, I would like to ask 2 question refering to merit making that confuse me and 1 about siddhis.

1-Do the practice of pure brahmacharya and yogic meditation helps you gain merit?

2-Some masters tell that sometimes only through charity you gain more merit?

3-ABout siddhis, Swami Sivananda clearly wrote in a book: "Your only duty is to practise concentration. You have taken this physical body to practise concentration and through concentration to realise the Self. In another book he wrote: "Moreover, one has to perform great austerities to acquire siddhis. These siddhis are automatically awaken after a certain time. Trataka belongs to a high order of sadhana and deserves to be practised to increase one's mental power and to attain self-realization." What is your opinion about the origin of siddhis?

Answer
1. Yes; but one should not think about such merit or pursue activities for merit as merit concerns the Ego and not the self.

2. Whether merit comes by this means or the other, how does that matter to the honest Yogi intent on the self? All merits and demerits concern the Ego and the body which you are not. So why bother? That which comes or goes is not real and therefore not worth pursuing. That which is real, always is. It is unchanging and complete. That alone is the absolute truth and one's real self, while everything else is an illusion.

3. Siddhi-s, like merit or demerit concern the unreal Ego and body. Desire for Siddhi-s is an impediment to realize the self. The wise Yogi does not bother about them or let them bother him. He ever focuses on attaining to the self, setting aside all other distractions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste,

1) I notice a white coating on my tongue which is a sign of ama dosha. I don't drink water 1 hr before/after meal but still go this problem. what shall i do to cure this?

w.r.t question 1
2) How much time shall one keep from drinking water before and after meal according to ayurveda?

3) Does pranayama helps increase digestive fire or agni?

4) If yes, then shall one do 5 mins pranayama before every meal to increase agni hence strong digestion?

5) What is the best posture to sit during sadhna and pranayama. It becomes very uncomfortable after sometime of siting in cross legged posture?

6) Shall one do pranayama before sadhna or other way around?

Answer
1. Ignore the condition; it will go away by itself.

2. One hour.

3. Yes

4. No.

5. Padmasana or Sidhasana

6. Asana, Bandha, Nadi Shodhana & Pranayama, followed by meditation is the order.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected sir,i am 23 yr old following celibacy practice with yoga and pranayama.But i am not able to control wet dreams,it occurring as 4-5/month from 4 years.Many times it is only like thick watery juice no whitish element but it makes my moral down. so please answer my following
questions.
1.In all your past answers you suggested only to apply the practice of yoga and pranayma to cure wet dreams does it mean that wet dreams can't be cured by medicines or it can't be permanently cured by medicines.

2.What will be natural frequency of wet dreams of person who following bramcharya practice from 3 years(some breaks in that) and frequency of that person who never made any sexual act in his life time..

3.Is it possible that person not experience single wet dream in his life span.

4.Is bald bramchari makes less influence on people than full hairy one.

Answer
1. The cause of wet dreams despite efforts at Yoga is past Samskara-s. These are to be erased through continuous Sadhana. There is no shortcut.

2. The frequency varies from person to person, based on various factors. It is best not to worry about all these things but adhere to correct Sadhana with reverence to God. Wet dreams will stop in due course.

3. Wet dreams stop after one becomes an Urdhvareta and not before.

4. Why do you want to influence others? Do your Dharma and be at peace. That which has to occur, occurs.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Expert: Dhananjay - 11/6/2013

Question
In the previous question i asked you about the posture for meditation and you replied Padmasana or sidhasana.

When i read about these asanas in detail, i found out that sidhasana is the left hand path whereas Padmasana is right hand path. Sidhasana has potential for sexual stimulation.

So, shall i go for padmasana?

WHich one is superior, i mean if i can sit in padmasana then shall it be the first choice?

Answer
1. 'Sidhasana' is a basic Asana that is used by all kinds of Yogi-s. It is not necessarily Left-hand.

2. Go with that which is comfortable and appealing.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello,

I read some secular philosophy, both eastern and western. Do you think the Advaita philosophy was propragated and influenced the ancient Greek philosophy called Platonism? WHy there is some similarities as both believed in reincarnation and meditation? Annd below when it says one must become God, not like God, but God, is it self-realization?

In practice it says: "Here, then, we enter upon the practical philosophy. Along the same road by which it descended the soul must retrace its steps back to the supreme Good. It must first of all return to itself. This is accomplished by the practice of virtue, which aims at likeness to God, and leads up to God. In the ethics of Plotinus all the older schemes of virtue are taken over and arranged in a graduated series. The lowest stage is that of the civil virtues, then follow the purifying, and last of all the divine virtues. The civil virtues merely adorn the life, without elevating the soul. That is the office of the purifying virtues, by which the soul is freed from sensuality and led back to itself, and thence to the nous. By means of ascetic observances the human becomes once more a spiritual and enduring being, free from all sin. But there is still a higher attainment; it is not enough to be sinless, one must become "God" (henosis). This is reached through contemplation of the primeval Being, the One — in other words, through an ecstatic approach to it. Thought cannot attain to this, for thought reaches only to the nous, and is itself a kind of motion. It is only in a state of perfect passivity and repose that the soul can recognize and touch the primeval Being. Hence the soul must first pass through a spiritual curriculum. Beginning with the contemplation of corporeal things in their multiplicity and harmony, it then retires upon itself and withdraws into the depths of its own being, rising thence to the nous, the world of ideas. But even there it does not find the Highest, the One; it still hears a voice saying, "not we have made ourselves." The last stage is reached when, in the highest tension and concentration, beholding in silence and utter forgetfulness of all things, it is able as it were to lose itself. Then it may see God, the foundation of life, the source of being, the origin of all good, the root of the soul. In that moment it enjoys the highest indescribable bliss; it is as it were swallowed up of divinity, bathed in the light of eternity. Porphyry says that on four occasions during the six years of their intercourse, Plotinus attained to this ecstatic union with God."

ANSWER: 1. There are many philosophies world over that have similarities. The self is considered no different from God, being an integral part in Advaita. Hence the objective of oneness.

2. The union described is the merger that the Yogi experiences in 'Nirvikalpa Samadhi' (non-

dual super-consciousness). When the Yogi is able to hold on to that state even while passing through the daily motions of life, it becomes continuous and permanent. That is the state of the self in the self, beyond time. It is permanent union with God.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Those philosophies are without any religious content which means the essence of religion is philosophy, not worship or rituals which come after. The true religious practice is detachment without giving any importance to religious backgrounds.

Answer
1. The essence of any religion is to reach the Atman (self) and nothing else. Philosophy is an elaboration of methods to overcome identification with the non-self. There is no other objective.

2. True religion is hence the means to attain to the self and the self only. The self is always full & complete, not being attached or detached from anything, for there is nothing to attach or detach with.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
The sage Patanjali says:
3.1 One-pointedness is steadfastness of the mind.
3.2 Unbroken continuation of that mental ability is meditation.
3.3 That same meditation when there is only consciousness of the object of meditation and not of the mind is realization.
3.4 The three appearing together are self-control.
later : 3.23 By self-control over any kind of strength, such as that of the elephant, that very strength arises.

WHat does it means to do self-control on any kind of strenght such as that of an elephant? I understand perfectly the concept of self-control or samyama but how to relate this to self-control on an elephant strenght? It means you imagine yourself as an elephant one-pointedly and get supernatural strenght? I ask this as to understand how are siddhis manifested even if they are not important. Thanks.

Answer
1. When the subject, object and the process of the subject focusing on the object, all fuse, it is Samyama. When this process occurs, one unites with the quality of the object, which may be anything.

2. One does not imagine himself to be an elephant, but merges into that symbolic strength. It takes long practice to master Samyama, be it of any kind. Hence the wise Yogi does Samyama on the self alone without wasting his resources on the non-self.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Sir,

1) If one's sexual desires are totally removed, then one won't get attaracted towards the opp gender.?

Is the connection of the experience of sexual pleasure with opp gender physical appearence is the cause of the attaraction.?

3) please suggest some easier ways to remain unaffected by flattery & shame.

4)If the concept of seprate identity- ego is false, & there exists only GOD alone & none other...would it be correct to say that GOD has made this world out of his own conciousness & trapped in to ego...for the sake of amusement

Answer

1. As long as there is a lack of awareness of one's true nature which is pure consciousness, there is attraction or repulsion to the non-self. Hence permanent residence as the self is alone the remedy to go beyond these.

2. The cause of attraction is the brief opportunity one gets to loose body & mind consciousness and taste Ananda (bliss) through sexual activity. One's very nature is unending bliss, continuous & permanent. The Jiva (individual), however, having lost its connection with that infinite bliss which is its true nature, runs after anything that helps it taste the same for a brief moment. Hence man's quest for pleasure is really his unconscious effort to connect to his own self.

Taste of bliss through anything external is however temporary, debilitating and forms more ignorance. If the Jiva wants to enjoy unlimited bliss without these negative reactions, it should look inward and not outward. When the self is realized, the same occurs.

3. HE will create life situations where the Ego will get beaten into nothing. One then slowly starts to realize the fallacy of the Ego and goes beyond flattery or shame.

4. All this is the Lord's Leela (play). The 'Why and How' will become clear when the one who wants to know these things no longer exists.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

When you meditate in the Self, do the body itself transforms? By Self I mean meditating beyond thoughts as an observer in awareness. Or should you start with more physical techniques? WHat method is better? SOme schools say start with postures and breath and then mind and others say start with mind and then breath will calm down.

Answer

1. Yes. The body gets purified and revitalized when one merges consciousness into the Atman (self) in meditation.

2. One can start as an observer, observing the thoughts when one starts to meditate without getting involved. As this process becomes firm, even the awareness of observing will eventually merge into pure consciousness and one loses all awareness of external

phenomena. Then starts meditation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Can someone meditate at night while lying down without falling asleep? Some yogis practice what is called Yoga Nidra or Dream Yoga. The body go to sleep but the mindstream remain alert to achieve trance.

ANSWER: 1. When consciousness is merged in the self (Samadhi), the position of the body does not matter as the body no longer exists as regards that consciousness.

2. 'Yoga Nidra' is not meditating in sleep. It is only another form of sleep which is more relaxing and intense than normal sleep.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: But the important thing about diferent postures is the kundalini energy which when awake brings samadhi. WHy some master say the kundalini energy in the spine needs a straight vertical position to wake up and go up to the crown chakra? Not an horizontal one.

Answer
1. All these things apply only until one goes into Samadhi and not later.

2. Yes, an erect and vertical spine, in line with the head and neck is preferable for proper awakening.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
When you compare a recognized sage or saints to a deva or god, who is higher in spiritual rank?

Answer
A self realized sage is one with the very Lord HIMSELF and no different, being an extension. Therefore, he is beyond rank, for no ranks exist in reality. THAT alone exists.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I had begun my Sadhana in the beginning of this year. I could not manage to do the asana-

bandha-pranayama-meditation 2 times a day, but at least was doing it once a day. After some days, we had to shift to a different apartment, and this was a tiresome task, and it led to the discontinuation in my practice. And now, I am not able to restart it. I am finding it extremely difficult to wake up in the morning. I am stuck in a vicious circle. Kindly advise me on restarting the practice. Every morning, when I wake up and see the clock, I get very dejected. And gradually, the belief that I can follow this path is reducing, which is even more disappointing.
Please help me.

Thanks a lot.
Sincerely,
R

Answer
Make a mental prayer to the Almighty to give strength to continue with unbroken practice to know the self and gradually increase the wake up time by 15 minutes every week. You will soon overcome the inertia and comeback on track.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
When practicionners from some theistic religions like Christianity or Sufism speak of Mystical Union or "Spiritual Marriage", is this the same as Samadhi in Yoga in your view? And between meditation and contemplation, is there any difference?

Answer
1. In reality, there is only one state; that of the self in the self. Consciousness then rests in itself without identification with anything external. That is also called Samadhi, which an aspirant eventually reaches.

However, the degree's of closeness between consciousness and the self vary till the state of the self in the self is not irreversibly attained to. These degree's are denoted by the different stages or types of Samadhi-s. There is however only one complete union or Samadhi as there is only one self, infinite and all pervading.

2. Contemplation precedes meditation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello, I am in a very desesperate situation in life, with money problem. I practice brahmacharya and concentration practice on the ajna chakra for 1 or 2 hours before sleeping.

I would like to know if with this practice on the ajna chakra, which yogi call trataka can you receive spiritual help? I heard that gods and spirits (devas, asuras) can come to help such individual if you give them something in return for example some food or your blood so they can continue to manifest. I know this is not self realization, but someone should start from something and advandce from that level. I could dedicate this practice to be able to do it. Such practice are related to divination. I would like to have your opinion as you are more

advandced in this. Thanks

ANSWER: 1. Such an approach will only cause more bondage and more suffering. It is not the way of the wise.

2. Let go of such an approach and adhere to honest practice to realize the self. That much which is in one's destiny and not more will come at the appropriate time. Be content with what comes through effort and focus on the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: But when you practice pure brahmacharya and meditation, does it bring you higher chance or luck in life? You know why I dare to ask this even if it goes a little bit out of subject, is because some individual when he was young around 30 like me now had an experience with divination. He practiced what is now called "magnetism" and played a game called cup game in those times, which is like a board game with numbers and letters and a cup of crystal. Because of it he started to had dreams with numbers which he played exactly next day and won 106.000$ in those years a very high sum in lottery. Now he is like a bit psychotic and very sensible to noise and sounds. But the thing is that it was real and worked for him. There are tons of cases like that. Why does it occur?

Answer
That which is due comes and that which is due goes, whatever be the means. These are the results of past karma. The wise donot waste their resources running after such illusions but ever stay steadfast to the self which is the only reality, content with what HE gives.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay, can you tell me how one's perception of time is affected by Brahmacharya? I have noticed a quickening of time after slips in celibacy as if the day flies by without me. During renunciation from sense desires I notice time seems to barely move. Is it because of an increase of awareness?

Om Nama Shivaya Guruji

Answer
1. Time itself does not exist in reality and is only a relative phenomenon based on the non-self (manifest).

2. There is nothing called time in the Atman (self) which is beyond time. The closer consciousness gets to the self, the less is such perception.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste!
Hope you are keeping fine...
1.GOD decides the future,is it not?
Then,why Lord Krishna in Bhagwat Geeta says that one gets fruits according to his karma? Does it not mean that people are the creator of their own destiny?

2.Sometimes i will to have to keep myself awake late night for studies,what effect this may have on practice of brahmacharya?
going through some of the answers,i got to know its not good,but if one is sincere,then?

-Thank You for your efforts in helping the struggling souls reach GOD!!!

Answer
1. Yes.

2. Karma always brings fruits - Positive or negative. What is karma? It is the consequence of an action performed under doership. To whom does karma apply? It applies to the Ego. Hence as long as one performs actions assuming he is the doer, one has to face the resultant fruits.

When there is no doership, there is no karma accrued from the action. Such a person is neutral and a complete extension of the Almighty. The actions of such a man are the actions of God.

In all other cases, as long as one assumes doership while performing an action, one accrues karma through that action, positive or negative. Thus one gets fruits in concurrence with his/her karma under doership.

So as long as the Ego exists, it appears as though one creates his destiny, for destiny concerns the Ego and not the Atman (self). From where is the power to live and perform that action coming from? It is coming from the Supreme who has already charted out the course of life events necessary for the 'Jiva' to overcome its ignorance. Life is a series of events designed by the Almighty for the Jiva to achieve this objective.

Therefore it may be said that God decides the future and is the doer, though it appears as though man is the doer.

As long as the Ego is alive, one gets fruits as per his (Ego's) karma, for the Ego assumed doership while performing the action. Since the Ego remains alive till irreversible self-realization, one has to perform actions within the realm of Dharma.

3. Avoid late night studies and instead wake up that many hours earlier. The study duration will remain the same while the benefits multiply.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir

1) is drinking 1 glass milk with rotis at breakfast ok?

2) for dinner does 1 piece of apple would mean 1/4th of an medium size apple & does same applies to beat & capcicum?

3)Is dinner at 7 to 7:30 pm correct or it should be more early?

4) when practising asan while lying flat on back, does the head be towards North/east or the leg?

Please forgive me for such silly Questions

Answer
1. Yes. However, do not omit drinking milk earlier in the morning.

2. More or less.

3. As early as possible in the evening.

4. Face the North or East while in the sitting posture and accordingly lie down with the Legs facing the same.

The quantity of food to be eaten differs from person to person & is to be decided based on one's individual constitution. In general, one can can eat the quantity not causing heaviness.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Swamy saranam
Swamy i have taken deeksha for 3rd time and completed one month. And now unfortunately I got sperm out in sleeping at night.now what will happens I am tensed. So pls tell me what can I do

Answer
One's life should be such that he is always in 'Deeksha'. Being in the thought of God and dedicating all work for HIM is the real Deeksha and not merely wearing saffron clothes or walking barefoot for a short time.

Take up a life of Yoga & Brahmacharya with devotion to the Lord. Strive to be in HIS thought and maintain mental purity. Nightfall will taper away in the course of a few years.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello, I noticed after increased sexual activity I have noticed these ""floaters" of the eyes and poor vision. Is this related and have you heard of floaters going away as the body repairs?! Also, I feel HORRIBLE if I become aroused for an hour or longer, like nervous,

weak, tired, depressed and very empty afterwards, even if I don't ejaculate.. I am convinced the only path is Brahmacharya. Would you say that sex is a "lower reality" that most people are so numb about they don't even realize it makes them feel bad on some level?

ANSWER: 1. If unbroken Brahmacharya with God meditation to realize the self is honestly practiced, all abnormalities of the body including eyesight troubles will cease in the course of time, leading to fine health and well being.

2. One's true state is the state of the Atman (self) which is beyond sex. The Atman has no sexuality, sexuality being an illusion concerning the Ego. Therefore, the self is the ONLY reality.

The purpose of cupid which leads to sex is procreation. The wise limit it to this purpose and focus their energies to realize the self which is the infinite source of bliss & eternal liberation from this disease called the body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: You are incredible, thank you so much for helping the world with your practice.

I find I feel totally awesome when I stop engaging in sex, I just keep feeling so bad when I do it.

Do you think I will ever find a "celibate wife" who will live and practice with me, perhaps once a year per child, or is a woman in my life another distraction of the goal, like this book talks about: ("love" being a chemical-biological illusion): http://www.amazon.com/The-Chemistry-Between-Us-Attraction/dp/1591845130/ref=sr_1

I am a young guy so I find my life somewhat empty without the company of a beautiful woman. Mara?

Atman fulfills me more deeply? Happier and freer on my own? What? :)

Oh if you don't mind, are siddhis commonly reported after years of unbroken Brahmacharya? I have a theory that "the fall" is sexuality draining us, and that siddhis are normal human powers as we become closer with God or the Atman. Thank you.

-Marc

I love you Dhananjay!

Answer
1. Stay true to the state of the self with honest practice and devotion to God. If it is in the course of destiny to beget a wife, it will undoubtedly happen.

2. All events which occur in one's life are meant to take the individual a step closer to his/her self, marriage included.

3. You are always the Atman (self) and only the self. All other assumptions are imaginations/ superimposition. Knowing it to be such, be fulfilled, ever free.

4. Siddhi-s are another illusion concerning the Ego which the wise one does without.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
During holidays we have free time. Apart from the regular yogic practices in morning of bandha, pranayama & meditation
how can this time be used.When in working days, there is a lot of work , I used to think that I would read bhagavad gita , gospel of Sri Ramakrishna and other related works but it is difficult to read for long time. Also meditation is not very easy to attain for the whole day.How then can we remain in thought of God? Should I continue with my efforts on meditation, and reading with trying to absorb the essence of scriptures even if some kind of emptiness starts coming.Also suggest something.

thank you

Answer
1. As one gets established in 'Sadhana' (practices to realize the self) with unbroken Brahmacharya, it becomes natural to be in the thought of God by surrendering all actions as a service to HIM. One then enjoys the bliss of the self even while attending to other work or activities.

What is important is to be aware of oneself as not the body or the Ego but only the pure self, content in itself. One may then indulge in all constructive activities which one pleases or is interested in by holding on to the self. It is not necessary to force long hours of meditation. Meditating every now and then, whenever possible, with love to God suffices.

As one progresses, the state of meditation becomes continuous and natural even while attending to external work. The Atman (self) is always in meditation and the closer one gets to the self, the more one's state becomes that of meditation.

2. Apply efforts on meditation as well as reading related material to the extent possible along with a Yogic life of Brahmacharya. Balance and equilibrium will dawn by themselves in the course of time and all other activities will soon become enjoyable in the state of the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir
I am 17
I have difficulties controlling my senses . How can one improve his will power
I maintained celibacy for 3 months last year now it is slipping. I seem to loose my will power
So please help me regain my will power
ii) how can one prove that he is not his body but his atma?
Please enlighten me

Answer
1. Through unbroken Brahmacharya with a life of Yoga dedicated to realizing the self, will power automatically increases in the course of time.

2. Who wants to prove? When the one who wants to prove is gone, the Atman alone remains.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

There is a video about Yogananda saying that with the practice of Yoga an individual can live a 100 years old in a physical body and die peacefully. Then why the majority of famous yogis didnt achieve even 100 years old longevity?

Non-theistic philosophies like Taoism schools say that by practicing some occult alchemical practices someone can be able to live hundread of years even thousand years in their physical bodies like some of the "Eight Immortals". So it means the physical body of ours doesnt decay but always remain the same. I think this subject of longevity is very important for modern science which fear aging and death. Can pranayama extend life to such lenght? Thanks.

Answer
1. Are you the body?

2. Who lives for this many or that many years?

3. Who is it that is interested in a 'long' life?

When you are the self which has no birth or death, which is beyond time, which is infinite & all pervading and has no need for a body, is it not common sense that you should first realize that truth? Why do you want to settle for something less called the body which is limited, impermanent and which will one day perish?

It is like a king who has forgotten his kingship and roams the streets begging for pennies when the whole kingdom with its riches is his.

4. Focus on the self keeping illusions aside. That is Yoga.

All that which has to come will come.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Why did you wrote that someone who practice brahmacharya starts to develop magnetic personality? I mean what is the link between brahmacharya and developped magnetic personality? WHen you practice brahmacharya it is supposed for being able to detach the spirit from the body by not being attached to it, this is the "Philosophical Life" as Plato would said. This is how I see it.

ANSWER: 1. Brahmacharya brings the body, mind and consciousness closer to one's Atman (self). Since the Atman is the source of all beauty, it follows that these increase in their attractive power further to the proximity. The true Brahmachari however stays unaffected by such changes, all these being another illusion.

2. Detachment is for one's consciousness from the unreal world and not from the real self. Attachment to the self increases, until finally, consciousness merges with the self without distinction.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: SOrry if I continue with this subject even though I asked about magnetism in relation to mind control as used in hypnotism and the "black arts", which is not related to physical beauty but mental concentration and focus. Beauty of the physical body as seen by human beings may help but is not the main cause in this, but this is my opinion. While beauty is like the big or small, or courage, which are not objective things, it can appear as that in opinions of the one who sees it because of opinions or preference.

Brahmacharya in men not only means no ejaculation but not even production of semen which means indiference to sex thoughts. Do this apply to women? It is said in many religions like Buddhism, Judaism, Daoism, that the menstrual blood of a woman is impure. Do this means that if a woman dont have much sexual desires there is less blood or even no blood ejected?

Answer
1. Yes

2. The volume of menstrual release reduces in the course of time with women who practice honest Brahmacharya and eventually stops when they reach the status of Urdhvaretas.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Why is it that some race like some northern people for example have more facility to be brahmacharis or of being with just 1 woman all their life? Is it easier to have brahmacharya and others war-like attitudes in cold season or winter? In spring and summer iut seems sex desires are higher in humans and we tend to work less.

Answer
1. Moderate to hot weather is more conducive for reproduction in all species, while cold is

the reverse.

2. Brahmacharya is dependent on the evolutionary state of the individual and does not have much bearing on external factors. Those who are ripe for the practice do so immaterial of geographical parameters.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
swami vivekananda kept life long brahmacharya but still he suffered insomnia hole life,and at time of death he had 31 ailmentes.also he had migraine.how could a brahmachari have so many diseases.

Answer
'Prarabdha' (karma that mandatorily works out in this existence as a result of previous deeds) cannot be side stepped. It has to be worked out, immaterial of whether one is a non-Brahmachari, Brahmachari or self-realized. Bodily suffering can be a part of that stockpile.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dear Dhananjay,

Hope my words meet you well.

1)Human population is at the brink of destroying this planet.Don't you feel this desire for progeny is not a very charitable/pious desire but one that stems out of parent's insecurity & fear of old age & certain other needs & ambitions?However much may people try to hide this fact.What according to you should be the ideal reason for desiring a progeny,as I believe the subconscious desire of parents definately impacts the soul taking birth.

2)You have said in previous replies that in women urdhvaretas menstrual bleeding will completely stop like how semen production stops in men.If this is so does it mean men & women have to be a little on the sexual/material plane to be able to produce an offspring & as a corollary question does ongoing menses & semen production indicate complete purity hasn't been reached?

Answer
1. Like all other things in this world which is the 'Leela' (play) of the Lord, the concept of a family is also a part. It is a stage of life which is designed to help the soul evolve, just as other stages. The institution of marriage and progeny are the basis of a family. Hence one should accept the same as a valid event in the drama called life and play his/her part as an actor does under the commands of the director (God) when marriage is in destiny.

2. Descent of 'Bindu' (seed) starts at the onset of puberty, following which the downward flow is thrown open for ever, leading to formation of semen or the ovum. It is the stage of a 'Manava' (human mortal) in the evolutionary cycle.

When the Jiva reaches the next evolutionary stage (that of an Urdhvaretas - which is in the rank of a god) through ardent Sadhana, producing offspring or enjoyment of sexual pleasure

is not in its purview. These have been done with in previous stages. Hence there is no need for formation of physical semen through the descent of Bindu which weakens the system. Bindu is retained as 'Soma' (nectar) in the region of the 'Ajna Chakra', conducive to Samadhi.

That Jiva mainly focuses on meditation on the Supreme Cosmic being to realize itself. Meditation on the Lord and the resultant bliss is the way of enjoyment for an Urdhvareta. 'Adha Sangama' - The lower union (involving the genitals between male & female) indulged in by a 'Manava' (mortal human) is not resorted to, being lower in nature. An Urdhvareta, being the equivalent of a god in rank and therefore divine enjoys 'Urdhva Sangama' (union with the Supreme consciousness) through Samadhi.

'Adha Sangama' (sexual union) gives momentary pleasure but ends in weakness, suffering, sorrow, bondage and ignorance. 'Urdhva Sangama' (union with the Supreme) gives unalloyed Atmic bliss & leads to strength, freedom and finally liberation through realization of the knowledge of the self. This eventually takes the Jiva beyond Urdhvaretas to merge into the Supreme itself. The Yogi is freed from the cycle of births & deaths on the physical plane which is the abode of suffering.

Thus the stage of an Urdhvaretas is higher than that of a 'Manava' in terms of evolution, and on the parallel, bereft of the descent of Bindu into gross sexual fluid.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Sir,
1) you mentioned that one should stop eating if feeling heaviness.
Breakfast menu:
1) 2 chappatis
2) 1 Full glass milk
3) 4 pieces- badam & kismis

lunch menu
1) 1 medium bowl rice
2) 1 medium bowl dal
3) 1/2 Medium bowl curd
4) little vegetable

dinner menu:
1) very small pieces of 4 vegetables
2)1 full two fruits
3) 1/2 glass milk

If I eat more, then I start feeling the stomach getting full & little heaviness.

Is the quantity enough, so as to not cause any weakness?
Is the menu wholesome ?

2) on tying the langot on the right side of waist causes pain at the side due to knot. Will this go away or there is another technique?
3) you mentioned not to use soap for bathing. What should be useds to clean the private

areas.?
4) can a cut piece of fruit kept in fridge a day before, be included in the dinner menu?

Sir you have been very helful in making my life stable & meaningful. Thank you so much Sir.

ANSWER: 1. Add one or two chapathi-s & a cup of curd at lunch. Let milk during dinner be one cup. This should suffice.

2. Tie it at the center using a double looped shoe-lace knot.

3. A cold water shower is the best bath for a Yogi. Rub the entire body briskly with cold water, always without soap. If unable to bear cold, use warm water (not hot) and gradually reduce the temperature as time goes by. Washing the private areas & genitals by gently pulling back the foreskin with water suffices. Then towel yourself very briskly with a rubbing motion all over. The Yogi who bathes this way does not require soap and thus prevents the degradation that occurs by the use of soap.

4. Refrigerated foods are best avoided as Prana leaves such food. It is always preferable to eat fresh/freshly cooked foods.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Sir

1) even the raw vegetables ,fruits & Milk should not be refrigerated?
2) how can we keep vegetables & fruits (cut & uncut) & Milk fresh as long as possible without refrigerator ?

Thank you Sir

ANSWER: Avoiding refrigerated foods refers to cooked foods as these lose their essence soon. Milk retains its essence a bit longer while cut fruits-vegetables lose their essence faster than uncut ones. As a general rule, it is better to avoid long storage and store as much as is consumed within a day or two.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Sir
1) does covering the raw vegetables & fruits with wet bori(hindi)/sack a better option than

refrigeration, as done by thailiwalas(hindi)...?

2)You mentioned- no solid & liquid should be taken after sunset. Does this also apply to normal drinkable water..?

Thank you Sir

Answer
1. It is better to a certain extent. The means are many, but all temporary. Fresh food is always the best.

2. Yes, to the extent possible.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I practiced brahmacharya for 6 months. 2 years ago, with third eye mediattion during night hours, and someday I had an experience. I saw all white vision with my eyes closed in meditation and then when I woke up my skin was all white and when I touched the skin of my arms and legs, it was like rubber or snake complexion , very strange. My arms I could move very fastly and flexible during some minutes after meditation. I felt it was not my body skin or as an object. But then after I lost those states and began normal life again. I would like to experience it again. WHat was that state?

Answer
1. Various kinds of experiences are possible during the initial stages further to 'Pranothaana' (rise of Prana). All these are to be taken as an encouragement in the practice to realize the self and let go, for all these concern the Ego & body and not the Atman (self) which is pure consciousness.

2. Desire for such experiences is the first impediment to realize the self. The wise one ignores such events and does not rest till the self is realized.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

I am 20 years old and a few months ago I decided to firmly become a brahmachari. The concept of life as most people live it is repulsive to me and the thought of craving after flesh and sense pleasures seemed disgusting to me and I decided to embark on this path.

It has not been easy, but somehow, I have made it to 2 months without self-abuse. However, lust took ahold of me a few days ago and although I controlled myself consciously while awake, I had a very sexually charged nocturnal emission and I feel as if all my efforts have gone to waste.

1) How do I deal with this depression that is slowly killing me from the inside-out? Have my two months of sadhana fully wasted as a result of having thought of these thoughts and having had a wet dream?

2) For some reason, although I can control my sensual feelings for women by envisioning Swami Sivananda's technique of meditating on a corpse, I cannot do the same for males. By birth, I consider myself a straight male but as a result of my abstaining from sexual thoughts as a brahmachari I develop a very, very strong attraction for the male organ of reproduction and have an overwhelming desire to perform oral sex on the organ of another man. This bothers me heavily and I desperately need your advice.

3) My intelligence is most important to me. I consider myself a scholar and the benefits brahmacharya has given me thus far are tremendous-Increased confidence, intuitive grasp, feeling of strength in the body, etc. Will my nocturnal emission destroy all gains? How do I control it further? When I develop severe cravings for the female body or male organ of reproduction, regular meditation and mula bandha does not work. What must I do?

4) When will I see the gains from my practice, in terms of intelligence? Will a single wet dream have cancelled any spiritual progress and intelligence progress I have made? I have heard of the medha nadi and aspire to reach the heights reached by Swami Vivekananda one day.

My god truly bless you. Your answers on this forum are my daily inspiration for my sadhana and desire to hold brahmacharya.

My thanks in advance,
Jacob

Answer
1. Turn a blind eye to failure and focus on regular & uninterrupted Sadhana with meditation. Only through practice and dispassion do past Samskara-s weaken in the course of time.

2. Homosexual attraction is not caused by Brahmacharya, but is the result of past deeds. The solution to overcome the same is through sustained efforts at a life of Yoga to realize the self.

3. Let go of worries as regards failure. Also let go of this attachment to scholarship or strength. All these concern the Ego. Hold on to the state of self and be at peace. That which happens, happens. Let us see what happens.

4. Our duty ends at honest effort performed with a detached perspective. The rest, HE gives and we accept without contest.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello Sir,

Do the Asuras (fallen angels and nephilims in other religions) practice brahmacharya? Ive read some stories in Indian mythology of Asuras practicing tapas (brahmacharya) for years and yoga to acquire superpowers. In all religions there is the same stories of eternal clash between demons and devas in heaven. Do this represent the clash between evil and good tendencies in man?

ANSWER: 1. All power comes from the Atman (self) alone. When one shuns all other distractions and focuses on a particular objective with one pointed effort, it is 'Tapas' (austerity). Then there is a natural and unhindered flow of energy from the self as regards that objective. Whether it is the Asura-s or Deva-s, honest effort always has a commensurate effect.

2. The Yogi does the same; but in his case, the objective is the self itself. This leads to the best outcome.

3. All mythological stories represent the effort one has to apply in overcoming the Agnyana (ignorance) to realize one's true self which is itself knowledge. The real demon is the ignorance within oneself, annulling which the divine shines forth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: After reading the difficulty of brahmacharya. Can someone castrate himself by medical means? You said that the bindu descends from the brain where it is stored as nectar to form the semen in the testes. SOmeone who is castrated do not produce semen and if he is able to meditate or focus can he attain the self easier? Was there case of yogis or immortals in India or China where castrated people attained self realization? Thanks

Answer
Does the ignorance surrounding the Atman reduce by castration? The body is the effect of ignorance and not the cause. Hence let go of such foolish ideas. Such an attempt would only result in more debility, ill-health and unwanted karma (further to bodily mutilation) which one has to workout through much sorrow & suffering.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Last night I dreamed I was walking along a beach and a large tidal wave (tsunami) came up behind me, overtook me, and carried me away. I have had dreams with tidal waves before and I believe they are related to brahmacharya. These dreams seem to suggest a great latent power waiting to emerge. Could you provide any comment on these dreams?

Thank-you for your kind assistance,

Ron D.

Answer
It may be taken as a sign of encouragement, if one so pleases. However, one should not get attached to such visualizations but always hold on to the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste,

In a recent answer you mentioned that one should not use soap. I am glad that i am going to get rid of soap now

Does it apply to shampoo too? i really hate using shampoo. I am sure our ancestors who used to live a simple life style never ever used anything like shampoo. Am i right?

What about oil? Our body has got natural oils. Are they sufficient or shall we use some oil? if yes, then what did our ancestors used for this?

I am asking all these things because i want to live a true Bhartiya lifestyle with brahmacharya.

Answer
1. One might use soap nut powder or 'shikakai' powder as an alternative to shampoo.

2. Soaking the head overnight with warm oil, twice a week is beneficial. It releases excess heat. It is to be followed with a head bath the next morning. Oil can also be applied to the face and body with the same frequency.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir

Can repetitive chanting of OM mantra be considered a spiritual activity, enough for transmuting that corresponding part of semen.?

Thank you

Answer
1. The chanting bears fruit when performed with a mind focused on the Omkara alone as representing the ultimate reality, free from all other thoughts. Mere mechanical repetition does not suffice in most cases. Such a thought free mind is attainable only further to 'Pranayama' in the case of most people. Hence the need for all the Anga-s of Yoga.

2. Upon attaining to such a state, one soon goes into silence in the state of the self. The Atman is silence.

Therefore, chanting of OM can be taken up as a supporting activity to the other suggested practices.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Let me explain my situation with this evil habit of masturbation.

As a teenager, I was relatively free from impurities and I did not indulge in this habit. While being a teenager and attending a public school, I attended a sexual education class as it was required in the curriculum. Soon after, I became curious and after hearing lectures on private parts, I watched pornographic videos out of curiosity and learned the vile habit of masturbation when I was 13 years old from these videos.

I have fought with this habit greatly and when I failed to fight this habit with my willpower, I took recourse to religion. I tried to end this habit when I was 14 or 15, but I failed. The longest I've maintained myself without recourse to the evil habit was 14 days.

Years later, while in my first year in college, I read Swami Sivananda's book "How to get varaigya." I believe this book ignited a longing in me to live a spiritual life, as the life of the renunciation someday. I stopped being familiar with women, and avoided illicit conversations. I also prayed that someday I would be removed from this Maya and attain Self-Realization someday.

As I took to this resolution that I would start living a spiritual life to the best of my ability, and I would attain self realization, I began mercilessly cutting off close relations with women. Keep in mind, before this, I did not have physical touching with women. Although I interacted with them, I always could not bring myself to a closer point of familiarity, because I was scared and it seemed disgusting to me.

It is strange indeed. I am considered by many women, to be a very handsome man. I experienced many temptations, many outreaches, by many women, but I have succeeded in resisting them, and not getting familiar. When I walk into any classroom or any public situation, I get stares and smiles from many, many women. Even older women stare at me with a lustful look when they believe I am not looking. Women have even called me (and they do not know my phone number beforehand nor have I ever talked to them) asking if they can have sex with me. While walking in the street, I get stares and smiles from women all the time. I cannot walk to the college grocery store without getting a few lustful glances from the women who work there or who are shopping at the same time. Sometimes, I think this handsome face is a curse because it creates more attention from women for me, and is a hazard for me. Nonetheless, I have been successful in resisting women, talking about women and etc....

I always have the name of god on my lips (that I've chanted for the past four or five months). I've noticed that I am much more calm, happy, peaceful and never, never get angry whatsoever. It is strange indeed. I am no longer a social slave, or slave of other people. Whenever I meet a woman, I prostate myself before her and see my god in her. I believe I am well established in this behavior. Now I want to tackle this evil habit of masturbation.

I plan to wake up at 4:00 in the morning everyday and start sadhana. I see in your previous answers that you have suggested Hatha Yoga to some people. Can I supplement this with bhakti yoga (Meditation on Isvara, Japa and Kirtan?) or will I create an undesirable effect in the body?

Answer

1. At whose beauty are the women staring at? The source of all beauty is the Atman (a part of the Lord) and not the body or the individual. A fraction of the beauty of the Lord shines through the medium called the body, just as the light of the Sun is reflected on a mirror. It is foolish to think the mirror itself as the source of light, when it is the mighty Sun who is the source. Minus the power of the Atman (which leaves the body at death), the same body becomes a stinking, luster-less corpse which the same women will run away from. Then the truth is there for all to see. The same applies to the body of a woman as well. It is all the play of Maya.

The Ego is the fool here which has to be shown its place by trampling it under the foot of 'Viveka' (wisdom) gained through 'Gnyana' (knowledge of the absolute truth).

First let go of the Ego which assumes itself to be beautiful, when the reality is that it has no independent existence, being an illusion. The first thing a Brahmachari should do is put in all efforts to remind himself of the falsity of the 'I-ness' or Ego which assumes doership. As this practice becomes established, one becomes humble and is unaffected by insult, injury, pride, success, failure, attention, attraction, revulsion or any kind of reaction which the unreal world subjects oneself to.

2. Go through each and every past answer very slowly, absorbing the essence and putting those methods into practice. Let it take a few months; there is no hurry. The gist and the inner meaning behind those answers should become a part of your system. That thorough and deep should the study and implementation be. If the same is sincerely resorted to, both masturbation and other impediments at Brahmacharya will be overcome without doubt.

3. Hatha Yoga can be coupled with Bhakti Yoga.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

In Yoga, strating as a form school, Pranayama or retention of breath precedes concentration, meditation and samadhi.

Are there many type of Pranayama one can practice?

For example the Anapana or watching or counting mentally the breath can be considered pranayama even if there is no forceful retention of breath?

When you practice third eye meditation or visualizations, is it recommended to practice pranayama at the same time?

Answer
1. The elementary kinds of Pranayama-s are performed to purify the system for health. Controlled inhalation, retention & exhalation of breath is ultimately required to succeed in controlling & finally annulling the mind for Samadhi.

2. Pranayama precedes meditation. In meditation, there is only the object or seed of meditation which eventually merges into the subject. No other activity is performed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namaste Dhanajay ji,

I see lot of saints with long hair and our ancestors are shown with long hair even in tv series except Brahmins with a single log hair.

Please put some light on this, i am not trimming my mustache this time. Does our facial, head and other parts play any role?

ANSWER: 1. As one evolves and gets closer to the self, the need for hair reduces, for then, one is able to receive direct knowledge from the Atman (self) to a larger extent.

In case of animals, the knowledge of the self is non-existent. Instinct ensures survival. This is the reason animals have much hair. Hair acts as an antenna to receive signals from the environment to ensure survival. Hair is therefore like an extended sensory system.

2. During the initial years of Sadhana, keeping head, facial & bodily hair acts as a protective mechanism and is helpful to practice. After many years of advancement, the need for hair reduces and one slowly overcomes such need or dependence which is a carry forward from animal lives.

One need not worry about hair as the body regulates itself and decides whether it needs hair or not.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: So what would you advice for a beginner like me? SHall i keep my hair and let them grow long? When i talked to my mother she wasn't happy. But there are few things for which one must take a stand irrespective of opposition.

Answer
All these are external things (concerning the body which is the non-self) which one should not spend much thought on. Simply focus on Sadhana to know the self with devotion & surrender to the Lord. HE will decide how much hair should be grown or not grown and you will automatically comply with the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Do this passage in your opinion speaks about the inner world one find during meditation?

"There is a mountain situated in the midst of the earth, or center of the world, which is both small and great. It is soft, also above measure hard and stony. It is far off, and near at hand, but by the providence of God, invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain by envy of the devil, who always opposeth the glory of God and the happiness of man, is compassed about with very cruel beasts and other [sic] ravenous birds, which make the way thither both difficult and dangerous; and therefore hitherto, because the time is not yet come, the way thither could not be sought after nor found out. But now at last the way is to be found by those that are worthy, but notwithstanding by every man's self-labor and endeavors... "The earthquake being past, there shall follow afire, that will consume the earthly rubbish, and discover the treasure, but

as yet you cannot see it. After all these things and near the daybreak there shall be a great calm, and you shall see the Day-Star arise and the dawning will appear, and you shall perceive a great treasure. The chiefest thing in it, and the most perfect, is a certain exalted tincture, with which the world (if it served God and were worthy of such gifts) might be tinged and turned into most pure gold.

Answer
The passage refers to nothing but the self, which is the essence of everything and nothing. En route to reaching the self, various temptations (such as siddhi-s & their offerings) greet the Yogi. The wise Yogi however stays clear of these, ever intent on the final goal. The cruel beasts and birds are the ignorance present within man, which one encounters every minute as impediments to practice.

The Earthquake refers to the various upheavals & downfalls one encounters in practice. One finally wins over these by the grace of the Lord which shines further to unswerving self-effort. The fire which consumes the rubbish is the fire of self-knowledge which consumes the rubbish of ignorance around the Atman. Though almost one with the self, yet some impeding Vasana-s still exist (refers to the state just before the 'Dharmamegha Samadhi'). When the Yogi finally crosses this state, he attains 'Kaivalya' (self-realization) which is the ever luminous Day-Star, matchless in shine.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay, I would like to start out by offering my most humble and sincere gratitude for sharing your divine wisdom. I have been in the process or cultivating "vairaghya" (detachment). By the grace of the almighty, I am seeing some success. But as I move further along the path, I am beginning to fear devotional thoughts towards God because I feel it might cause me to slip further into attachment. On one hand, I have never experienced a higher bliss than surrendering my ego to the lord with love and humility. On the other hand, great teachers like Buddha suggest to never become attached to anything, not even the idea of god. (so I have read). I am fully aware that god is the only truth and I wish to show my devotion. My question is what is the correct attitude when cultivating devotion, humility, submission and love for the almighty?

Sahil

Answer
Can you separate space from space? You might enclose it in a container, yet, it still occupies the container, which occupies space. You can only add a layer or covering around space which appears to contain it. You cannot separate it from space. Whatever you try to do, you only succeed in making compartments around it, while space always remains in space.

The Atman (self) is like space, which is always in space (Lord), being an integral part. Even if you do not want it, you are already attached to the Lord. There is nothing separate from HIM, HE pervading everything, just as everything you see is in space. So the question of separation is invalid. The question of presence or lack of attachment with HIM is invalid. You are *always* merged in HIM. The question of maintaining separation does not arise.

The only thing you can do is work at breaking the layers obstructing the merger of the space in the container with the space outside. In this case, it is the 'Agnyana' (ignorance)

surrounding the Atman which is acting like a container. This container is what is called the 'Ego' - which is making you imagine you are separate and God is separate. When you break it, then the space within merges with the space outside. Then there is only space. Even earlier, the space within was inside the space without. You *imagined* it to be separate, while that was not the reality.

So it is most beneficial to develop a sense of attachment as regards God. The only thing required is to strive at breaking the imaginary container called the 'Ego', following which you realize that you were always free and 'seperation' was an imagination.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I am in a dilemma. Through practicing brahmacharaya, I am cutting off relations with women and worldly minded men. When I am doing so, I think I am hurting their feelings and damaging feelings of friendship. I do not wish to hurt the feelings of other beings (as god resides in those beings and hurting them is equivalent to hurting god), but I want to practice brahamacharaya. What should I do? Kindly help me.

Answer
Who hurts whose feelings? The Atman (self) within you or 'others' as you term them is beyond pain or pleasure, always being in bliss. The Atman is itself the Lord who resides within. That which is susceptible to pain or pleasure is the imaginary Ego and not the Lord/self. It is the cunning thief called the Ego, fed by Maya, which is giving these lame excuses to escape the truth. Simply ignore its lame justifications and hold on to the practice, to realize the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I just began the practice of Brahmacharya about 2 weeks ago, and had been already experiencing a renewed focus and sense of spiritual growth. However, this morning I had a nocturnal emission and lost some semen involuntarily. I know that ojas takes 30-40 days to build up in the body, and I want to practice Bhramachayra for at least one year to see its benefits. Did I completely lose the benefits of having practiced Brahmacharya for the last 2 weeks because of this one involuntary loss of semen? How do I stop the nocturnal emissions for good, as I don't want to lose any more semen? I almost wanted to cry this morning...it is so frustrating to mentally want to give yourself to an idea and then have your own body sabotage your efforts! Please help, and thank you!

Answer
1. The first benefit from the practice is your desire to remain in the state of Brahmacharya. That objective has now been renewed. Strive sincerely towards the objective, turning a blind eye to failure. Success will eventually come and wet dream will taper away.

2. Go through all past answers very slowly, absorbing the essence and putting it into

practice. Depending on how honestly you implement those methods, residence in Brahmacharya becomes more longer and natural.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

In a book of Sri Aurobindo it says if one could permanently reside in the self or Natural State, the physical body's cells could transmute in light. In Buddhism this is known as Rainbow body and the teaching are very similar. Offcourse the body in practical terms wont change in this era but could it still transfom in a better vehicle if one remain in the self? WHen one resides in the self, the self itself gives energy to mind and body without any effort of our own? Thanks

Answer

All that one needs to do is to reside in the self as the self. When this is accomplished, the best results ever possible are impinged upon both the body & the mind. The maximum possible benefits (within the purview of 'Prarabdha') will be awarded to these two vehicles, for these depend on the Atman (self) for their existence, not being independent by themselves.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Dear Dhananjay,

I hope this message finds you in good health.

You are my guru and my authority for learning about brahmacharya, and your answers have given me strength to tread this path. I am around 20 years old, and I had problems with keeping my mind clean of impure thoughts, but it has been almost 3 months since I have maintained physical brahmacharya (no self-abuse, but occasional lapses into pornography).

One thing that I really struggle with is controlling lustful thoughts. The issue is as follows. When I see an externally beautiful woman, the only way I can induce vairagya is to think of Swami Sivananda's decaying body technique. Perception of the gross materials of the human body is also sufficient to make me open my eyes. However, I find this troubling.

Although I am improving in my courage, I find my mind mentally disturbed and unable to concentrate on my duties after I have induced vairagya by looking at pictures of mummies, plastinated bodies, Gunther Von Hagens, etc. It is OK even when bodies are preserved, but the sight of decaying corpses fills me not only with vairyaga (which is good) but also fear, nervousness, and depression (which is bad).

I fall at your feet and ask for your advice. I need to maintain vairagya, but not at the expense of screwing up my mental state. Seeing such ghastly images of the human body incites fear, but WHY? It is worse when I am alone at home. Is it because society has brainwashed us into respecting the body and scary movies portray dead bodies and spirits as scary? Is it my fault? Dear Brother, please help me-I need to conquer this obstacle to move on.

How can one maintain the bliss of detachment without this fear? Or, after a certain point, do you not feel fear even when thinking about decaying corpses? We don't feel fear and agitation when we see a decaying animal on the road. But I do when I think of the same of a gorgeous damsel.

Please tell me both the root of these problems and remedies through which I can solve them and progress. The most important problem is that when I try to meditate, I see these gruesome images and my tapas is disturbed and unfruitful.

My sincere regards,
Shravan

ANSWER: *"A fraction of the beauty of the Atman (self), shines through the body of a man or woman at youth, making the unreal and lifeless body, which is nothing but a lump of flesh appear real and desirable. Those who want to eternally enjoy the real beauty should seek the Atman - the source of that beauty and not the bag of flesh, which eventually rots away"* - Always remember the truth behind this line and memorize it. Recall it whenever a lustful thought emerges at the sight of the opposite sex and hold on to the self as you do in meditation.

Just as moonlight at night, reflecting on a seashell, on the sands of a beach makes the shell appear as silver, a very minute fraction of the Lord's power shines though the impermanent body at youth, giving it the power of attraction, so as to attract a mate to aid creation. This is Maya. Maya is that which makes the unreal appear real. It is the power of illusion. Once this purpose is served, the Atman starts to withdraw its beauty and the body starts losing its sheen with age. Imagine the body of a beautiful man or woman in old age, wrinkled, decaying, emitting a foul smell. Where is the beauty?

The unreal body, which starts rotting with age, completely showing its foul nature the moment the Atman vacates it at death, has no independent existence of its own. Just as a seashell is not silver, but appears that way by virtue of moonlight reflecting off it, it is not the body which is beautiful but the power of the Atman or Lord which shines though it, making it appear beautiful. *The wise who seek eternal bliss and liberation do not run after the seashell, mistaking it for silver.* Such action only ends in disappointment & sorrow. They do not fall for the illusion, but ever keep their minds on the self, reminding themselves of this truth.

Absorb the essence of this truth and remember it at all times. Recall it when troubled. Keep the mind one pointed on the Lord who is nothing but the self. Always persevere at regular and honest 'Sadhana' (practice). Never interrupt it. Regular & unbroken Sadhana is very important till one realizes the self. As long as you do so, no harm will come to you and all fears will be kept at bay.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you so much for you response.

Indeed, from this response and your previous ones, I understand that indeed, the body is a rottable bag of flesh that starts showing its true nature once the atman departs. In fact, even before any rotting, it is a gross collection of muscles, bones, ligaments, etc, hardly something to be aroused by.

However, my question concerns the fact that my mental state of happiness, peace, and well-being is disturbed when I consider this truth and particularly, when I think of a decaying body. For some reason, seeing/thinking/observing of the rotting degeneration of the human body fills me with fear and also sickens me to such a point where I CANNOT successfully focus on my daily activities. Does this make sense?

In other words, how do you, as an experienced practitioner, manage to both induce vairagya in yourself with these thoughts of the true nature of the body and still stay undisturbed and calm? E.g. I cannot see pictures of Egyptian mummies during night time by myself, but I DON'T understand where this fear is derived from?

Answer

1. It is not necessary to remind oneself of a rotting corpse or look at dead bodies, if found disturbing. It will suffice when one observes the characteristics of ageing among both men & women. The appearance of wrinkles, bloating, grey hair, puffiness of the face and other general characteristics of degeneration, when compared with the earlier signs of youth, will appear stark in contrast, depicting the transient nature of the body.

2. This reality is to be reminded only when necessary and not all the time. When one does so and focuses the rest of his time on constructive activity & meditation for a few years, the mind stays fixed to the self and seldom wavers. Then, the occasional sexual thoughts pass away, without causing harm. The awareness of reality becomes stronger with less instances of lust.

3. Fear itself is the effect of Maya. It is a product of imagination of the unreal. Do not worry about fear. It is but natural that latent fears stored in the 'Karana Sharira' (causal sheath containing the seeds of past Samskara-s) surface during the initial years of Sadhana. All aspirants go through these phases, during cleansing of the 'Chakra-s'. Simply adhere to honest practice with surrender to the Lord. In the course of time, residual fears will gradually dissolve and taper away. The Yogi eventually becomes completely fearless without doubt. Then, one smiles at himself when reminded of his earlier states under the grip of delusion, realizing it was only a dream.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
In the Dharmic traditions of India and Tibet, there is said from centuries that a practicionner needs a guru, a physical human guru of a recognized lineage to receive empowerement. Then one is permited or encouraged to start practicing disciplines such as brahmacharya, pranayama and then concentration and then no-dual or formless practices such as Zen or Advaita. In ancient times, teachings were hard to find and there was no comparative studies between one tradition or religion to others. Every genuine religions in her mystical form has the three parts of purgation or purification, illumination and union. Those practicionnes who received teachings in ancient times received it from the only ones who had it, the gurus, and those few who received the methods were practicing seriously and achieved realization.

Now in this materialistic and capitalist era of ours, all is different, in one part its benefical because now everyone can find theory and methods easily in books, internet with some research and then study and compare for some time, but one lack the presence of a human guru and in modern world almost no one practice seriously even if he knows the methods because one have many distractions, tv, entertainment, work, complex clinging minds, fashion, glutonnery, no will-power. Even in ancient spiritual countries now people are very materialistic. Same people but different mentality.

1-Is this because there is no human guru available? 2-Can someone still advandce without human guru, only with the methods and teachings one knows? 3-In the practice of brahmacharya, doesnt it only depends on yourself only? Thanks

Answer
How did you hear about the existence of something called the self? How did you come to know about the fact that one must strive towards realizing oneself? That force which made these things known to you, despite your not knowing any of these things earlier is the real 'Guru'. It is the higher power called the Lord who made these things happen.

Who is the Guru? The Guru is nothing but the Atman or the Lord which guides through a physical form or without one, guiding through other means. Based on the evolutionary level of a Jiva (individual), the Lord guides through a suitable form. When a Jiva is ripe to take up serious practice in the path of self-realization, it is initiated into the same by the Lord, through a physical form or even without one. The initiation can be through physical presence or non-physical means. These do no matter.

The processes starting with purification, study, application, illumination, realization and finally union with the Supreme cosmic being are all imparted only by a single Guru namely the Lord. The physical entities which act as mediums of the Lord can be one or many. Thus the one Lord may guide through various physical forms if HE so wills. There are cases where there is no external form or medium at all. As regards such rare aspirants, knowledge dawns intuitively from the Atman itself which is no different from HIM.

Even with other cases, the aspirant is constantly guided from both within & without. The Atman from within pulls the mind towards it, urging it to strive in overcoming residual tendencies. This is the guidance of the Guru (Atman) from within. The physical form commonly referred to as the 'Guru' gives the aspirant an external push on the physical plane to again turn the mind inward with his physical teachings & directions. In reality, there is no within and without. There is only the Lord who works from everywhere. Therefore, the Lord alone is the real Guru, take what form HE may, or may not.

The Era and social setup have nothing to do with finding the Guru. It should be remembered

that all these transient things are a part of the drama called life created by the Lord. Just as the background, actors and scenes in a stage drama constantly change, while the director remains the same; society and environment change with time in the drama called life, while the director (God) remains the same. Having scripted this drama, HE himself takes the necessary steps required for the appearance of a Guru at the right time, based on the evolutionary level of the aspirant.

If one's efforts are genuine and honest, the Guru HIMSELF will appear at the right time to guide in some form or without form. It is not that aspirants in older times easily found a Guru, nor that the same is difficult at present. None of these things are in our hands, us being actors. The director decides these things and we follow suit.

1. If society today appears radically different from earlier times, that too is a part of HIS script which we accept without contest.

2. That force which made the 'methods & teachings' known to you will arrange for further progress as well. All that is required is to remain quiet and heed to HIS directions.

3. Who are you? That you or your 'I-ness' is the source of all trouble. It is the thief blocking residence in your true self. It is the thing to be got rid of. It is assuming it knows 'something', that it is 'responsible for the outcome of its efforts' as well. That I-ness is assuming all these things and taking responsibility for everything and nothing. Let go of it. That is true surrender. It will then be known that the Guru always existed, all the time. All questions then disappear

The true aspirant need not worry about anything as long as he perseveres in sincere & unbroken practice, with total surrender to the Lord. That is all one needs to do. The rest, HE takes care as HE always has.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste sir,

I am following celibacy for long time but encountered many breaks in this period. There was time when I slipped into depression cursing myself blaming myself for breaks during following celibacy but your invaluable instructions and words deeply absorbed by my mind helped me to start anew again and again and again.

Now I finally entered into such state of mind that breaking celibacy is very very hard for me and HE has given me his blessings. My Eyesight is IMPROVING RAPIDLY. From age of 13 I have problem of weak eyesight and in 11 years since wearing eyeglasses first time my eyes are healing and my eyesight is improving. This is all due to practise of celibacy and his blessing to me. I never feel so blessed and happy. I always wished that first sign of his blessing be improved eyesight and HE fulfilled my wish. Now I am more determined to merge with him eternally.

I am very greatful to you sir because you have given new meaning to my life and always inspired me to practise celibacy and never give up even when break occured.

I have not yet started meditation and other aspects of celibacy though I know they are very

important. On this day I will start pranayam and meditation with his blessing and your words of encouragement.

As inspiration to me will you please describe how one turns from human into URDHVARETA in detail. This will help me alot sir.

Thank you so much sir.

Answer

1. When the Yogi masters 'Sabija Samadhi' which consists of four stages and culminates into the 'Sasmita' state, he becomes an Urdhvareta. Then, Bindu (seed) which was earlier descending from the 'Ajna Chakra' in the region of the brain, down to the 'Svadhistana Chakra' in the region of the genitals to form semen, completely stops its downward flow. From thereupon, the production of gross semen stops. He is then an Urdhvareta.

2. Reaching the state of an Urdhvareta calls for intensive and unbroken practice of all the Anga-s of the Yogi with regular Pranayama & meditation. The body needs to reach a high degree of purity by the said austerities and much impeding karma needs to be dissolved through ardent Yogic practice with long hours of meditation. Unbroken Brahmacharya is the basic foundation for such effort. During this process, the Yogi develops strong 'Saranagati' (surrender to God) with the mind completely intent on HIM. When such a degree of practice is held on to for a considerable period of time, the state of the Urdhvareta is reached by HIS grace alone.

Persevere for a few years with the complete set of Yogic practices described, with unconditional surrender and love to God, without asking anything in return. All that has to come will come by HIS grace.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

greeting,
I m 24 years old I have read many articles on brahmacharya and known that its is difficult to practise realistically after so many attempts my faith and I failing to keep this vow resulting in outburst of emotional quilt as I know this is against morality so also the perfect being or our super humans like lord buddha and mahavira and jesus christ gave sermons on practising celibacy though intellectually understanding also even though I fail to practise this makes me think I m so fake to myself and in reality its so I tend to get attracted rather to net and porn and realize lately its so against me this has complexified my personality though late realization and regretting are always in vain but has been a habit pattern in which im struggling to practise bramacharya lately failing miserably though having understanding ther philosophical aspect the practical aspect and practise remains unfulfilled my question to you is I know the practical men are few and less rest majority are swayed and are flowing in craving of sensuality yet I ask are there some concrete ways of implication of brahmacharya effortlessly in admist of so many sensual objects of gratifaction which one is persuaded to bow .how can one root out passion so that there is no future possibilty of one in remaining aware of his future downfall and whats the guarentee that one will not slip again my personal experience is that there was a time when i thought now I m clean from passion but months later and now that I realize that were temporary and I now I m addicted to lust craving I have tried many techniques but Im facing limitation practically If I could get a techique to practise brahmacharya I would be grateful to you. I have highs and lows on this path its like

walking upstream or crosscurrent the moment I loose my hold or firmness or slight negligence leads to a big slip and lead to downfall on this path is uphill as it seem to me it is tough not easy but it seems so easy to our saints how to develop firmness to this path to get a grip hold on to brahmacharya i do excercise and I have intellectual knowledge of path but practical essence is missing how can I learn to practise brahmacharya I have been slipped hundred a times and miserabally often I think Im obliterating nature force thats why Im getting my mental state disturbed I have stirred the bahmacharya issue so many times that I m not enjoying my age Im often shy and take time to open up I dont drink or smoke nor I party like my rest friends but I find people who not stuggling like me and carelessly n recklessly breaking laws seems to be more happy then me and apparently enjoying life and sex what is the use of compressing your desire which outbursts are like sleeping volcanoes at a given time how can
I reach a state at which I can be assured of no set back again at this path though also how is implementation of execution can be carried out in this vunerable loka plane of existence also whats the importance of brahmacharya to young adults like me even older peoples now a day fall prey to vasanas and are addict to passion and in proceess of uprooting passion am I not becoming passive and inhert to my surrounding IM not becoming impotent as there is no utiliztion of sexual organs one of my friend says long term abstinence leads to stopping of sperm formation and dystrophy of sexual organ if I were to marry in future after 3-4 years can it lead to have conception issues to my wife I dont want to marry now but definetely in future and also dersire to raise kids can my abstinence of present will affect my future .and also I wanna know modern medical fails to notify any importance to celibacy no one dies after having sex or get retards after sexual act too much over indulgence may be in my opinion a fruitless and empty habit and addiction to sex and urge to sex and realtions in my conception are noted demerits of sex .why does saints sages scriptures disapproves it controlled healthy realtion with wife for kids is brahmacharya where there would be in my faculty to search such an non demanding selfless wife who will agree to have sex for kid and not for sake of gratification also how can I controll my karma. Is masturbation a sort of adultery or a normal expression to subside passion within a give time framwork or episode medicos say it is natural behavior but I have read that even animals dont masturbate but only procreate .some supports this thoery as animals are of inferior intellect and knowledge man have superior faculty of experience and cognition so why do men masturbate very often .studies in a survey says 95%of young population masturbates rest 5% are lying that they don't are there practical practitioner how can We know that they are not lying .recently news on so called saints who teaches celibacy are caught on grounds of misconduct how can one believe and evoke faith if that happens so . there are so many questions nobody have personally guided me in this path rather this conception of brahmacharya people think rather responses and mordern ideologies are often discouraging .Im studying for my post graduation are there evidence celibacy enhances and boost memory in my according bramacharya is essential to get poised mind which evntually i find through my experience after masturbation there is personal guilt that kills me from inside if i were not have knowledge on that note would the same guilt persist. also can brahmacharya be practically achived as a long term that is for 3-4 years andafter having kids for life time what if my parterns disapproves of it will it not affect relationship with my wife if so it can ruin my wedding how can I explain my partner in future .I wanted to be brahmachaya but in my houshold life is this practically possible how to convince my future wife. Also I have not done sex like a relationship with anyone till date an Im healthy regularly do my gym I good looking yet my friend often tease me that Im spoling my life is that .so my ideology is I cant spoil someone life .I wanted honest and commited relation that only a wife can give .Is it normal to have ocassional voluntary masturbation if desires are strong and they dont let u sleep and lurks your mind i find unless i dont masturbates these desires dont seems to

subsides and worsens on further refrain and sexual desires increases its peak @ 3-4 day of refraiment from sex if i continue to observe bramacharya my condition get worsen day by day I get erection on single desires often it leads to public embrassment the desires go strong after refraiment from sex why so please reply Im curious hope your answer rightfully enlighten my path.
thanks a lot for your precious wisdom on this path

Answer
1. Taking up regular and honest 'Yoga Sadhana'- Practice of all the Anga-s of Yoga (to realize the self) is the way to get established in unbroken Brahmacharya.

2. Complete eradication of lust is achieved only when one irreversibly realizes the self.

3. 'Saints' attained sainthood only after eradication of their Ego-s. Till then, they were one among the masses. All saints went through as much suffering as anybody else. Some even went through more. It was not an easy path to realize the self. Till one identifies with the Ego, the journey appears very tough. Only when one surrenders to HIM and becomes humble does the Ego start to vacate. Hence strive to let go of the Ego.

4. The honest Brahmachari does not become impotent in marriage. The Lord assures him of progeny in marriage, if it is so destined. Leave these worries and surrender to HIM, trusting HIM completely.

5. The nature of the incoming life partner, as all other things is already fixed by destiny. Do you Dharma and leave the rest to HIM.

6. No saint & nowhere in scriptures has marriage and limited progeny been denounced. What is important, is to take up the practice, to realize the self, at the earliest.

7. Let go of what others say, don't say, do or don't do and first strive to realize you self.

Go through each and every past answer slowly and apply the said methods for a few years honestly. If this much is done, everything will be taken care of by HIM and things fall in place.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello,

Yesterday when I lye down to bed to meditate before sleep, I had a strange experience. I practiced that practice which say be an observer and let thoughts come and go until mind remain clear and somewhat empty. I did that for almost an hour while in a very confortable and no tension posture. In a moment I lost conciousness or awareness to say it simply, but a moment later I started to hear like voices from television in my ears even though the tv was off, and had clear vision of my room even with my eyes closed as if I opened my eyes while lying down. I could see my body, arms and legs lying down and in that state said to myself I was in sleep but fully conscious as if awake. Then I forced myself to move and feel my arms moving but invisible and the body remained unmoved, after I moved and wake up. Some years ago I had similar experience but I never continued it out of fear, in those times I didnt have much knowledge. Is this an entry to an out of body? Some position helps this

experience? Is out of body experience the goal of Yoga?

ANSWER: 1. The aim of Yoga is to realize the self.

2. Ignore such experiences and strive to go beyond the body & mind which are unreal. Residing in the self as the self is the only reality and state, worthy of attainment.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hello, But this experience I didnt search for it, it was in a click if I could say. It was as if the physical body went to sleep and the mind was awake in a "sleep paralysis" induced because of meditation. It was because I tried to go beyond body and mind as an observer I attained that state. But when I was in that state I become attached to it and wanted to explore it. So if this comes again I have to let go of it and continue to meditate as an observer?

Answer
1. Mere observation eventually makes the Ego interfere and the observation gets colored by the past Samskara-s (impressions) & Vasana-s (tendencies) of which the Ego is made of. Before the aspirant knows it, he is not impartially observing as a neutral witness but as the limited Ego. Complete, neutral observation without letting the Ego interfere is not possible all the time in the unrealized state. It is therefore necessary to perform correct Sadhana to vacate the seeds of past karma which constitute the Ego. Then alone does the Ego start fragmenting, leading to its eventual dissolution.

2. Let go of desire for all bodyily or mind experiences which come en route and focus only on attaining to the through free state with complete awareness. This alone leads to the merger of the mind in the Atman (self). Everything else is a distraction.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

In Mahayana Buddhism, there is a concept called the Bodhisattva Vow. This vow is a commitment to delay one's own final liberation from the cycle of birth and death to return to the world to work towards the liberation of all beings. The Bodhisattva puts off his own liberation until all beings have been saved from suffering. Is this an actual choice one can make? Would this choice be available to any individual regardless of one's spiritual path?

Thank-you,

Ron D.

Answer
After the Yogi attains to 'Kaivalya' (self-realization), he becomes a 'Jivanmukta' (liberated, though occupying the physical vehicle). Then, the one who made choices is gone. The one

who wanted or did not want something is gone. Pure cosmic consciousness, free from all desires alone remains. The Lord alone functions from such a body. Who then remains to return or make choices? {The Ego having vacated}. Where can HE go or not go, HIM occupying all space, time and beyond?

That which the Lord wills alone transpires through such a being, which may be called HIS seamless extension, for the purpose of understanding. If it is in HIS plan to stay in that body till dissolution of the cycle, for the benefit of mankind, it happens. Else, it does not.

If commitments are made by a 'Jiva' (however advanced it may be), it indicates that the entity making such commitments (Ego) is still alive (however minuscule be the degree). Therefore, it is to be known that such a being which exercises choices has not yet fully merged with the Godhead or attained the final state (call the state by what name one may), beyond which there are no other states.

The full blown realized soul is incapable of exercising any personal choice (there being no one to do so) and is hence a direct extension of the cosmic being. HE alone works from such a body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Is there any advantage of taking bath in the morning?

I find it difficult to bath in morning during winter season, I take bath only with tap water(cold as supplied).

I read somewhere that we should not put our body through unnecessary exertion.

Answer
1. One should always bathe in the morning so as to ward away 'Tamas' (inertia), clean the body of its dead cells and infuse fresh Prana into the system.

2. If using cold water is difficult, use warm (not hot) water.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello SIr,

I really have 2 very important question for me.

1-WHen I wake at morning but remain in bed let say 6 or 7 am, the sexual thoughts can appear very strong when you let them pass through the mind. For me this is the most dangerous moment of the day where I can fall. The rest of the day I have almost no strong impulse. I am 29. WHy?

2-I have the feeling that by just thinking of sex I could feel my energy being lost as my body was preparing itself for sex with semen production. Even if there is no ejaculation, the body start to feel trembling or nervous when sexual thoughts are supported by the will. The

thoughts itself do not produce semen but yes the will in my opinion. Is there loss of energy just by thinking of sex? Why?

Thanks

Answer
1. If the secretions of the 'Pineal' gland produced in the body during the latter part of the night are not transmuted by early morning Sadhana, these flow down and activate sexual energy. Then there is eventually an expulsion which always debilitates the body & the mind.

One should wake up by 4.00 A.M and perform honest Sadhana if Brahmacharya is to be established.

2. When the mind is turned inwards towards the Atman (self), it assumes similar form and is full of strength, peace & bliss. Sexual fantasy is the effect of the mind being turned outwards, towards the 'Asat' (unreal), ignorance being its cause. The result is an expulsion of energy flowing outwards towards the unreal. Energy stored in the 'Sukshma sharira' (astral or subtle body) then starts to drain, resulting in weakness and an eventual break in the physical body as well.

It is the mind, which is nothing but flow of thoughts, that is responsible for producing or not producing semen. The mind turned inwards, towards the self, stops such production and mind turned outwards towards the unreal starts it.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

As you know there is a tradition of meditation which says that when someone conserve the essence of the body or vital energy and at the same time meditate to open chi channels, the body can become "pregnant" of a spiritual fetus. This fetu start to grow with meditation and become a complete immortal spirit body that can separate from the physical body and ascend to heaven. They say if someone dont cultivate this during lifetime, he will not ascend to the heaven. There is two types of body. The invisible one or yin body and the physical one or yang body. For an individual who reach that state to project the spirit, is this enligtnement or real immortality?http://www.all-dao.com/immortality-achievements.html

Answer
1. Who goes to heaven or hell? It is the Ego and not the self, which is all pervading. Heaven and hell are unreal in terms of the absolute. He who goes to either of these without the knowledge of the self, has to eventually return back to Earth, on the physical plane, and continue with his efforts to realize the self.

2. Hence the quest for spirit or astral bodies is not of any use, being another novelty and nothing more. Living in a spirit body does not reduce one's ignorance by the least. It does not contribute in any way to Enlightenment, where, there is no body or mind. Hence the wise Yogi does not aspire for it.

To irreversibly reside in the self as the self is the only state worthy of attainment.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Is it true that one wet dream or sexual thought immediately breaks the 12 years vow of celibacy and one have to start it from begining.

Answer
An involuntary, infrequent, wet dream does not amount to a break in the practice. However, copious and regular wet dreams which are the effect of willful sexual fantasy or activity in the waking state cause an effect similar to a break.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
namaste dhananajay ji

1. can a brahmachari take milk and ghee? because gandhi ji said that we should not take milk or any other dairy products

2. how some one can eat food without spices? i know that we must not take it. but in BG shri krishna said that we should not eat tasteless food. i think boiled vegitables are also tasteless. can u tell me your diet plan please.

3. can we take trifla churna.

4. why god created us?

(my English is not good...if there is any mistake then ignore it please)

Answer
1. Yes. Milk & its products are beneficial and suitable for Brahmacharya, being 'Satvic' (calming) in nature. Gandhiji never made such a statement. He used to consume goat's and cow's milk on a daily basis.

2. Who asked you to take spice free food? Spices & salt, taken in moderation, cause no harm.

3. Not really necessary for the Brahmachari.

4. Who was created? The Atman (soul) has no birth and death. That which was created was the body & the mind. To make you realize you are not both these is why God created them. So when the one who asks this question realizes who he truly is, this question will not arise.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi, In the practice of third eye meditation in which I roll the eyeballs up to the forehead and concentrate and meditate in that state, I felt it was easier to forget my physcial body, I dont feel it anymore. I tried many meditation techniques and breath techniques but no one helped

me to forget the body as this simple practice. Sometimes in a chair or sometimes on my right side in bed. Not only I felt no body sensations after some time but when I roll up the eyeball while maintaining the eyes closed, my mind itself gets automatically very concentrated and not moving much. After 30 minutes or so, I start to see like white circles forming and dissapearing and then deeper like white lights switching on and off when I could reach some true stillness and forgeting bodymind. WHen I see such lights even for one or so seconds I feel I have refreshed waters or vapours. One time my vision became all white for a second and felt it in my body and mind. These white lights are prana going upward or doing frictions on the eyeballs?

I think if someone have unbroken celibacy it helps and if not, the lights dont appear and the mind become tired of doing such practice. With this practice after some weeks, someone could easily forget body, at least for me it worked. Thanks

Answer
1. The lights are only neural currents fed by Prana in the form of visuals. There is no other significance. When meditation of the self is true, no lights are seen, for presence of light is an indication of the presence of thought which is not meditation on the self.

2. Let go of fixation for visions and phenomenon. None of these are of any use. Only when one rests as the self in the self without the mind, does meditation fructify.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Good day,

In a texts it says: "Because the unified field of consciousness is your own inner nature you need not look far to find it. It is easily experienced through the practice of deep meditation. All you need to do is to bring your awareness to the deep inner level of unified consciousness, and imbibe that status within your conscious awareness. Operating from that status you gain command and support of all the laws of nature."

When a person reach the inner nature with concious awareness it brings him joy, energy, siddhis, inteligence, wisdom, but why if the inner nature is not reached by concious awareness it doesnt? If the inner nature is always there why it doest bring always joy and energy to the entity as in the waking state or even sleep? Sadhana and meditation are necessary, the inner nature doesnt shine always.

From a book: "It is by participation of species that we call every sensible object beautiful. Thus, since everything void of form is by nature fitted for its reception, as far as it is destitute of reason and form it is base and separate from the divine reason, the great fountain of forms; and whatever is entirely remote from this immortal source is perfectly base and deformed. And such is matter, which by its nature is ever averse from the supervening irradiations of form. Whenever, therefore, form accedes, it conciliates in amicable unity the parts which are about to compose a whole; for being itself one it is not wonderful that the subject of its power should tend to unity, as far as the nature of a compound will admit. Hence beauty is established in multitude when the many is reduced into one, and in this case it communicates itself both to the parts and to the whole. But when a particular one, composed from similar parts, is received it gives itself to the whole, without departing from the sameness and integrity of its nature. Thus at one and the same time it

communicates itself to the whole building and its several parts; and at another time confines itself to a single stone, and then the first participation arises from the operations of art, but the second from the formation of nature. And hence body becomes beautiful through the communion supernally proceeding from divinity."

Answer
1. The Sun is always shining throughout the day; yet why does the presence of a cloud which is less than a billionth of the size of the Sun block light, bringing darkness? It occurs because the cloud comes in the way of our limited vision and the Sun. Does this mean the Sun has lost his brightness? The Sun always continues to maintain his state of light and heat. It is the observer who is afflicted by the illusion that the Sun has dimmed in power, further to the interference of the cloud in the path of vision.

2. If the observer were to occupy a windowless room, no sunlight enters and he will say "There is no Sun, just darkness". The Sun however continues to shine, least affected. The same occurs between one's Atman (self) which is pure consciousness and the Observer (Jiva) who is limited by the clouds of ignorance that constitute the Ego, blocking the individual consciousness's (apparent) merger with the universal stream. Though there is only one Supreme consciousness which occupies all space, time and is beyond these as well, 'Avidya' (ignorance) that constitutes the Ego results in the apparent formation of the individual consciousness which then identifies itself with that (such as the body, mind & world) which it is not. Just as the cloud blocking Sun rays created an illusion of the Sun having dimmed in power, the Ego makes consciousness assume itself limited, separate, and blocks the stream of universal consciousness from reaching the entity.

3. The entity then behaves as a subject interacting with objects, while in reality, there is neither subject nor object but only pure consciousness. The illusion so created is called 'Maya'. When one fully overcomes through Sadhana this apparent 'I-ness', the cause behind a sense of individuality, it will be realized that there is neither subject nor object but only pure consciousness. The world, which is only a mental mirage then disappears to the seer who rests in his true state of pure being. That is the truth, the real state and one's real self. It is of the nature of purity, existence and continuous bliss.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

SInce teen age I masturbated a lot until 24-25 years old, Im now 28. At the age of 24-25 I started to practice brahmacharya without much knowledge and was able to practice it for 7 months even though no meditation, with just one wet dream in the entire period. So now when I recollect I am impressed to be able to do it without much trouble for long time in my first try, after masturbating for such long time. People around say I looked like a military or something, and asked if I ever get a no answer. Then I fall because I didnt have much knowledge (just reading some incomplete gnostic stuff)and say to myself : "its just one break". WHen I practiced brahmacharya I didnt even know for sure if the advantage I got was because of it, and I practiced easily without knowing much. And then I restarted again and fall, restarted and fall, restarted and fall, never able to have more than 3 weeks of brahmacharya at a time. The first period of 7 months I felt i was being helped from high but when I do the effort myself alone I always fell. Now I asked God in humility to help with this and never boast myself and dont get angry or jealous, and gave my IPAD to a woman. I dont

understand how I could remained with brahamcharya in the first try for long period of time without much knowledge... DO you get support from God or angels with this practice? Now that i know this alchemy transformation, is repracticing brahmacharya repeatedly after many falls an insult to God?

Answer
1. The initial success was further to the help from above, to orient you into the practice.

2. For further success, you should apply these two principles without a break:-

I. Become completely humble, let go of the 'I-ness' (Ego) which indulges in self-flattery and always keep in mind - "The 'I-ness' - Ego does nothing and is incapable of anything, having no existence of its own. It is only an illusion, shining by the light of the Atman (self), just as the moon which has no light shines by the light of the Sun. I will not let it crop up its head, but will ever remain humble with surrender to the Supreme."

II. With such an attitude bereft of the actions of the Ego, the mind should be turned inwards through honest and regular Sadhana, using the eight Anga-s (limbs) of Yoga as suggested in past answers with devotion to the Supreme. When such sincere efforts with an austere life of purity are applied continuously for many years, one gradually ascends to being in the state of the self for longer periods of time and Brahmacharya becomes rock steady.

Always remember the Ego to be the chief source of trouble. He who conquers the Ego is no different from the Lord, having merged into his true state. He is the one who has woken up from the dream called life into the reality of pure consciousness.

Do not worry about failure. Simply focus on what has been said above and persevere. All that has to come will come.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

You have answered so many important questions here and as an aspirant, I humbly thank you for all the wisdom in your posts.

One day, I hope to attain the self-realization that you have and is evident in your answers to all the responses here.

A few questions here. They deal with doubts and conflicts that plague me and only you can advise me on the proper course of action to be followed. I will be eternally grateful, for your words mean more to me than anything imaginable.

My background: I am a young physical brahmachari (22) and I strive to uphold my brahmacharya. I have been in the practice for upwards of only 3 months thus far, but I notice the positive changes in my more positive moods, confidence, and ability to attract others. I don't want to focus on these as the goal is to stay afloat of these, but I am mentioning them for the sake of explaining my background. While I wish to sublimate my sex energy, I do not wish to become self-realized at the present-I am very ambitious and would love to become a wealthy and successful businessman. I intend to use the money to

both live a worry-free yet non-indulgent life and start an eye clinic to help children with retinal diseases and problems such as my little brother.

1) I wish to become popular in a particular culinary field, but I foolishly, having no guidance when younger, spread devastating rumors about a few influential (And successful) kids in the industry who were my age, about 5-6 years ago. Thinking about my past blunder and ruined friendships and opportunities haunt me to this day, although the ghosts have mitigated. Should I focus on improving my passion for cooking without chewing the past? I don't know what to do. I am also afraid that, although I have now taken to a quiet, contemplative, and non-reactive life in which I don't talk much about others, my past will ruin my future and rumors will be spread about me.

2) Although I am training myself in brahmacharya, I still care heavily about what others think of me. There is a devastating new disease on the planet in the form of social networking, and even when I post something on sites like Orkut, I am always concerned with how many people will like my posts, respond to them, etc. How does one truly develop the ability to not care? Isn't this something that should come from brahmacharya?

3) Although a physical brahmachari, I sometimes do view pornography to test my resolve and see if I can maintain equanimity of mind even when such images are present. It is quite hard though. How can I improve in this regard? I wish to channel my energies to eventually have enough money to open the eye clinic for poor children and pay off my father's crippling debts.

4) I have heard that brahamcharya improves memory. Is this really true? Does it improve IQ, and if so, by how much? Memory is highly correlated with IQ, and when we hear stories of Swami Vivekananda having amazing memory retention, it seems that his IQ must have increased as an Akhanda brahmachari, yes? Is this achievable? I wish to harness my ojas for this purpose instead of frivolously wasting them on napkins and flesh.

However, I am tremendously jealous and demotivated when I see natural geniuses-Those who naturally have high IQs and superbrain memories and don't need to follow the life of brahmacharya to obtain such benefits. It nearly deflates me. How should I deal with this and jealousy in general?

Your responses are what I am most eagerly awaiting. I cannot thank you enough for the calmness and stability you have taught me through past answers on this site.

ANSWER: 1. Strive in your primary Dharma (duty) which is to realize the self and work honestly in the career shown by destiny, with humility towards all. All that has to come will come. There is no cause for worry as long as one follows these two guidelines

2. Such a desire to receive compliments or a self-conscious concern about what others think of oneself is the play of the Ego. The Lord will eventually create life situations where the "I-ness' - Ego will be beaten into nothing. This will gradually negate it, making it humble and respectful to all. Snub the Ego and persevere with honest practice.

3. Viewing porn is the easiest way to debilitation in the physical, mental and finally karmic fronts. He who watches porn pushes himself into creating very foul karma, which will become the cause for various other kinds of sorrows, in all walks of life. The wise man stays clear of such activity by persevering in Sadhana to know the self. Go through each and every past

answer on the methods required and adopt them meticulously.

4. To the extent one practices residing in the self, that many benefits follow. This is to be known through direct experience. The true Brahmachari eventually overcomes all debilities and shines with the light of Brahman - As an epitome of superior mental faculties.

It is not one's business to look at the world or judge it. Different Jiva-s achieve different things, based on their past & present karma. One should let go of comparison or judgement and first realize himself. That which has to come will come at the appropriate time, to the extent of one's destiny. It is not for us to think about the results. One's actions end at honest effort. This is the only duty and the correct way of conduct. He who treads such a path is not touched by happiness or sorrow. He stays in the realm of the self, in pure bliss, at the feet of the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you for your response Dhananjay.

I am still not fully clear on the points you had mentioned. Could you please elaborate a bit more on my first, third, and fourth question?

The issue is that I cannot forget past blunders, such as ill-spited gossip that backfired. They have robbed me of me confidence and drive. I would do anything to go back and change it. But my wise elder friend, also a yogi who is seeking to realize the self, tells me that whatever happened was destined to happen and that I could have not avoided it because of my karma.

Is this true? Then how do we take responsibility for our own actions? It is very confusing and contradictory, is it not?

Also, is it OK for me to have wealth aspirations or power aspirations? For these, I feel that the ego is needed to drive you with self-confidence and power. If it is not needed, how can one succeed in the competitive business world, attract people, and achieve his goals (after all, the Vedas do stress the Purushartha of wealth)?

Lastly, are there people who have realized the self but are also practical and live in this world and achieve business success to fulfill their needs (open an eye clinic in my case, for others it may to support their parents, etc)?

I ask all this because while the advice you have given me is excellent, I do stress that I am a very young guy and I do wish to proceed in a path of brahmachari, but not necessarily renounce the world. Swami Sivananda specifically advised against this, as we do have duties

to many people and we must experience various stages in life before proceeding to full renunciation, is it not?

Answer
1. Apply efforts in the career of your choice without attachment, and watch silently, unaffected by success or failure. With time, the course of destiny will gradually become known. There is no use worrying about the future, as one's right ends at honest effort. The outcome of an action is dependent on factors beyond one's control. Accept the will of Lord and be content with that which will be given.

2. A Jiva commits a mistake with the erroneous belief that such action will be beneficial. Depending on the strength of the seeds of such belief which are the result of Agnyana (ignorance), the invisible teacher called God gives it lessons of experience in the classroom called life. Suffering for its misdeeds, the Jiva realizes its mistake, not to repeat the same again. Thus it is made to rectify itself and take up the path of Dharma. Therefore, there is no need to worry about the past, once the lesson has been learnt.

Realizing this truth, the wise man neither ruminates over the past which is gone, nor worries about the future which is yet to come but focuses on the present with right conduct and efforts to realize the self. If this much is done, all things gradually fall into place.

3. Let go of the 'I' (Ego) which is assuming doership as regards its actions, which is concerning itself with responsibility, which is worrying about the outcome and which is strongly attached to the future. Do what is felt right at the given moment, to the extent of your ability, within the bounds of Dharma and be at peace. Things will happen in the way the higher power wants them to happen. It is not one's business to worry about the outcome. One's purview ends at right efforts.

4. It is a wrong notion that efforts for self-realization will soon culminate into that objective without fruition of desires. If one applies efforts to realize himself, with love & devotion to the Lord, that much wealth, power or other desires, within the realm of Dharma, which are destined in 'Prarabdha' will come at the appropriate time without doubt.

5. Efforts in the direction of self-realization will bring the highest possible practicality and success. The best possible outcome as regards all aspects of life will gradually blossom.

Even if you want to renounce the world, it will not happen until the higher power wills so. So let go of all these worries and do your Dharma as suggested. All that has to come will come without doubt, at the right time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Is brahmacharya related to magnetism, hypnotism and distance communication?

Answer
Every activity, be it of the above mentioned kind or some other is fueled by 'Prana' (universal cosmic energy). There is no life without Prana manifesting through a being. Since the availability of Prana increases through Brahmacharya, it is possible to invest the same on various techniques. One should however not develop a fascination for such activities as they become impediments in the path of the self.

To reside in the self as the self is the true meaning of Brahmacharya. The sexual aspect is a by product and not Brahmacharya itself, for there is nothing called sexuality in the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

I want to ask, does this concept of sexuality, Brahmacharya, relate to a particular race or culture? In my knowledge It doesnt appear all religions or nations have this concept of sexuality. Others religions can have monasteries but brahmacharya is not the main reason why those institutions exists. Monasteries are explained because the wealth of monks and the priesthood will go to the main church or institution and it will accumulate wealth that way. Monasteries are mainly for economic purpose.

Answer
1. Brahmacharya is the means to realize the self. It is residence in one's true state of pure consciousness. The aim of Brahmacharya is not merely overcoming sexual desire. The aim is to realize oneself. All other benefits are byproducts and not the final end or objective.

2. Brahmacharya exists in all true religions without exception, call it by what name one may. As mentioned, self-realization is the objective and not mere sexual abstinence. True Brahmacharya is to realize and reside in the self, irreversibly, be the place a monastery, a home or some other.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Sir,

I am preparing myself to start doing pranayama in the morning. However in the evening I will be coming back from office only at 8-9:pm. Hence I am wondering whether it is ok to do Pranayama only in the morning. Or can I do it in the morning and around 10pm in the night before dinner.

thanks

ANSWER: 1.Perform the complete set of Yogic practices consisting of Asana, Bandha, Nadi shodhana, Pranayama and meditation as suggested in past answers, early in the morning, before Sunrise.

2. Mediate for 15 minutes on the formless Lord, before retiring to bed at night, without asking anything in return.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Sir,

Thanks for your kind reply, I could access the previous material provided by you in the below link

http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma

Also I would like to clarify about 3 bandhas. How many times do we have to perform bandhas before starting nadi sodhana.

As a layman with no help from any guru, can I simply start doing bandhas or is it necessary to do any preliminary exercises before this. I feel that if we do these asanas wrongly the effect can be disastrous hence the question.

thank you for your kind attention

Answer
1. Each Bandha is to be performed 3 times.

2. Learn the Asana-s suggested in past answers from a competent Hata yoga teacher and perform the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I recently came across a post in forums where it(amaroli) was being discussed before that i never thought of our Urine as a natural healer or pure energy solution.

I would like to hear from you the benefits of drinking own urine and tips for beginners in this.

I've also read that our morning's first urine between 3-4 am contains melatonon which assist in meditation.

BTW, today i took bath with my urine. I collectedd the midstream of urine and sstored it in glass container. Accidently, a little bit of it went in my eyes too. is it safe?

Answer
Sivambu, when put in the eyes cleanses them and helps improve eye sight in the long run.

http://en.allexperts.com/q/Celibacy-Abstinence-3564/2013/1/practice-amaroli-urin

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dear Dhananjay,

1)Tantric sex or 'non ejaculatory sex' (people commonly equate the two) is believed to be by some folks to be enough to achieve atma sakshatkara.They say that vajroli kriya can then be used to transmutate the semen remaining to ojas.I doubt seriously whether we can cheat one's way to godhead.Anyways I have the below doubts re. this.

a)Is Vajroli an automatic kriya happenning on account of prolonged abstinence or a physical one to be performed like others?

b)Is Vama marga a genuine marga or a theory constructed to justify base intents?

2)A man's body produces semen i.e is reproductively capable lifelong ,whereas not so is the case with females once she enters menopause.So one can understand the old age among men who aren't continent or in brahmacharya via loss of prana,but what causes the sudden debility in females after menopause when their prana is no longer being wasted in periodic emissions as before.

3)Shankara says in viveka chudamani,verse 2:
For all beings a human birth is difficult to obtain, more so is a male body;

What is that significance of a male body greater than that of a female.Why has god given the male body voluntary control over his sexual fluid(even though males are more hormonally susceptible to lust because of much higher levels of testosterone) & not the female.

'With greater power comes greater responsibility' so goes the adage.

The greater drive in males seems like a curse because it blinds men in passion & makes them slaves of lust.

Women don't seem to have such animal lust .

On behalf of all male sadhaks striving earnestly pls enumerate what is the advantage & responsiblity(to be careful of) in being born with a high sexual drive in a male body.

Answer
1. Non-ejaculatory sex is not Tantric sex. It is the same as regular sexual intercourse, but without ejaculation. It can be used during the initial stages of Brahmacharya, in marriage, to overcome the slavery for ejaculation, so as to completely give up the sexual act in the course of time.

2. What is Vajroli? Real Vajroli is the automatic sublimation of the sexual essence into the higher regions to form Ojas, further to a life of honest Yoga & Brahmacharya, with surrender to God. Drawing up some fluid or expelled semen back into the body is not Vajroli. Such a practice is of no use. Expelled semen, if so drawn up, will only reach the bladder and will again be thrown out during urination. The wise do not resort to such foolishness.

3. There is no sexuality in the Atman. Sexuality is an illusion concerning the Ego. Where then is 'Atmasakshatkara' (self-realization) to the one desiring the illusion?

4. 'Vama Marga' is an approach which calls for a very high degree of discipline, under the guidance of a Guru who has himself realized the self through the same method. It is not for all. It is as genuine and valid as the Right hand path.

5. The amount of 'Bindu' (which comes down to form semen in the male or the ovum in the female) is lesser in case of a woman as compared to a man. The expenditure is also lesser in case of a woman, being limited to one egg per month. The remaining part of the stockpile is retained after menopause in the higher regions to facilitate sustenance, just as it was retained before puberty. The volume available after menopause is however very much smaller. This is the reason for rapid debilitation.

6. The female is the representation of 'Prakriti' (energy which is responsible for manifestation), while the male represents the 'Purusa' (pure consciousness or the Lord, unaffected by Maya). Prakriti or Sakti is thus the offshoot of the Purusa, having no independent existence of its own, just as the Moon has no existence without the light of the Sun. Therefore, women are governed by Maya to a larger extent as compared to men. For the same reason, women easily develop Bhakti (devotion) but find it very difficult to develop Vairagya (dispassion), their intensity for passion being multiform.

Birth in the male body, therefore, offers a better possibility to realize the self, 'Purusatva' representing pure consciousness, with detachment being its primal nature. Hence a man who wastes himself running after the unreal misses the greatest opportunity.

7. While the sexual drive in the male appears superficially higher, it is also easier for the male to turn it inwards through aligning himself to the self through 'Viveka' (wisdom) and 'Vichara' (inquiry), for the basic nature of the male is governed by pure consciousness to a larger extent.

8. Women have a stronger and higher degree of sexuality than men, their nature being governed by Maya to a larger extent. However, their power of restraint is also stronger and well contained.

To whom does sexuality concern? Find out that entity and negate it. Then pure consciousness alone remains and one realizes there was no basis in the illusion called the male and female.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

I can't believe this happened. After 3 months observing strict physical brahmacharya with several night emissions in between, I lapsed into viewing sinful material and committed a physical lapse. I am 20.

I am anguished. This is bothering me heavily. Has all the stored prana been wasted? Also, most importantly, the REASON why I took to this measure was because during my phase of brahmacharya I had several night emissions per week which was frustrating.

However, there is one development which I am happy about. A firm agnostic before, an amazing transformation occurred in me which turned out to be extremely beneficial for me without me even knowing it (I learned to focus out distractions and daydreaming right before I took my first driving lesson...without God's grace, this surely would have not happened). I am convinced that he will help me achieve true brahmacharya for the next several years-Is this the right perspective?

Last problem which bothers me. A few colleagues at my work place, young guys in their 20s, passed away a few weeks ago, and they presumably did not have any sensual relations. Sometimes I worry that, god forbid, if something were to happen to me that could incapacitate me, I will never be able to experience sensual pleasure with a woman in the future, and I think, what if I just tried it now before embarking on brahmacharya? Please give me a convincing reason to uphold my celibacy...I wish to retain it to harness my mental powers fully, but this alone does not satisfy me.

Most of all, the break in physical brahmacharya is paining me very much. I am in a confusing situation and I hope not all my progress, however small, has been lost. I had great excitement for life and better memory, and I feel OK now, but not exceptional.

God bless you,
Sandy

ANSWER: 1. Brahmacharya is to be practiced in thought, word & deed with surrender to the Lord. Mere physical abstinence fails in due course and is not Brahmacharya. Apply the methods required, as suggested earlier, in totem, on a regular basis.

2. Surrender and trust in the Supreme is the basis for eventual establishment in Brahmacharya.

3. Who dies and who takes birth? It is the body & the Ego. You are neither of these, yet assume so. To overcome this illusion, so as as to reside in your true self, which is beyond birth and death should you practice Brahmacharya. Such a man who resides in the self is always in bliss and auspiciousness, having overcome the illusion of being the body and mind. He has overcome the need for recreational sexuality, the gateway to sorrow. The practice will give the best results in all walks of life as well.

The reason for Brahmacharya is the same as the reason for recreational sexuality. Both are indulged in for bliss, happiness & well being being one's true nature. Brahmacharya helps one realize the self, thereby leading to the greatest bliss & well being, permanent in nature, while sexuality fails in doing so.

4. The urge to revert back to Brahmacharya and not break it in future is the first benefit of the practice, however small it be. Hence strive as suggested and overcome the Ego, the cause of all trouble.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: I appreciate your response, but I would be grateful if you could be more direct.

When people have asked tough questions in previous posts, your answers sometimes tend to be very broad, but if that is all that must be said, I fully understand.

Has all my prana been lost as a result? I do feel OK, although I experienced some pain in the knees.

First important question-I have become obsessed with IQ. I go to one of the world's top schools and it bothers me heavily that some people naturally have better cognitive ability me. I can become a good businessman or scientist, but I am, for example, not smart enough to become a world-class physicist. How do I deal with this? INsecurity is not a solution!

Another very, very important question. A colleague of mine who was honest and virtuous died at the age of 21 a few days ago. His parents, notable charity givers, were shot and killed 4 years ago by a man gunman. When my faith in god builds, it is times like these that make me think there is no divine being and no sense of karma. I am truly tired and unconvinced by the idea of just past karma or past sins-Tell me, were 7 million Jewish people who were killed in the Holocaust all holders of negative karma? It cannot be.

Sincere regards,
Sandy

Answer
1. A voluntary break results in substantial loss of Prana. It is to be avoided at all costs.

2. Based on one's past karma and the will of God, different people are differently enabled. It is incorrect to compare oneself with others, as every person is unique by himself. That which is in destiny comes at the appropriate time; not more & not less. Hence the wise do not waste their resources in the pursuit of desire, but remain fixed to their Dharma, doing their duty, without attachment, content in the self.

3. Whether one accepts it or doesn't, what is.... is. HE who is directing the drama called life decides who performs which character, the screen play and the screen time. As an actor, one's purview ends at obeying the directors instructions, all the time holding on to the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay, Request for answers to my following doubts.

1. Why has God made so much suffering?

2. I have practiced Brahmacharya for a few months but sometimes feel like going back to my old sex life. What will happen if I do so?

3. If someone doesn't believe in God and self-realization, will he still get liberation? What if he decides to lead a life for pleasure without any desire for these? what is his future?

Thanks for your time and efforts.

Answer
1. Who suffers? It is the body & the Ego. You, the Atman, never suffers, being beyond the illusion called suffering. To make you realize you are not the body or Ego, to make you overcome this false identity which you believe in, are they subjected to suffering. Suffering is the way to overcome belief in the unreal.

2. Whatever you do, you will come back to Brahmacharya and will eventually make it your way of life, so as to realize yourself. This is how it is ordained. The wise realize this soon and make all efforts to stay true to the path.

3. Desire for pleasure is an attempt for happiness, the objective of every person. Is there any person who attempts to be unhappy? Is there any living creature which wishes unhappiness and pain? The objective of the universe is itself well being. Every action of every being, from morning to night is only for happiness and well being. There is no other force which drives the world.

The error is in searching for this happiness outside. It is the external search which is the mistake. When one realizes this truth, he also realizes that his very nature is happiness. He realizes that it was present within, all along, so close, so within himself as his own self. That truth is itself God, that entity within, one's real self, which is always in bliss is itself God.

So it is impossible for anyone to go away from God, even if he wills so, when he himself has no other independent existence. Therefore, all beings will eventually come to realize this truth, be they believers or non-believers. Self-realization is not something new which is to be achieved. Realizing who one truly is, is itself enlightenment. It has always been there and will always be. Nothing new happens. One only overcomes the false identity and realizes his true identity, which has no identity. That itself is liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dear Dhananjay,

As per sanatan dharma philosophy every individual is said to be under 4 debts from birth .

The Taittiriya Samhita (6.3.10.5) of Krishna Yajur Veda says:

जायमानो वै ब्राह्मणस्त्रिभिर् ऋणवा जायते
ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवभ्यः
प्रजया पितृभ्य एष वा अनृणो यः
पुत्री यज्वा ब्रह्मचारिवासी तत् अवदानैर् एव
अवदयते तत् अवदानानाम् अवदानत्वं

3 debts:

"A Brahmana on birth is born with a threefold debt, of knowledge or mantra (brahmacharya) to the Rishis, debit of sacrifice (yajna) to the Gods, of offspring to the Pitrus. He is freed from his debt who lived as a pupil, who performs yajna (to the Gods) and has a son (putrI); this (debt) he returns (avadayate) by these givings, and that is why the givings (avadAna) have their name."

4th: The Shatapatha Brahmana 1.7.2.1-6 also enumerates these debts and adds a fourth debt--a debt unto mankind (manushya Runa)

I can understand this concept was relevant during olden days as people believed gods shower the rains & there was the gurukul system.Also helping fellow humans from whom we have taken help in need also seems logical,but what I don't get is this pitr rin.Am I really indebted to my ancestors to produce a child(that too a male one atleast).Are lifelong celibates under these debts or does the effort at brahmacharya(person may not have become realized yet in his lifetime) overcome these debts.

We still hear stories of naisthik brahmachari Bhishma being there in put loka for not paying his pitr rin,whereas on same page we hear Hanuman as a chiranjeevi & many other siddhas & avatar's who did not beget any children.

Pls provide your understanding of this.

Answer
1. To whom do these debts concern? Who are the Gods, ancestors & others? Who are you and what is your relation with these?

You are the unborn and eternal one, who is under the delusion that the world and its characters are real, while the fact remains that the world is the Leela of the Lord, with people playing the roles of imaginary characters, as in a dream. It is a Leela, being enacted, to help the Jiva overcome its ignorance and realize itself as no different from the Supreme.

2. As long as one assumes doership with his Ego and considers himself not as the Atman but as a son, father, grandson, pupil or some other character, he has to face the karma which accrues from such an assumption. Such karma can then result in relationships of various kinds and therefore 'Rina' (debt) with these characters.

The minute one overcomes such an identification and tells himself - "All these relationships are as unreal as the world which is like a mirage of water in the desert. Due to my past karma which resulted in related debt, this body & mind find itself in a so called relationship with other Jiva-s. Who am I and who are they? When my I-ness in terms of the Ego is the effect of Maya and unreal, it follows that the I-ness of the other Jiva-s is also unreal. Therefore, I will remain fixed to the self, watching 'Rina' (debt) which is the effect of Prarabdha karma work out, for none can stop Prarabdha."

When such an attitude of self surrender to the Lord is taken up with the sole aim of self-realization, all debt that one has previously accrued with other jiva-s will work out by itself under HIS grace. One need not worry about this debt or the other. Such a worry exists in case of the man who takes up doership and takes the world, his Ego and people as real, who is rife with desire and not in case of the honest aspirant who has developed 'Vairagya' (dispassion) backed by 'Gnyana' (knowledge of the truth).

If one makes self-realization as his life objective with honest Brahmacharya and Yoga as the means to attain the above, all past debts with the concerned Jiva-s will be settled in due course as though in automaton. One need not spend energy and thought on the matter. Life situations will appear in such a way that the settlement of debt occurs precisely at the right time and in the right magnitude. That which has to come or go will come and go, as dictated by Prarabdha. The Yogi remains detached from pain or pleasure, as the case may be,

realizing it is all a part of the settlement. He remains fixed to the self.

The greatest service one can render to mankind is to give another 'Atmagnyana' (knowledge of reality), to overcome the delusion called Samsara. This is possible only when one first realizes himself. One who pleases the ancestors or Gods may incur their good will (which is again in the realm of Maya and therefore unreal) but does not succeed in overcoming his own ignorance or that of the ancestors and Gods. It is only by the attainment of 'Brahmagnyana' (knowledge of the Supreme) that one free's himself from the grip of delusion for ever. He then becomes capable of rendering real help to others. Such help is the only real help. It is the real repayment of debt, for one has repaid the debt of creation itself through realization. No further debt exists as regards such a being who has served the purpose of the human birth.

Therefore, one need not have even an iota of worry as regards debt, as long as he is true to realizing the self. The debt will be settled through pain or pleasure or effort, as the case may be, under the law of karma. Whether one wants it or doesn't, that which has to go will go and that which has to come will come. Nothing more or nothing less comes or goes. The laws of karma are that precise and accurate. The real Yogi does not let pain or pleasure affect his inner state of tranquility, viewing both these as a part of the dream. He remains steady as a rock, anchored to the Supreme, whereupon all debts clear by themselves, through the mediums called the body & mind.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, Since I practice mental brahmacharya as you say for some weeks now, which means I never go into sex thoughts, at night when I sleep with just some little clothes, I have to open the window even when the temperature outside is around 0C. I feel hot in the face, the legs, the neck, at the top of the head. Since it happens after I began mental brahmacharya I feel this is related. Is it because the body has more prana available and prana gives heat? ANd when you practice mental brahmacharya, does it become harder to continue after some weeks or months or it will remain stable and the same?

Answer
1. Increase in vital energy, further to Brahmacharya, reduces the need for external heat. This makes the aspirant not feel much cold, in an atmosphere where the common man feels so. Since there is an increase in body heat, one may not feel comfortable in excessive clothing.

2. Merging the mind into the Atman (self) is Brahmacharya. Nothing else is. The sexual aspect is incidental and not central. As long as one strives to merge the mind into the Atman (self) with the required practices, he has done his part. Stability comes in the course of time, with diligent and uninterrupted practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranam

Should a brahmachari consume aphrodiasics like shilajit, garlic, etc.

Does aphrodiasics drugs increase sex desire?
Please guide me.

Answer
1. Aphrodisiacs are for those who aim for 'Bhoga' (union with the senses) and not those wanting 'Yoga' (union with the Supreme).

2. Go through past answers regarding food to clarify on what to eat and what to avoid.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, How can we explain siddhis? When a man merge his mind in God as in samyama (with concentration), at that time the mind absorb power from God to manifest siddhis?

For example the siddhis anima or levitation comes because during the moments when the mind is absorbed in God, the body itself receive the spiritual power from God? ANd do this siddhi happen only in Yoga?

Answer
1. Merging the mind into the Lord leads to self-realization and not Siddhi-s which are in the realm of Maya and therefore unreal. Those Siddhis- which are in destiny, can however still manifest.

Siddhi-s are the product of merging the mind into the cause responsible for their manifestation.

2. Levitation is achieved by the practice of Samyama on the 'Vayu tattva' and related 'Tanmatra', whereupon, the principle of lightness as that of air is merged into and the body rises up in space.

3. Siddhi-s can be a by-product in Yoga. They are attainable through other means as well.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have been practicing brahmacharya for nearly six months... I an successful too since I do yoga and pranayama, only thing is, nocturnal emission occurs to me if I talk or chat with girls... Is it abnormal? Us there anything I can do to rectify it? I want to follow perfect brahmacharya... But this nocturnal emission bothers me... Does speaking to girls weakens us from brahmacharya? Please shed your wisdom on this and kindly help me... Very grateful and thank you

Answer
1. This is an indication that the activity is being carried out for, or is leading to connecting with the concerned people in a sexual perspective.

2. A beginner Brahmachari should limit contact (be it verbal, or mental) with the opposite sex to necessity and not more. Such contact should be brief and to the point. Else, Brahmacharya fails.

Abstain from such activity and persevere with honest practice. The problem will resolve by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Since I practice this brahmacharya for 3 weeks or around, when I eat little I feel im full. I eat the same things al before but the quantity itself is half and little, maximum 2 meals a day with just water as liquid. Even though I still continue to eat meat but half the quantity of before. I eat at 12:00 pm and 5 p.m. If I eat as much as before I feel heavy with difficulty to breath.

So when someone practice brahmacharya he needs less food? WHat you think of the meals hours? No eating at morning and night.

Answer
The quantity of food necessary for sustenance becomes lesser as one gets established in the practice. For more details, go through past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Thanks for your advise, I have recently started doing some asanas as you recommended together with meditation at the end of pranayama. During this meditation I just try(relaxed) to focus on 3rd eye chakra and after some time I see an empty(do not know how to describe it is not "empty" per se")space there and I wonder what is this space. During this time I can see some thoughts moving here and there but I try to focus again on this empty space. So my question is what is the significance of this empty space is it some sort of energy and I am sometimes wondering whether I am this empty space itself. It gives me a very relaxed feeling and I do this only for 15 minutes after pranayama. Your kind insights will be very helpful.

Another question is when we sit in a completely dark room, and then we open and close the eyes there is no difference. and what do we perceive with opened or closed eyes at this time. Is what i see with eyes opened and closed in the dark room , same as what i see during 3rd eye meditation.

Answer
1. The third eye region is the representation of the 'Ajna Chakra', which is the gateway to connect to higher realms of consciousness and finally with one's own self, which is pure consciousness.

2. One should focus on the empty space as representing pure consciousness or the Atman (self), no different from the Lord, extending to infinity. When one first sits in meditation, the mind and the senses are still active and various thoughts crop up. One should ignore all such thoughts and focus only on the infinite, reminding oneself as being no different. When such a meditation on the infinite and pure nature of the Atman (self) is carried out for many years,

all thoughts disappear and one merges into pure consciousness which is his true state, without any external awareness. That is 'Samadhi' (union with the self), the practice of which acts as a tool for self-realization.

3. You are not the empty space but the infinite Atman, from whom has come the space & in whom rests that space. The Atman is beyond space and time, for these concern the limited mind. Meditation on empty space as representing the Atman is only a method to eventually transcend space and time, so as to realize one's self which is beyond both these.

4. It is always preferable for the beginner to meditate in the dark, as the presence of light/visions becomes a distraction. One should not focus on that which is seen during meditation, whatever it be, for that which is seen is of no value. Only when one overcomes all the senses in the meditative state and overcomes the awareness "I am meditating" as well, does real meditation begin. Then, there is no mind but pure consciousness alone. Such a state is attainable only through surrender of the 'I-ness' (Ego).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Since a failure in brahmacharya can be considered a separation of God, is it like laughing at God when restartinf? Ive read in old post to dont worry much about failures but concentrate in the future. Can this be done? For example I ask myself if after a break I restart can I have benefits again If I practice it for the same period of time. The subject of the consequence of a failure is very important.

Answer
1. Failure occurs when one succumbs to the ignorance surrounding the Atman, under the action of Maya. He who wishes to attain unbroken Brahmacharya, which is nothing but residing in the self as the self should therefore work at annulling those embedded seeds of ignorance. This is possible only through uninterrupted 'Sadhana' (practice of the required methods) and 'Vairagya' (dispassion for the world, reminding oneself of its ephemeral nature).

There is no reason to despair, as the purpose of this birth is attain to the self. Through breaks and falls, the aspirant gradually realizes the smallness of his Ego and comes to the firm belief that recreational sexuality is not the way to happiness. The realization that everything 'Anatma' (non-self) to be an illusion, gradually dawns. This knowledge then helps him turn inwards and look for his true self, which itself is endless bliss & pure consciousness. One's true nature of Godliness, without the need for anything external, eventually becomes known.

2. Can one separate himself from his very own self? There is only one self and being there is itself Brahmacharya. Trying to give up Brahmacharya, once it has been initiated by the higher power is therefore impossible. There is no other course but to restart the practice. Not doing so will only lead to more sorrow. When HE decides to put the Jiva into the practice, it is final. The Ego cannot do anything even if it stubbornly tries to walk away; the strings from above will not let it happen.

Therefore, the wise thing to do is to stop lamenting over what has happened and focus on what is to be done at the present, to get established in proper practice. If this is rightly carried out, whatever benefits destined, will come by themselves. One will regain what he

lost and eventually realizes that the one who lost or gained was not the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay.

I've been practicing Brahmacharya for over two years now. I have never seemed to be able to maintain it for more than 30 to 40 days and in recent months I have had the misfortune of failing once a week.

1. I've read all the books and I don't believe theirs a web site out there on Brahmacharya that I have not visited. But still, despite my study of the subject I fail. Adverse thoughts just come to me whether I want them to or not. Those evil impressions are very strong in me. A part of me longs for love but another part longs for God and Brahmacharya. I'm trying to choose Brahmacharya but uprooting the impressions seems a far away and distant possibility. What am I missing?? How can I further motivate myself to succeed in Brahmacharya?

2. Worship of a deity or saint is an appealing topic for me. I've read that by worship we send pranic energy to it which it in turn uses to send us it's own higher spiritual prana...Is that right? I cannot seem to decide which saint or deity to pick however...I do like the idea of Hanuman as he was noted as a perfect Brahmacharyi (Although I'm sure all the other saints and Gods are too). How might I better decide which/whom to pick? Also, can you go into some detail about the pranic energy stuff when worshipping? Would it be a big help in maintaining Brahmacharya??

3. Do you know any good techniques for dealing with anger??

Thanks!
Liam.

Answer
1. Regular & uninterrupted Sadhana (practice), coupled with Vairagya (dispassion to the world), with surrender to the Supreme is the key. Pure love is Brahmacharya and pure love is itself God. It is lust which is contrary to Brahmacharya and not love.

Till the strong, past Samskara-s (impressions) & Vasana-s (tendencies) which induce lust and sexual appetite are still strong and alive, the possibility of a break exists. You have reached a stage where some of these seeds have surfaced; hence the frequent breaks. Turn a blind eye to these downfalls and persist with proper and uninterrupted Sadhana, on a regular basis, as suggested in past answers. You will soon tide over the storm and residence in Brahmacharya will stabilize by regular Sadhana.

2. Whether the object of worship is a deity or a saint, all energy comes only from the Supreme. Deities or saints also function from the power received from the Supreme and are hence a manifestation. Hence the wise direct all their devotion to the Supreme alone, although it is allowed to worship HIM through a deity or saint. The self within oneself is no different from the Supreme, just as the self within a deity or a saint is also the Supreme.

What is worship? Letting go of one's Ego and merging one's mind into the Lord is worship.

Nothing else is. Now the Lord is both within (as the self) and also without as the infinite Supreme. The Lord is all pervading. One might worship him in any way he likes. Mere rituals or external signs of worship are of no use if one does not give up his Ego. Through worship, the Ego is displaced & one comes closer to his or her self and therefore gets better access to qualities of the Atman (self). It is then called as receiving energy from the higher power, for the sake of understanding.

Choose any form that appeals to worship, always remembering that it is not the form itself which is the object of worship, but the Lord within it as the source. Do not worry about Pranic energy. All such thoughts are a waste of time. One's focus should be on nullifying the Ego and merging with the self/Lord, following which, Prana inundates the physical and mental vehicles automatically.

3. Anger is a part of the Ego. It has no independent existence. Negate the Ego and anger will disappear by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: It is suggested that a person who chooses to be a householder should start practicing Brahmacharya at 34. My wife died when I was 49. what is suggested for me.

ANSWER: 1. Brahmacharya is to be striven for right from puberty and continued in marriage. That is the best course of action. Procreational sexuality within marriage, for a child, is not contrary to Brahmacharya. As soon as one gets done with producing an offspring within marriage, all energies can be focused on Brahmacharya to realize the self.

2. Take up honest and regular Sadhana (as suggested in past answers), with the complete set of Yogic techniques, with surrender and devotion to the Lord, to realize the self. There will never be a better time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: As I've already crossed 50 before realizing the importance of Brahmacharya, after death of my wife, is there spiritual sadhana left for me in the remaining lifetime to ralise the Self or I've to wait for next birth.

Answer
There is neither the need nor the possibility of waiting. You are already inside the gates on the road to Sadhana, which will progress as it should, by HIS grace. Simply persevere and be blessed, doing that which is expected of you.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I find many of the things you write here about celibacy very interesting, but you always assume bliss is the ultimate goal. Is there any traditionally prescribed path for those who want power?

Answer
1. Bliss is not the ultimate goal of Brahmacharya. To realize oneself is the final goal. Bliss is one of the traits of the Atman (self). As long as there is a desire for bliss, the Ego still exists, for it is the Ego who wants bliss, being separate from the self. Therefore, the one who desires bliss is still to be rooted out. Only when this is achieved, does the stainless and pure Atman who is of the nature of pure consciousness remain. The Atman does not desire any bliss, for bliss, knowledge and power are a part of it and not external to it.

2. One should not mistake bliss to be the goal. It can be used as an incentive by the beginner to motivate himself, but cannot be the final goal. To reside in the self as the self, so that not even the least desire for bliss, power or other things remain, should alone be the goal and nothing else. That alone gives the best possible, everlasting outcome.

3. Why do you want power, when you, the Atman, are yourself the greatest power of powers? It is lack of this realization which is making you search for power outside. If you realize you self, the greatest power will be at your disposal. That is the path for you.

Apply efforts only to realize the self. Nothing else matters.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
I have seen many people who have abstained from sex for many years (at least I think so). Yet, I see them overcome with tiredness, stress, health problems etc. My question is: is there any difference between normal celibacy and brahmacharya? I am a little confused.

My second question is: what should be my morning schedule and breakfast in order to follow brahmacharya with great effect?

Answer
1. Mere abstinence from physical sex (celibacy) or repression of sexual thoughts at the mental level is of no use. It leads to ill-health and unrest. What is required is to overcome the sex drive itself through transmutation of sexual energy into higher realms and finally realize the Atman (self), which is unlimited and infinite. One then resides in the self as the self, without identification with the non-self (comprising of the body, mind and the world). This is what is required.

2. Wake up by 4.00 A.M, freshen up & drink a large glass of water, followed by a glass of warm milk. Perform the complete set of Yogic practices as suggested earlier, with devotion and surrender to the Lord, to realize the self. Let his be followed by meditation on the Atman (self), as described in past answers.

Drink a cup of ragi or wheat malt (preparation described earlier) after getting done with the meditation. One can then have a morning bath and attend to his other responsibilities, all the time holding on to the self, as one did in meditation.

3. Eat the available breakfast, as early as possible, ensuring that it is filling and wholesome. This should suffice.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

sir,i have few questions:
1.For how many years you have been practicing brahmacharya?
2.Why and when you adopted this idea .
3.How you came to know about celibacy or brahmacharya .
4.What is the benefit of knowing myself i.e self realization.
5.what are the benefits you are getting after being celibate.
6.Have you ever seen god.How you can say that, you are answering our questions because HE is directing.You at least would have heard his voice?if not ,then i can also say that whatever question i am asking,it is His will.Then what is the difference between me and you.You are brahmachara while i'm not.Where is the difference.
7.Since my childhood i have been listening about rebirth and moksha.And i also know that the mere objective of brahmacharya (as told by yogi like you sir)is to attain moksha so that we can make ourself free from rebirth.Sir ,i am totally against this concept of moksha as it is illogical.
8.In your answers i have seen that when people asked you about its benefits,you never gave straight forward answer .suppose if i ask this"sir,if i follow brahmacharya ,will I be able to remember whatever i read?"then your answer is "you should not think of benefits,you must be devoted to Lord.
9.Also it is said"if your wishes are not fulfilled then there will be rebirth.so my wish is masterbation and if I am not fulfilling my wish than how can i attain moksha.This is contradiction.

Sorry sir ,for asking such crap and absurd question,but i hope that your answer will satisfy my curiosity.I have deep respect for you.

Answer

1. For now, it is not in divine will to proclaim the details of Sadhana which were carried out by the entity replying to this question.

2. The higher power decided to make this body & mind adopt the practice, just as it does all other things.

3. It was the same higher power, which initiated this entity to take up the practice of Brahmacharya to realize the self, just as it does with other entities. There was no other cause and no other reason. Everything is a part of IT's grand plan.

4. You assume yourself limited, as a separate individual, further to identification with the body, mind & the world. This causes constant unrest and dissatisfaction. You try to overcome this unease by applying your body and mind into the world, through the senses. A temporary satisfaction is achieved, soon to be replaced by more dissatisfaction and unrest. In the process, overall well being is gradually depleting, irreversibly. The cycle has become unending...

The reality is different. Your are unlimited. You are not the body or the Ego. Your true nature is that of infinity. You cannot be contained. It is this reason, which is the cause behind the unrest. That which is infinite and all pervading, whose very nature is freedom and boundlessness, which has no limitations, which is ever free, full of bliss, has become imprisoned within this body and mind. It is thinking itself to be the body and the Ego and is therefore constantly under pain.

To overcome this state of illusion, to overcome this wrong assumption, so you can be infinite and unlimited, ever free, ever happy, without any need, should you realize who you truly are. That is the only purpose of your existence, to realize your self.

5. The one who wanted this and that is gone; there is no one to receive benefit or reject loss...

6. Who see's? See where? Who is to answer? What sound from where there is only silence? Yes, this question is also HIS will, as is this answer.

There is no difference between you and me; the difference is an illusion concerning that which assumes the YOU and ME as being separate.

7. Who has been hearing about rebirth or Moksha? Who has this or some other objective? Who is it that is against Moksha? Who finds these things illogical? Find out the correct answer to this question.

8. The father tells the little child - "Fire burns". Can the father make the child realize the meaning of burning? It is not possible. That, the child realizes when it burns it's finger on a flame. That is when it realizes the real meaning of the burning sensation. Till then, the word 'Burning' is only another word to the child.

It is the same as regards all other things. Explanation only leads to knowledge. Explanation does not lead to realization. That, one has to realize by oneself, through direct experience. Matters concerning Brahmacharya or self-realization are no different. One can only educate others on the path to be followed and the means to be adopted. Nothing more can be done or should be done, if one wishes the other's welfare; if one wishes the other to 'Realize' things. That is attained only through direct experience.

Absorb the essence, meditate on it & apply the gained knowledge in real practice. The answers will become known by themselves. This is the correct approach. The aim here is to negate the one who has doubts, when he is knowledge himself. If all answers are provided by spoon feeding, when will the one being spoon fed disappear?

9. Who wants to masturbate? Find out the correct answer and then kill that entity. If properly found out, it will be known that the entity desiring masturbation is not the real 'You' but a superimposition, an assumption. 'Moksha' (liberation) is then automatic.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello
I have been trying to keep my vow of brahmacharya for more than 1 year.I have had slips.Now my 12th board exam is approaching.There is a great pressure on me to perform to

the expectation
so is it a right time to fight lust or should I resume my efforts after my exams.
for 10 days I have been keeping my vow however i do not feel that much love towards god as i used to have immediately after a break.
so how to improve my devotion?

Answer
1. If your efforts on your academic study are honest and sincere, there will be no time to lust. Where is the time for such activity or thought to the one who is committed to his study, with exams fast approaching?

2. Being honest in one's Dharma, with complete commitment, is itself devotion, when performed as a serivice to God. So focus on your studies completely. If your focus is genuine, you will not have the mind for any other thought and Brahmacharya occurs on its own.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, in Hinduism and Tantric Buddhism, what is the real meaning of the wrathful deities and heroes which have blue and red skins?

Answer
The Supreme manifests itself in wrathful forms, to dissuade the Ego from furthering evil and to remind it of the pain and sorrow which follow wrong actions. In other words, these deities are the protectors of Dharma (righteousness), acting as guardrails against slippage of the aspirant into the wrong path. They can be worshiped to help overcome the Ego. A mental image of these deities can be used, to overcome and negate evil thoughts. They are the guardians of Dharma, working under the directions of the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Six months ago, I left my job due to exhaustion. It was the second time I had left the same company for the same reason. Following an incredible succession of events, I am back at this job once again. It is a good job and I feel much differently about it this time. I feel much more confident and less stressed about doing the job. There are still challenges, but I feel these can be faced and handled. I feel a sense of recognition from others for my work and who I am as a person. All of these changes, including better diet and sleep, I credit to brahmacharya. It is really unbelievable and I thank you once again for your support.

Today I was walking to a meeting which had me somewhat nervous. I realized my role was to rest in the self and accept whatever happened as God's will. It occurred to me that surrendering to the moment, even when I was afraid, was in a sense 'practice' for ultimately surrendering my ego to the infinite and throwing myself, though perhaps terrified, to the mercy of God.

Thank-you,

Ron D.

Answer
1. When the vehicle you are travelling in is carrying you, as well as your luggage, do you strain yourself by keeping the luggage on your shoulders? You keep the luggage somewhere in the vehicle, forget all about it, relax and enjoy the journey. Carrying one's luggage on his shoulders, while seated in the vehicle is not necessary.

2. In the same way, HE is carrying you, making your mind and body do that which is necessary for your evolution, in the journey to the land beyond sorrow. Why should you worry, fight or strain yourself with the circumstances you encounter on the way when taking you to the destination is HIS responsibility? Simply relax on HIS able shoulders by putting all your weight and worries on HIM. HE takes as much weight and responsibility as one transfers.

Therefore, the wise transfer all their responsibilities to HIM, become free of all expectations or worry, and watch as mere witnesses, the unfolding drama called life, all the time holding onto HIM tight, engulfed in HIS thought. Being the all powerful, all knowing, Supreme Lord of Lord's, the great primal being without a second, HE takes care of everything, treating those who surrender to HIM as a loving father treats his little children, with sureness and affection.

All that is required is to do that which is expected in the line of one's duty, to the extent possible at the given moment, without expectation, and relax. The rest, HE takes care...

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Do you think hand seals or mudra like chin mudra have a beneficial effect on meditation? ANd can we sleep all night with locked hand seals like the chin mudra?

Answer
1. The purpose of the Mudra-s is to help focus energy upwards, so as to eventually help overcome body & mind consciousness. All procedures in the science of Yoga are only to reach the state of meditation, culminating in Samadhi, which is nothing but merging the mind into the Atman (self).

2. No. In deep sleep, there is no body, no mind and no world. Where then is the question of a Mudra? Letting go of everything concerning these alone leads to sound sleep.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: I was always asking myself if for a brahmachari there is other means to have a child without the normal mean (sexual coitus) of physical beings. SInce a perfect brahmachari does not produce semen, can he still have a child by a "supernatural" mean? If we look the birth of Jesus, Mary was made pregnant by the "Holy Spirit". Is there other means of reproduction for higher beings?

ANSWER: 1. The higher power generally ensures that producing offspring (if so destined) is got done with before reaching the state of an 'Urdhvareta' (following which semen production stops)

2. Everything is possible when the higher power wills and only if HE wills. Conception without physical union is also hence possible.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: But for sure, for many historians and intellectuals today the existence of savior and heroes are mere legends and mythical narratives because of some unexplained things and lack of proofs. Can we explain them too as symbols, as the philosopher Jung say, the struggle one face in our own life and the world?

In that sense, Krishna, Christ, Hercules would have been equivalent to our modern day superheros in movies and games. Mere mythical heroes created to explain life in a warlike iron era where the explaination of birth and conception were unknown, the necessity of giving autorithy to kings and where the conditions of life were harsh and cruel for most people. Later on during late Antiquity, people invented philosophy to explain the world without reference to myths, later on science came to try to explain the world without reference to philosophy but with observation and proofs.

Answer
There is no need to prove anything. Depending on their evolutionary level, people accept or reject things, to their individual levels of perception. The only thing required is to find out as to whom the world appears and who experiences life and overcome that superimposition.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay Ji,
After reading books and material on the subject matter of the self, by the grace of the lord, I am beginning to experience glimpses of a separate awareness with has the ability to view my physical self, objectively. Naturally I would like to strengthen the presence of this awareness within my own psyche through meditation. My question is what would be the contents or the method of meditation to strengthen this awareness. Also, my mind is beginning to feel 'empty'. Almost as if my vichara sakti and intellect power is beginning to disappear and diminish. Is this supposed to happen when one is merging with the self? I dont tell anyone about these things, is that supposed to include not telling even gyani purushs like yourself? Your divine guidance is very much appreciated. Much love and well wishes to you. Thank you

ANSWER: 1. What is required is constant and unbroken Sadhana, which eventually leads to deep meditation and thereby residence in the self (Samadhi).

2. The seed of meditation to realize the self is the infinite (pure consciousness). The method to achieve this is to first start meditation on the endless, infinite, empty space devoid of all

objects, thoughts or forms, thinking one's self as no different from it.

The aspirant sits in Padmasana or Sidhasana, closes his eyes and focus at the 'Thrikuti (region between the eyebrows). He then sits steady, relating with the resulting dark, empty space as the infinite and endless self, no different from the Lord. By the strength of his past Samskara-s and Vasana-s, various thoughts surface when he sits to meditate and even while in the process. All these thoughts are to be displaced and ignored, for they are all impediments to meditation. Succumbing to such thoughts results in failure.

Through years of such practice backed by strict adherence to all the 8-Anga-s of Yoga, the mind gradually becomes empty of all thoughts, yet is fully aware of itself in the ocean of consciousness. Then starts 'Savikalpa Samadhi' which leads to Siddhi-s (which are another distraction)

After spending many years in the regions of Savikalpa Samadhi and finally realizing the illusive & false nature of the Siddhi-s and therefore that of the Ego, the aspirant finally realizes the Ego to be his greatest enemy in the quest to the self. That the Ego, world and the mind are one and the same, being reflections of each other, is eventually realized. This leads to extreme dispassion for the world and its objects.

There is a sudden drop in the intensity of the Ego, which is now perceived as being false and unreal. Its nature of superimposition becomes clear. This eventually leads to withdrawal of the mind into the self, where even the awareness "I am meditating" is lost and pure consciousness alone remains, with all the senses going dead. That is 'Nirvikalpa Samadhi', the entrance to which opens the possibility into residence in the self.

3. Various states of the mind and non-mind are experienced during the initial stages of practice. These appear and disappear, making the aspirant feel as though the goal is reached, while the reality is different. One should ignore all these and tenaciously persevere till he is free from the opposites both inside and outside the state of meditation; till the mind is irreversibly merged in the self for eternity. Then alone does one reside in the self, as the self, where there is no in or out, no subject or object and no 'I' or 'others'.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: What is the difference between dharana meditation and dhyana meditation? Also I have read that no amount of reasoning or intellectual inquiry can lead one to the self. The self only comes through direct experience. How is one introduced to an experience of the self? Purely by ones effort and the grace of god? If yes, what is defined as "effort"? If you could explain the process by which one through effort leads to the self?

Answer
1. Dharana refers to concentration meditation within the purview of a field.

2. Dhyana refers to unwavering contemplation on the seed of meditation.

3. Reasoning comes under the realm of the Ego and not the self, for the self is all knowing and hence does not reason. Therefore, it is not possible to know the self through reasoning. The self is to be known by itself.

4. When the one trying to know the self disappears after the required Sadhana, the self knows itself by it's (HIS) grace.

5. Effort refers to activity carried out by the Ego to know the self, though it is the self alone, by whose energy the Ego functions, having no independent existence of its own. By such effort, the Ego ultimately gets dissolved, and the self, which is of the nature of pure consciousness remains.

6. The self is not realized through effort but by itself. Effort is however required, as long as the one applying it (Ego) is alive.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: 1)How important is physical-exertion/exercise to the maintenance of Brahmacharya?

God has been kind to me and doesn't let mind wander into sexuality even in the company of women (seem to have a maternal affection to my female friends).

However, recently I have had troubles: very brief wet-dreams.

2) After years of vegetarianism and living alone in a small-room in a cold western country, have not been able to look after myself properly- hence started consuming fish alone as medicine(not that I like the taste) 2/3 times a week. I do not eat onions or garlic and was hoping that fish fillets wouldn't do much harm as Manu Smruti categorises it as Rajasic and there are far worse vegetables. But on the whole, it was just persuasion from friends that led me to it and the fact that I must be able to perform well mentally in order to earn a living and look after my family, but I'm still quite unhappy with the decision (it's only been a month) - What is your suggestion?

I'm 22 ; had led a very disastrous teenage life of masturbation although have only had intercourse with one woman ever whom I was in love with and still continue to be good friends. I have been a pure-vegetarian since 13 but recently gave up and has been celibate since my 21st birthday. I do not practice any physical yoga, do walk a lot every day and am in good shape except a slightly potty belly(which is supposed to be a sign of Ishwarya!) My communion with the self us quite strong but feel slightly cut off after giving up vegetarianism.

Also there seems to be rewards placed as I progress in my brahmacharya- are they mere distractions or godly gifts? I refer to women being increasingly attracted to me, social-connections and wonderful material opportunities coming my way.

Should I worry too much about it? Or just leave it to divine- will. Thank you- I would really appreciate your advice. Om Tat Sat!

ANSWER: 1. It is preferable to be vegetarian during the initial years of Brahmacharya, to realize the self. The kind of food does not matter much to the advanced aspirant close to Enlightenment, as his base Samskara-s have mostly been negated, and limited food, be it of any kind, for sustenance does not cause havoc. However, the same cannot be said of the beginner, whose past Samskara-s and Vasana-s are very much alive.

Remain silent and eat the food which the inner voice suggests.

2. The frequent wet dreams are the sign of lack of proper transmutation. Walking or physical exercise comes in the realm of the body. It cannot work at the mental and causal levels. For that, proper Sadhana is required. Yoga Sadhana is therefore important for sustained progress. Go through all the past answers and apply the said methods in totem.

3. Ignore all the rewards, all the attention and all of the superiority which the Ego goes through on account of these. These are all distractions, which become serious impediments, if taken seriously. That which has to come comes... and that which has to go goes... The wise Yogi stays indifferent to both attention & rejection, profit & loss, happiness & sorrow, keeping in mind their illusory, ephemeral and unreal nature.

It is the self alone which is real and till one resides in the self, as the self, irreversibly, one should not rest and should not get distracted.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Om Tat Sat!

To clarify: Initially, there were slight nocturnal emissions or emissions during the day after passing the urine that seemed like very thin liquid(Cowper's fluid perhaps as mentioned by Swami Sivananda) But the wet dreams as I said in the question before, started occurring after 6 months or so; very brief- perhaps one every month where I do see something explicit for spur of a moment and know what's happening) More vigorous sadhana is the only solution, I believe, you would say.

Further help needed:

1) Sleep: Have experienced greater tiredness/need to rest after taking up Brahmacharya. Does this mean Prana is being lost someway? I do not seem to go into the dream state at all(perhaps I am not recollecting it at all) but is the deep sleep/ sushi pit state as good as knowingly residing in Brahman as Brahman(what I referred to as Communion in my previous question)

2) Is it possible to succeed materially as well if one takes up Brahmacharya? Im really vexed when I think that most of that which is required for Brahmacharya calms one down and does not promote anything materilistic that brings monetary success in today's world. Not that this is my final goal but one that I must fulfil as a duty to parents. Moroever, I feel I could use my abilities better in these fields quite well and may not be quite ready for solittude. If I had my way, I would take up a solitary life of reflection as soon as possible.

4)Could you please suggest a time-table including a diet plan? How many times should one eat? (At the moment I have a fruit and sprouts breakfast and eat only after 12 AM and about 2 meals until 8pm and fast until fruits in the morning. I find it hard to wake up very early in the winter but once upon a time, did manage to do that and practice. Yoga-asanas and pranayama every morning in India with a teacher! Here my room is tiny and can barely stretch myself. The only option is running or brisk walking to exercise the body and keep my head fit for studying a professional subject and succeeding there.

I believe the wet dreams are more due to physical causes, irregular food or even perhaps occassional overeating and the like rather than mental emotions as I don't really have any worth mentioning during the waking state.

I'm so sorry to keep asking these questions; but I really do feel that I must open up to god who has come to me via Allexperts!

Answer

1. Lack of proper transmutation results in stagnation of energy at the lower regions, which then turns into inertia, heaviness and slumber. Correct transmutation will solve the issue. Hence the need for adequate Sadhana, as suggested earlier.

In 'Nidra' (deep sleep), individual consciousness is neither aware of itself, nor of the body/Ego/world. It is a state bereft of identification with these three and also bereft of identification with itself, under the cloak of 'Tamas' (darkness/inertia). Therefore, Sushupti or deep sleep does not confer knowledge of the self. Residence in the self is complete knowledge, awareness, bliss and pure being, which is contrary to deep sleep.

The bliss obtained in sleep is hence of a much inferior nature, stemming from the lack of consciousness of the body/Ego/world alone. The Jiva in sleep is in a state of inertia, completely unaware of itself as pure consciousness, while residence in the self is complete awareness of one's true nature of knowledge-bliss-pure being. There is hence no communion, for any state bereft of knowledge of the Atman is not communion.

2. That which is destined to come or go will come and go to the extent dictated by Prarabdha, at the right time and not before. Neither more, nor less comes or goes; neither before, nor later. The practice of Brahmacharya with surrender to the Lord gives the best chance for success, whatever be the concerned field. Knowing it to be such, let go of such useless worries concerning the Ego and do your Dharma without expectation.

3. Detailed answers as regards food & lifestyle are available in past answers.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
QUESTION: Hello Sir,
This is the first time I have crossed 100 days of Bramhacharya. I thank your valuable guidance for this. However, I have become very thin because of change in diet. I have left onion, garlic and sugar.
Recently i went to a family marriage and everybody was asking why i became so thin.

I have no problem with my body posture but got fed up with everybody questioning this. Even in my office, people are asking If I'm all right or suffering from any disease.

Please suggest. Waiting for your answer.

ANSWER: 1. Small quantities of sugar in the diet does not pose a problem, neither does giving up onion or garlic lead to weight loss.

2. The body can take time to adjust to a change in diet & lifestyle. As long as adequate and nutritious food, as suggested in past answers is eaten in a timely manner, there is no cause for worry. Continue with the Yogic lifestyle and Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hello Sir,

The question may sound silly and I think I know the answer but still wanted to ask. Can I take multivitamins i.e Becosules else I feel weak and lack energy? My family is insisting for this.

Answer
1. Constant use of external supplements is not advisable. If necessary, it should be temporary.

2. The correct way is to lead a life of Yoga & Brahmacharya with moderate and nutritious food. That suffices.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I would like to know for sure if I practice total brahmacharya unbrokenly, the sexual semen awake kundalini?

And in other books Ive read the sexual energy (which permit for the possibility of having sexual desires and thoughts) is itself a form of energy the kundalini can take in the physical

plane, but not the pure kundalini which helps in spiritual advandcement. So then if I understand correctly when I dont cooperate with sexual desires when they appear, the kundalini remain pure and closer to the self. What is kundalini in your own words, and is kundalini the prana energy that link the spirit to the body?

Answer
The grace of the Lord is itself Kundalini and nothing else. When this grace manifests, energy which was restricted within the lower regions (in sexual or other gross forms), moves higher, leading to movement of consciousness closer to the self. This phenomenon is symbolically represented as Kundalini awakening.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

Because of the study groups I have formed, I am forced to interact with worldly people and people who do not even attempt to practice brahmacharaya, and other rank materialists. I try to avoid their company as much as possible, but in certain situations I am forced to interact. I would like to avoid the evil vibrations that they send out and protect my sattvic bhava, and my desire for liberation. Please tell me how I can do so when around them.

Thank You.

ANSWER: 1. This occurs when one's Ego and the world are taken to be real. Who is evil and who is getting affected by the evil? It is the Ego in both cases, for the Atman (self) is ever untainted and unaffected. When one lets go of the 'Aham' (I-ness) which is being affected, the world does not pose any problem.

2. As long as one's Prarabdha (karma that dictates the events of this birth) remains, one will have to complete some obligation or the other as regards the world and its people. One can neither sidestep his responsibilities, nor is doing so beneficial. Every person has to be true to his Dharma and abide by the path shown by destiny.

3. It is neither realistic nor correct to expect others to know or practice Brahmacharya, for every Jiva is in its own state of evolution. To be in the midst of the world and yet maintain Brahmacharya in thought, word and deed is what is required. This is possible when the world is realized to be a drama, with people as the actors playing a role; and one remembers himself also as an actor playing a character, without taking the character to be real.

Just as an actor does not get affected by the part he plays or by the events occurring in the drama in terms of reality, the aspirant takes the world lightly and plays as an actor, always keeping his mind fixed on the reality. When the same is practiced with a life of honest Sadhana for many years, one becomes insulated from worldly vibrations and stays in the light of the Atman (self). Such a Yogi lives in the realm of reality (pure consciousness), whatever be his external activity; be the place a forest, the office or some other.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hi Sir,

I hope this message finds you well. It's been more than a year since I've asked the above question, but the following contradiction appears in my mind when I attempt to apply the principles you've stated:

In one portion of this forum, you have instructed aspirants to stay "aloof" and "minimize interaction," while in the above advice, you've instructed one to play his "role." If this role means being social, and interacting with many for the sake of properly fulfilling one's work duties (such as a job), should the aspirant disregard the advice to stay aloof and rather feel completely free and unhesitant to interact with many? I find this also strange to follow because Swami Sivananda has expressly stated that an aspirant should never mix with "worldlings" and should never be intimate with anyone, yet if one's role requires one to mix and become intimate with people and work colleagues, which guidance should the aspirant follow?

If the aspirant must shave his beard, groom his hair, and apply certain natural moisturizers to his skin to play the requirements of his role, even though these behaviors are restricted by yogic law for yogis, should the aspirant do so?

If one's role requires one to make many friends, and perhaps even be around these friends when they "drink" or do something sensual, can one become intimate with them?

I know an advanced aspirant (as described above) is not affected by these different worldly vibrations, but as a beginner aspirant who may be easily affected yet is forced by god's circumstances to violate yogic advice for the sake of his "role" in society, what should I do?

Answer
1. Aloof internally, always detached, yet interacting and behaving social externally. One should groom himself to the extent required by his occupation, yet be indifferent to appearance internally.

2. One follows the same with friends, limiting interaction as per necessity.

3. Do your Sadhana and leave the rest to HIM.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay Prabhu,

1) Does the brahma muhurtha start at 3 globally and if not can 3 be considered an auspicious time?

2) Swami Shivaananda advises against vegetables? Are salad vegetables like cabbage, capsicum, cucumber, carrots (low quantity), lettuce etc. beneficial?

3) Sometimes sleeping late is unavoidable. The next day sleep deprivation is a problem. It

becomes difficult to pay the sleep debt. What can be done?

4) Is sleeping in the afternoon from 12 to 3 possible (allowed)?

5) Conversation and work (more the former) seems to lower consciousness. What can be done?

6) The ego surfaces during intellectual and verbal and other types of achievement. What can be done?

Answer
1. Yes

2. There is nothing against the consumption of vegetables. All the above said can be eaten.

3. An occasional reduction in sleep does not pose much of a problem. The same should however not be made into a habit. Retiring to bed early and waking up early is the best policy, whatever be the nature of work. Try to wake up at the same time and make up for the sleep, in the later part of the day, if possible.

4. Avoid much sleep in the day and keep it short, if there has been a deficit at night.

5. To the best possible extent, maintain silence, with a smile, in the thought of the Lord and do your Dharma sincerely. Then work does not cause any problem. The silent, pleasant and calm man is always the most efficient worker. His work is impressive and thorough. Silence is the language of the Atman.

6. By whose power has the Ego achieved? It is by borrowing energy from the Atman (self), for the Ego has no power of its own; just as the Moon has no light of its own, but shines only by virtue of the light coming from the Sun. Remind the Ego of this reality, following which it automatically vanishes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I have been practicing Brahmacarya, with many failings and restarting, for the past few years. within the last year and a half I have solidified the habit of limiting my ocial interaction with women, especially in private places. I have mostly eliminated the desire for company, but lust remains. Masturbation is my weak point.

I read that physical exercise is key to move energies into a different channel, but I also saw you recommend against body building. Why is this? I lift weights and I wonder if you mean body building for aesthetics, or any form of training for greater strength? I want to serve in the military and weight training is part of that, so Id like to know what about body buiding makes it unfit for part of brahmacarya.

Answer
1. There is no harm in natural body building, when done in moderation from the viewpoint of Brahmacharya. To be avoided are excessive and extreme workouts which tire the body to

the extent where one does not have the mind or energy left for spiritual Sadhana, as it is not possible to maintain Brahmacharya through physical exercise alone.

2. Body building will naturally reduce in intensity after one reaches advanced stages of Brahmacharya in the quest for the self. Till then, one can take it up as an exercise for health & well being.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

I have been doing pranayama+ (others), for the past couple of weeks. I have been trying not to miss doing pranayama in the morning (wake up at 5:am) even if i had to sleep late. However, sometimes due to nature of my work, i have to travel in flight (4 to 5 hrs) and my arrival time would be around 2-3 am in the morning. In such cases i am wondering whether i can skip doing pranayama for 1 day or should i forcibly wake myself up in the morning and do. Frankly speaking i can push myself up and wake up in the morning, but i just wanted to know what is the better option for my overall well being and yogic point of view (i travel around 2-3 times in a month)
Thanks

Answer
If your feel fresh and capable of performing the Yogic practices after reaching home, you may do so, early in the morning. Else, rest for a while and perform the Yogic kriya-s at any one of the next four 'Sandhi Kala-s' (Before Sunrise, 12.00 Noon, just before Sunset, 12.00 midnight). One may however perform meditation at any time, with devotion to the Lord, to realize the self. The true aspirant always holds on to the self, with devotion to the Lord, playing his part cheerfully in the drama called life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

The energy or inner fire that pass trhough the nadis pass through obstructed channels and when it encounters toxins or obstacles it removes them out of the body to recover health according to eastern medicine.
I was wondering if brahmacharya along with pranayama and meditaton on the self are sufficient to purify the nadis channels of the body? And sometimes it could happen that an advandced practionner of meditation or even someone who take much medicaments during life, after death, the body could remain incorrupt or not prone to decay for long time, is this related to purification of nadis by medicaments and the spiritual practices?

Answer
1. Following all the eight Anga-s (limbs) of Yoga is the best method for purification of the physical and astral mediums (of which the Nadi-s form a part). There is no better method.

2. Taking external medications is not connected with practices such as Pranayama and meditation, which work from within and are hence more thorough. The true Yogi neither

needs, nor gets the mind for external medications.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, I am 20 year old and I want to practice celibacy because I have sagged skin. so, I want to know till what time I have to practice celibacy to become like I was in my teen and also I want to know that if I will practice brahmcharya will it affect my sexual life later or will it decrease my semen or sexual hormone or sexual interest ? I just want to regain my youthfulness but I don't want to ruin my sexual life for that after my marriage.. Please guide me that for how much minimum time I have to practice brahmcharya to get desired results. Thanks

Answer
1. A few years of unbroken practice, with proper transmutation will improve things.

2. All systems including the sexual system shine with health and well being further to proper Brahmacharya. Hence there is no need to worry as regards married life.

Do not worry about the results. Practice honestly, with surrender and trust in God. That which has to come will come.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My diet consists mainly of fruits, vegetables, and milk. I hardly eat meat. My fruits, vegetables, and milk are all mainly inorganic. I have read articles, even ones claiming to be backed by Ayurveda that argue modern day fruits and vegetables are sprayed by a lot of pesticides and are grown unhealthily for the earth and for people to consume. They argue that if this is your main diet, then you will have hormone imbalances, deficiencies of sorts, etc. Can you give me any counsel on my diet? I currently live in the United States and get most of my food from Walmart and Ingles.

Answer
1. One has to sustain by making the best use of available food . It is impractical to go searching for that which may not be easily available, or is beyond one's reach.

2. Include grains such as wheat or corn, or their by products in the diet and take to a balanced diet which serves the nutritional requirements of the body. To the extent possible, avoid processed food.

Go through past answers as regards planning a Yogic diet.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I know brahmacvharya is very very important to the body, the mind and the spirit. But at the same time why some world sages didnt appear to have practiced it? In the story of Krishna we can read he had sexual relation with hundreds gopis or servants even if he was

considered a enlightened one. This is just one case. Then offcourse we can find other such examples in stories of past sages or the great religious founders. Moses had a wife before "seeing God". Offcourse in modern world the majority were practicing brahmacharya but not always in the past.

So I know its important now but why some practioner did not perfect it as some who take the vow of being a monk and going to monasteries or living in remote areas (Himalaya or some desert area) to prevent such sexual contact with the opposite gender?

And do you think Jesus was a brahmachari or monk since childhood? There is no known thing.

Thanks

Answer
1. The union between Lord Krishna and the Gopi-s was beyond the body and the mind. It was 'Urdhva Sangama' (communion with the Lord). The Gopi-s let go of their Ego and merged their minds into the Lord, resulting in perfect communion with the Supreme consciousness, as in 'Nirvikalpa Samadhi'. It was not the lower sexual union (Adha Sangama) involving the body. Hence there was no sexual relationship, though it may appear otherwise.

2. After Enlightenment, there is no possibility of the lower sexual union as the one who did so no longer exists.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
I have been trying to practice the life as described by you with pashimothanasana and dhanurasana , with bandha , pranayama and meditation. I am an engineering student.

1) During the times of exams and when they are close by , what is to be given preference regular sadhana in early morning or studying for exams with only little of meditation. Also every morning and at night I read some spiritual texts like bhagavad gita and gospel of Sri Ramakrishna. Dharma though is done for the rest of the day with little rest of 5 -10 minutes in between study hours. If I continue sadhana or I only study with little time for meditation, my work would still not be complete. How does one decide the limit of work in such cases when work is indefinite. Even after efforts from my side the results have not been very good. What should be my attitude towards this question if pressure comes from parents to not use too much time for activites other than studies.

2) In morning time a lot of time (1 hr 20 min) goes in getting ready by taking bath and other chores, after waking at 4 am. How can this time be reduced and what should be the state of mind in these activities. Also I encounter sometimes insects and mosquitoes in bathroom where they may die if I take my bath or wash my hands , what should my attitude be.

Answer
1. Are Sadhana and work different? This doubt has risen because you consider your 'Dharma' (worldly duty) and 'Sadhana' (efforts to realize the self) as separate. This is the wrong

assumption to be got rid of. Your Dharma and Sadhana are one and the same. When you perform your Dharma honestly, as a service to God, there is automatic and perfect Brahmacharya which will eventually take you to the self. Similarly, when you perform honest Sadhana, also as a service to God, by letting go of your Ego, you smile in calm and peace and Brahmacharya again becomes automatic.

What is Sadhana? It is not merely performing some Yogic practices, waking up at 4.00 or following the tenets of Brahmacharya. Sadhana also includes doing justice to the role given to you as an actor by the director called God, without expectation & with complete surrender. Does an actor performing the role of say a warrior in the drama think about his home and family during his act? He forgets everything else for the period of the play and really behaves as a warrior, performing what is expected of him, in line with the script. As soon as the play is over, he comes 'out' of his character and becomes himself, unconnected with the character of the warrior.

You are now the actor, playing the role of a student, in the drama called life, with God as the director. You will think of nothing but the subject of study on hand, absorb its essence completely, become one with it (as the actor did while playing warrior) and perform perfectly in the exams. Just as the man who played the warrior was the same before and after the drama (but only behaved as a warrior in the play), you (the Atman) remain the same, whether the role displayed, is that of a student, a friend, an employee, a husband, a father or somebody else.

If this truth is realized, there is never any problem or confusion, whatever be one's role in the drama called life. Even when the roles change, there will not be any problem, just as a drama actor never gets affected in reality, whether the role he plays is that of a king or a beggar. One is always in Sadhana, holding on to the self, in the thought of the Lord, whatever be the nature of external work.

When it is time to study for the exams, immerse yourself in the related study completely, forgetting everything else, playing your role of a 'student' like a hero. Know your study to be a service to God and think of HIM whenever time permits. That itself is Sadhana, for it is the director (God) who has given you the role of 'student', and your duty is to please the director as a perfect student. Nothing more is required. Once the exams are over, you are 'out' of the character and revert to the regular Sadhana (Yogic practices) to realize the self. The same thing continues when you graduate and take up a job. You immerse yourself in work completely, playing the role of an 'employee' during work hours and come 'out' of the role whenever time permits or when the work day ends, back into the thought of the Lord.

2. To the extent possible, one should not intentionally hurt or injure any other living being. However, as long as this body exists, some being or the other gets knowingly or unknowingly hurt or injured. As long as the physical body is being fed with food, water and air, a few million beings are getting hurt, injured or losing their bodies in the process. This is completely unpreventable. The only way one can completely prevent this is by realizing one's self and not taking rebirth in the physical world. Till then, one should strive the best to avoid conflict with another being, to the extent within one's capacity and develop a sense of love, friendliness & respect for all other fellow beings. Such an attitude of looking at all beings as not different from one's own self takes care of everything.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My dear brother Dhananjay thank you very much for your valuable service.You learn me many things,once again i have question....

During my deep meditation i feel sudden sexual attack for 1\2 or for 1 minute whiteout any sexual thought or image, i really do not understand it because during meditation we try to union with God so why this feeling??? if possible explain in detail....

Thank you

Answer
1. Till the old Samakara-s (impressions) & Vasana-s (tendencies) stored in the 'Karana Sharira' (causal body), blocking Enlightenment are not fully eradicated, they can surface at any point of time, including during meditation. This is because the Karana Sharira covers the Atman (self), as Maya, and has to be pierced while attempting meditation.

2. Ignore such incidents and focus only on God/Atman. Perseverance and surrender to God are the methods to sustain meditation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
In my little experience I experimented that practicing meditation with hand seals (mudra) helps one to think less, in other words the mind becomes still for longer time and easier. ANd at bed for example when I lye down on my side before sleep I relax and maintain this mudra for let say an hour or two in a relaxed posture. In your opinion can you practice mudra when possible, even if one is not meditating as during sleep, watching movies or bus? The effect of a mudra is to rechannel the energy of the body inside so I thought that this can be practiced always. Thanks

Answer
1. It is enough if one goes to bed in the thought of the Lord. No mudra is required during sleep, as energy is harmonized into a state of equilibrium in sound sleep, all by itself.

2. The thumb represents the Supreme, the index finger represents the individual soul, the middle, ring and little fingers represent the causal, astral and physical bodies.

In 'Chin Mudra' used for meditation, the tip of the index finger is joined at the first phalange of the thumb so as to represent the merger of the Atman with the Paramatman (lord), with which, it is always integral, yet perceived as separate due to Maya. The other three fingers are pointed downwards, representing surrender, dispassion, and abandonment of the three bodies which one is not. The Chin Mudra, thus, represents communion with the Almighty, forsaking the Ego and the world. It is conducive to meditation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir, Do having much sexual desires brings loss of energy in a subtle level even if no ejaculation of seed take place? Can you see benefits after some weeks of practice?

Answer
1. There is only one kind of Brahmacharya. It occurs when one merges his mind into the Atman (self) in thought, word and deed. Anything else is not Brahmacharya.

2. Sexual desires are to be overcome by gaining 'Gnyana' (knowledge of the truth) & by transmuting energy into higher domains, so as to realize the self. If the same is not carried out, the energy eventually gets lost (first mentally & later physically) through some means or the other. Therefore, Brahmacharya is to be practiced in thought, word and deed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: how buddhist people get nirvana without surrendering to God?
they do not believe in god and i think to get moksha we must surrender to God

ANSWER: 1. Whether you call water as water or call it by some other name; whether it is a blind man drinking it or one with sight, does water not quench the thirst of all those who are thirsty? Who says God exists or does not exist? It is the perceiver, namely the Ego.

2. Just as there are different roads that lead to the same city, there are different paths to realize the truth. Belief in the Supreme Almighty is not necessary for all the paths. Even if one doesn't believe in God, one has to believe in himself, for no one can deny his own existence. If such an Atheist was to put honest efforts in knowing who he is, he too arrives at the truth, for one's self is itself the truth.

When the Ego is completely annulled through 'Gnyana' (realization of the truth), that which remains is pure consciousness. Whether one calls it God, Atman, or something else, or does not call it by any name is of no consequence. That which is... is. It is always in Nirvana, always unaffected and always in 'Moksha'(liberation).

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: thank you so much for your answer...
i also believe that i am not body ... some people say that these genes are responsible for this & that so some people get angry easily .... these hormones are responsible for that so that Mr. X do this and that etc. .... so if my body is controlled by these chemicals and structure of genes or dna then i don't think that i must be responsible for any thing.... according to that theory every thing is pre-planned ... if this is pre planned then we can make a system to know past and future by taking every vibration, no. of atoms etc. of universe at but then i again think that at the the time of big bang these things were planned and i get an answer from myself that .... "NO these buildings ,roads cant be planned at the time of big bang" so i think that i am not body because i can take my decisions .....

and i also believe that god exist... because whenever i asked form god that if you exist then show me a path so that i can find you... and he showed me that path...and once i wished something and he gave me instantly which was impossible ... so i believe in god also....

but i asked question about believing in god because yama and niyama says us to believing in god.... if we are not good in following one of yama and niyama can we find god or that bliss?

Answer
'Ishwara Pranidhana' (surrender to God) is an option, a path to realize the self, and not mandatory. One who seeks the truth need not believe in anything. All that is required is honest perseverance to know oneself, to know who one truly is. When this is correctly realized, only one truth remains, call it God or by whatever name one may.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, as an expert in yoga and kundalini, to awake kundalini, do we have to cultivate and remain in a passive state of mind where there is mental stillness? WHat is the difference between that and some individual who go in a passive state but at the same time they are not conscious or aware of their experience of unconciousness as in a medium-trance or sleep, there is no real spiritual progress for such trance or sleep.

Answer
1. Kundalini awakening occurs all by itself, when a life of Yoga with Brahmacharya is practiced, as suggested earlier to realize the self. Separate efforts are not necessary. Maintaining a mental state anchored to the self is what is required.

2. The state of being in the self, as the self is the only true state. All other states are an illusion, as in a dream.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, I started to practice brahmacharya at the age of 28, some weeks ago, Im almost 29 years old now. Since normally or the ideal world one should start to practice brahmacharya in his teen years after puberty, do we still get all benefits at age 28-29? I never practiced it before my late 28 years since I didnt even know there was such thing and even if heard (it was not my case, no internet nor lot of books at those times) at teen years, a common teen after experimenting sexual things cant understand brahmacharya entirely in my opinion although some saints and spiritual people practiced it since birth. But at 28-29 where the man is more mature in the head, do the body is capable of not only get the benefice of this practice but even reverse the aging process that occured previous to that and was consequence of a bullied life in teen years and unchaste life in the young adult years?

Answer
Everything transpires by HIS will alone. Based on one's evolutionary level and the will of the Lord, different people will be made to take up the practice, at different stages in their lives.

Simply practice with honesty and devotion, so as to realize the self, without worrying about the results, and the best results destined to occur will come forth, at the right time.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

namaste sir,
i want to practice non-dualism but i have great devotion for lord shiva.sir please show me the path.if i have to stop my devotion to lord shiva to practice non-dualism.

Answer

Devotion to Lord Shiva, or any other God, does not in any way become an impediment to non-dualism. Whichever God be the object of worship, all worship goes to the Supreme alone, for there is nothing outside of HIM. Keep this in mind and worship the God of your choice, with love & devotion, with the sole objective of realizing the self.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Sorry to continue with the previous posts about non-dualism, but isnt supposed that a devotional or theistic path to God is by definition a dual path where God (or Allah or whatever name) is seen as a pure spirit or abstract entity and the human is always separate because a sinner?
I am not christian or muslim at all but people there dont believe in non-dualism because humans are limited beings. These are the things who confuse people in religions.

Answer

It is the Ego & body which sin, being limited, and not the Atman (pure self) which is considered no different from the Lord in non-dualism.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

namaste sir,
i am a great devotee of lord shiva.i want a vision of lord shiva as clearly as i saw other persons around me.
Q.1- If the vision is possible,then how?

Q.2- last month just after doing masturbation in night i had a dream in which swami vivekanand was hugging me and saying"please ,bath daily". What does this dream indicate?

I like swami vivekanand very much and always talk about him.

Answer

1. When you succeed in flawless performance of Yoga Sadhana to realize the self, with devotion to the Supreme, in the form of Lord Siva; when Brahmacharya becomes natural and effortless, having merged in the Love for the Lord; when you reach the stage where the Ego will no longer exist and is completely merged in pure consciousness, you will experience Lord Siva.

2. "Realize yourself as pure consciousness and let go of the assumption, of being the one, who wants to masturbate". That is real bathing. It is possible only in the ocean of pure consciousness (Atman).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay Prabhu,

N/b: I am obese and just out of the teen group

1) When doing tittli aasana as a padmaasana aspirant, how close to the groin should the joint legs (the flappy bird) be?

2) When doing halaasana, during the return journey how should we be breathing? Is it okay if it is impossible to keep the legs together and straight during the initial stages, keeping in mind and attempting to reach the eventual goal?

3) What should one say when pressurized by people of other faiths to convert to their faith? And references are made to Idol and cow worship and mockery in general with regard to our faith? The blood starts boiling, answers are expected and the yogi must tread carefully.

4) How can one handle irritation, conflict from others, hatred for injustice performed by others etc.

Sometimes this 'injustice' can be anger at dalits, whites, women etc. learning the vedas (albeit minute portions) and swelling in a pompous bubble at their achievement.

Sometimes this can be religious intolerance, hypocrisy and other legitimate subjects which still manage to unsettle the mind.

5) Is it possible to keep the ego at bay while engaging in mundane conversation at the unavoidable family function? As you know, the awkward silence is not always possible. What is your advice on this?

Answer
1. The heels of the joined feet should be under the groin and the sides of the upper calf muscles should firmly rest on the ground.

2. Halasana: Lie flat on the floor with the arms extended beside the legs and take a slow, deep breath (Puraka). Hold the breath in retention (Kumbhaka) and gently raise the legs. When the legs become vertical, very slowly start releasing the breath (Rechaka), accompanied by lowering the legs behind the head. Maintain the final pose with slow and easy breathing.

Before the return, perform another Puraka and gently bring the legs back to the vertical position in the state of Kumbhaka. From this point, start slow Rechaka and gently lower the legs back to the ground as slowly as possible. With practice, one should keep the legs completely straight, throughout the Asana. They are to be lowered one at a time.

3. Getting into arguments or debates as regards any topic is the resort of the fool. The wise

Yogi maintains silence to the best extent possible and neither projects his views, nor questions those of others, for such activity is nothing but a projection of one's Ego. He maintains his state of calmness by holding on to the state of the self, irrespective of what others say or don't.

4. Let go of the Ego which perceives all these illusions and be quiet. Your duty is to be in the self, as the self and not be this or that.

5. It is not awkward silence which is required. One need not appear unsociable. What is required is be internally quiet, with complete lack of internal involvement in what others say or don't, though externally smiling and nodding one's head, as though interested (*All the time holding on to one's self in action and not words*). Let people say or do as they want to. Let them say the crow is white and that the Sun is black. By what way are you concerned with all these useless discussions? Will such a debate take you closer to realizing your self? Will worthless talk ending in heated arguments remove the 'Agnyana' (ignorance) surrounding your Atman or improve your wellbeing? The wise do not get trapped in such foolishness.

Arguing, debating or even forcefully projecting one's views as regards any topic, be it material or spiritual is nothing but a projection of one's own Ego. The Yogi who wishes his well being, so as realize himself does not indulge in such foolishness, which is of no benefit to anybody. He remains calm and quiet internally, with an outward smile, behaving as though he knows nothing, keeping his Ego snubbed under his feet. The urge to argue or debate belongs to the Ego. It is the Ego which gets hurt by insult or happy with praise. Let go of it. Your duty is to kill the Ego which knows nothing, yet tries to show it knows everything. Let people have their views, whatever those be. Hold on to the self and be quiet, always at peace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I am very glad to contact you. I am a victim of Over-Masturbation. I've had very severe symptoms and by grace of God I am able to overcome a greater part of it by medications and Sadhana.

Still my shattered nervous system is recovering and my brain and mind are not functioning at their best. I am a strict practitioner of Brahmacharya last several years. But still, when I feel very well rejuvenated after some 15 20 days of Brahmacharya there comes uncontrollable wet dream that shatters off all my saved energy and happiness. Thus again I am starved of vital energies and thus still suffer from symptoms of Masturbation. I would be grateful if you can suggest me some Yogic practices that I could add to my existing Sadhana. Currently I am doing Sadhana of Anulom Vilom, Kapalabhati Pranayams, Vajroli mudra and Moola bandha along with breathing observing meditation for one hour everyday.

Also please suggest me very strong Ayurvedic medication that I can use for complete recovery by rejuvenating my nerves, brain and all parts of my affected body...Please guide..

OM..

Regards,
Nirmal.

Answer
Slowly go through all the past answers and apply the complete suggested schedule of 'Ashtanga Yoga Sadhana' for Brahmacharya and self-realization, starting with Asana, culminating in Samadhi. This is the best medicine.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
respected sir,
I am an engineering student.i stopped masterbating for 93 days.and again masterbated as I was sleep deprived,exhausted and my expression were not serious.one thing happened along with my combined efforts I was able to check my anger.but I went through your question site and many other websites I found that without yoga it is worthless.so I again masterbated.also I have problem that I live in hostel shared by 4 student so it almost impractical to wake up in brahmamuharat or do yoga.so please suggest me what should I do..should I stop thinking about celibacy " I kmow celibacy is vast" !sir suggest me I am confused.

Answer
1. Masturbation is extremely harmful to both the body & mind. It generates harmful karma that debilitates the very system. First stop the activity.

2. What does one do when his life is in danger? Will he say - "I live in a hostel, so I cannot save my life"? The urge for Brahmacharya should be much more than the urge for life. Just as one does whatever possible to save one's life at the time of peril, one should be prepared to do anything to achieve Brahmacharya to realize the self. Great benefits come only further to great sacrifices and not without.

By losing one's life, one only loses the body. By succumbing to a life of lust, one loses his body, mind and connection with the soul. He goes far away from his own self and there can never be well being to the one who has moved away from his Atman (self), under the grip of Maya (illusion). Any amount of name, fame or money cannot give happiness & well being if one does not reside in the self. Much unwanted karma gets generated, ending in pain & sorrow. Liberation from the painful existence called Samsara becomes impossible.

It is only by the grace of the Lord that one gets to know about the gem called 'Brahmacharya' to realize the self, and is then given the mind to practice it. Only a Jiva which has striven in this direction in previous existences is given such a mind. The Lord has shown you that Supreme path, that great path which is matchless, which has no other equal, which even the celestial Deva-s (deities) aspire to follow. It is not shown to all. Will you let go of this opportunity and fail the Lord? What is there in this world which can equal residence in absolute Brahmacharya? There is nothing which can even come close to it, for the world is an unreal illusion, while Brahmacharya, which is nothing but residence in the self is the absolute truth.

Wake up at Brahmimuhurtham, find an open space outside the hostel, or at a temple, or on the terrace, or any other suitable place and perform the complete set of Yogic practices to realize the self with devotion to God. Maintain a Yogic state of mind through the day, with

purity, surrendering all actions as a service to God & content with what comes by HIS grace. If your efforts are honest, unfailing and absolute, the Lord will solve everything for you and ensure that suitable conditions are provided for further progress.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi, is that true that for someone who is long established in brahmacharya or perfect purity, all his actions or works will go fluidly, without much problems? Ive read that in Hindu books of brahmacharya like the ones wrote by Swami Vivekananda and even in the concept of "Te" or virtue in Zhuangzi book. I mean what is the relation about someone established in a state of brahmacharya and luck? This is mentionned many times but never explained.

Answer
1. Merging the mind into the Atman (self), and thereby getting free from the grip of the Ego is Brahmacharya. When this is achieved, Supreme consciousness, also called as God alone functions from such a body. Such a person performs all actions as a service to God, without expectation for the fruits of his work, accepting the results with equality, be they of success or failure. Therefore, he is not concerned about the results.

When such an attitude of dispassion is practiced, one works in a relaxed manner, giving his best at the required action with complete energy and efficiency. Since complete and thorough work gives the best chances of achieving high efficiency, the possibility of success is higher, though such a one does not get affected even if there is failure.

2. Luck is that factor, which weighs on the outcome of an action, despite the presence or lack of supporting effort. It is the effect of past karma, influencing the outcome of the present effort. Since he who practices Brahmacharya as described above seldom indulges in incorrect action, the chances of accruing negative karma reduce greatly. This in turn prevents the formation of future obstacles which might other wise have cropped up due to actions performed under the lack of 'Gnyana' (knowledge of the truth). Past karma must however be worked out without fail. What is termed good luck is nothing but the positive vibration resulting from such a state.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Lord Dhananjay,

I want to do aasanas precisely but my current reference book of Baba Ramdev (Yog: It's Philosophy and Practice) is vague with regard to systematic structure of practice, with gradual increase in intensity. I am obese and I can't immediately jump into your prescribed set of aasanas. My fitness is such that I can walk 30 mins without difficulty, touch the floor without bending knees, do halasana with legs not straightened and perfection far away but not do things like karna pidasana, sidhasana etc. I hope you get the general picture. Please advise me. There are no yoga schools here.

Answer
1. The set of Asana-s that aid Brahmacharya to realize the self have been mentioned in previous answers. It will suffice to practice those and perfect them gradually. Apply slow, regular and persistent efforts, to the extent possible; do not hurry. In the course of time,

they will be fully mastered.

2. Look for a senior Asana practitioner, from whom these Asana-s can be learnt in person. Let your efforts at Yoga & Brahmacharya to realize the self be sincere and honest, with devotion to God. You will come across a person who will impart the details of Asana practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,
I would like to ask you two very private question to know to know your opinion about two things that happened to me during and after meditation. It was at night when i was meditating on the third eye with the technique hindus call trataka with eyes closed, and suddenly I felt my field of vision complete in a white screen and my body felt like it was aspired upward so strongly i become scared about this in one second and left my meditation. My skin become as like under anestesia. This was during meditation. The second thing happened some days after it was like a wheel or like a globe rotating and orange in colour that moved in front of me when walking for some time and then dissapeared. As the Sun Very flashy thing and almost 3D. What those thing represent or mean? I ask you because I think you know spirituality and you are very advandced in this. Thanks.

Answer
'Pranothaana' (upward movement of Prana along the spinal column) occurs during meditation. During the initial stages of practice, this Pranic movement can manifest in the form of visions or experiences at the body & mind level. There is not the least need for fear. However, one should not get caught with such happenings and must remain fixed in the practice to realize the self alone, for all these are distractions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
first off i want to thank you for the beautiful answers you are giving people
in need of guidance, i bow to you for doing your divine duty. Your answers are pure and very authentic as from experience and i truly appreciate them.

So my question is how can psychic powers be achieved? I am only 20 days in brahmacharya but already i feel internally more into myself at home.
Do psychic powers come of their own? levitation, breath retention under water, moving objects with mind, etc.

thank you for answer. I only seek these things for my private self and not to make a show of them but to enjoy them for what they are.

thank you.

Answer
1. The aim of Brahmacharya is to dissolve & eternally vacate the one who wants these powers.

2. When he who wants them is gone, that which remains is the Atman (self) or pure

consciousness. That state is what is termed self-realization/liberation.

So first realize the self. You may then decide about powers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: This might sound ridiculous or it might be a great question for you. But I think you already
know where I'm going here :)

I'd really like to be educated on the difference between what a Man becomes practicing cultivating
celibacy, Brahmacharya, semen retention for long periods of time & a what they call in greek mythology, Demigods?

They depict Demigods in greek mythology as having all keen & sharp senses, stronger & faster than a mere mortal. They are naturally divine & powerful.

A brahmachari becomes powerful through the practice of celibacy as it is said.

So I wanted your input on comparing & contrasting the two.

ANSWER: 1. Through honest Brahmacharya to realize the self, the aspirant first becomes a man of virtue, then a divine human, then the equivalent of a demigod, later a celestial deity in rank and finally merges into the Supreme Almighty itself, no different from it, although residing in the physical body throughout, till the exhaustion of that karma which supports the presence of the physical vehicle. This entire journey can span over many lifetimes or a single lifetime, based on the speed of advancement, which in turn depends on one's past actions & the will of the Lord.

2. In reality, one's Atman (self) is always one with the universal Supreme, no different from it. All these transgressions are only in the realm of Maya (illusion), concerning the Ego/world. Therefore, the wise Yogi ignores all these promotions, ranks and their accompanying powers & settles for nothing less than realizing his self, one with the Godhead, for that is what the self really is. That is the only truth; nothing else is.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hey I just wanted to thank you for your insight and knowledge on my earlier questions!. You may or may not remember me but I used to ask you many questions
in the past!. & I'm amazed & glad you're still answering questions!.

My new question I've been seeking insight on is if abstaining from sex (brahmacharya)

causes a build up of static electricity within the human body. You know, when you shock someone
by accident with just your finger or shock yourself just by touching the Tv or something metal.

1. Is this static electricity within the human body from brahmacharya practice?

2. Is static electricity a sign of high energy levels?

3. Is this a result from an increase in our bioelectricity? (Energy Body)

Answer
1. Electricity is also a form of energy and static is another from of Prana.

2. Not necessarily.

3. Static is energy in one form and need not be connected to the practice. It only means that the person has the tendency for such build up. It is not in any way connected with one's level of consciousness.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear sir,

I have started doing Asana+Banda+Pranayama+meditation for the last 2 months. I have 2 questions related to Asana and Pranayama

1) Asana: After waking up and taking a shower, I sit in Siddhasana for 5 to 10 minutes before doing bandhas. I just wanted to know if is it required to do some other yogic exercise also or simply siddhasana is enough for optimum growth (in your other answers, I saw you recommending many different asanas for different situations) Also I sit in the same siddhasana for doing mula bandha, pranayama and meditation so total time in siddhasana is around 1 hour.

2) Pranayama: I started doing pranayama with 16 second retention and after 1.5 months I moved to 24 second retention. recently I observed that inbetween pranayama, I get cough (deep cough)after 2 to 3 cycles of prayanama. So I stop and then resume pranamaya after few minutes,(I have been observing this cough for the past 1 week (almost everyday and only once during 6 cycle set)-so just wondering any corrective action need to be taken)- I have a very awkward feeling because of this break in between

Also while doing pranayama I do not take a break in between each pranayama cycles. So is it necessary to have a break in between each cycle of pranayama or can we continue all the 6 cycles of pranayama without breaks. (I was doing comfortable the 6 cycles with out breaks)

thank you for your kind attention

ANSWER: I.
1. Padmasana

2. Vajrasana
3. Ardha & Purna Paschimottanasana
4. Halasana
5. Sarvangasana

Perform these after offering Prayers to the Lord to realize the self.

II.
Then perform the Bandha-s

III.
Then Nadi Shodhana

IV.
Pranayama

V.
Meditation on the Atman (self)

* Till the body is not completely purified, such coughing etc. can occur. Ignore the same and continue with the 24 second retention. With perseverance, the Prana will fully remove the underlying impurity in the course of time.

* A few seconds of break should suffice if there is no exhaustion.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Sir,

Noted your comments and Thank you for your reply,

I just want to clarify few more points

1) Regarding Asanas, I could collect some information from the internet. However, I would like to know how many repetation of each of this asanas we need follow or how long do we have to sit in each of these asanas. in website it shows 5 to 10 mnts or even more?

2) Is ardha paschimothasana same as ardha Padma paschimothasana?

3) Regarding sarvangasana, I was going through this website and found Matsaysana is recommended after
sarvangasana http://sivanandaonline.org/public_html/?cmd=displaysection§ion_id=1252

please let me know your comments

3) Bandas- I am doing 1 cycle of bandhas with 3 repetation of each bandhas, should I increase the cycle of bandhas to 2 or 3?

I just want to ensure that I do these things in the correct way,

thank you

ANSWER: 1. A single repetition should suffice, when performed correctly. Maintain the Asana end pose for 8~10 seconds.

2. Yes

3. You may perform it, if you so wish.

4. No

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Sir,

many thanks for your kind reply

Reference to asanasa,

Padmasana, though i could do this asana, my knee of left leg is not touching the ground while the other knee is touching the ground. but looks ok and i can sit for almost 1 minute.

Vajrasana -ok

I had a tough time doing paschimottanasana and halasana (I even sprained my back in between)

So can I do uttanasana initially and then after say 3-4 months I believe my body will become more flexible and then I will try paschimottanasana

I am also comfortable with sarvangasana, so can I skip halasana for the time being and slowly move from sarvangasana to halasana.

Note:(I am 31 years old and weigh 55 kgs, i was doing some physical excerise before such as push ups and pull ups, bitex and hence i feel my body has become very stiff)

Thanks

Answer
1. All Asana-s are to be performed to the extent possible, initially.

2. Perform Paschimottanasana to the extent possible. Do not apply too much force.

3. The same as regards Halasana.

With sustained efforts, the postures becomes perfect, in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello,
Concerning the last post, in the demigods stories are they talking of real physical beings? The gods of mythologies are spiritual beings (invisible to humans) and not physical but the demigods which were supposed to be their progeny were physical beings here on earth. They were called demigods or hybrids because they descended from a god and a virgin woman at the same time and so hybrid. Yogis like Ramakrishna for their part are considered 100% human with normal parents so there is difference between yogis and demigods.

ANSWER: 1. It is the evolutionary level of the Jiva which matters and not the medium of birth or the kind of body of residence.

2. As the Yogi evolves towards the Atman (self), he promotes and passes through these ranks, which are nothing but evolutionary milestones, though occupying the physical vehicle. However, as long as a rank exists, it is still in the realm of Maya and therefore unreal. The truth is beyond these ranks. It is the state of no rank & the truth behind all ranks. It is pure consciousness, undifferentiated and infinite.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: 1. It is the evolutionary level of the Jiva which matters and not the medium of birth or the kind of body of residence.

Thanks very much but in relation to the possibility of this medium of birth for a being because of reincarnation, that possibility of birth is pretty scary for a western mind in general. So even if the medium is not important but it is still a very strange thing because the natural medium for birth is between a man and woman. DO you let me ask if the stream of gold in this story is similar to what yoga call tejas or ojas energy?http://www.theoi.com/Heros/Perseus.html#Danae

Answer
Setting aside matters concerning reincarnation or mediums which one has no first hand experience about, first persevere to know who you are. All questions get answered that way. Thinking about abstract, metaphysical concepts and debating about these serves no purpose. It is a waste of time and energy. Realizing the self alone matters.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

At my job, I am having a difficult time with my boss. I perceive her as a bully with a terrible temper. Other people have left the job the because of her. Many people talk and complain about her behind her back. I find myself becoming very angry, even hateful towards her. I am aware this is an unhealthy state. My question is whether it is better to remain in this situation and learn to remain calm and composed in the face of abuse or better to leave and not allow myself to be treated this way. There is also the option of confronting this person about their behavior but I don't know if the result would be long-lasting. This woman's bullying reminds me of my father's behavior. Perhaps this is an opportunity to learn to deal with this history. Though, I am not sure I am up to the task.

Thank-you,

Ron D.

Answer
It is not everyone who is fortunate enough to come across such a situation. A situation, which gives a wonderful opportunity to kill the Ego and get close to the Atman (self).

1. One may try to leave or try and continue. It is up to the person. However, one can neither quit till the time to quit has arrived, nor stay on after the time to depart has been reached. Things happen as they have to, governed by the laws of destiny.

2. Knowing it to be such, be calm and unaffected, doing your duty with sincerity and commitment, to the extent possible, as an actor playing his part in a drama. Let people talk as they want or do as they please. One should not get affected by external factors, but learn to hold on to the self and be at peace, wishing good to all, even in the most trying of situations, forgiving those who wish one bad or cause trouble.

The wise Yogi earnest at realizing his self, takes his enemies as manifestations of God, sent to destroy his Ego for Enlightenment. While the enemy himself does not know it, the Lord who dwells inside one and all (including the enemy) as the self, knows everything and is working for one's good and nothing else.

Delink yourself from the Ego and be divine, always holding on to the self, wishing everyone good, harboring no ill-feelings. The Ego is the Yogi's real enemy and enemies who hate you hate your Ego. So one's enemies are really one's true friends, for they hurt the Ego, thereby providing one with the opportunity to destroy it and get rid of it.

When such an attitude of forbearance, duty-mindedness, respectfulness, well wishing to all, forgiveness & love is practiced unconditionally with people without fail, the Ego starts dissolving into fragments, to be gradually replaced by an aura of great strength, power and divinity. The person becomes engulfed by the purity of divine consciousness which is nothing but the self. He then resides in the highest state of auspiciousness and no harm can touch him.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste,

Having been practising Brahmacharya for a few months now, I feel my body to be undergoing a second teenage. Having had a disastrous teenage life of porn and masturbation never had acne before or other teenage illnesses; although this was the case- somehow god has been kind to me since the vow of brahmacharya in erasing out sexual thoughts.

I notice that I have started getting difficult- spots (Acne) on the face and on my upper back after all these months of celibacy. I wonder if this has anything to do with it.

I now seem to be sleeping longer and finding it hard to get up very early in the morning which wasn't true in teenage.

I am required in my job to have good appearance to carry on with my worldly-duties and this acne is bothering me.

Will cold-water showers help(I live in England) Will urine-therapy help? Is there anyway to achieve a clear face with fair complexion so that I am able to carry on in the job I do?

Answer
1. Acne is not connected to the practice.

2. More sleep further to abstinence is an indication that transmutation is incomplete. This makes energy stagnate in the lower levels, thereby leading to lethargy & stupor. The true Brahmachari needs lesser sleep and is ever active. Apply the suggested methods thoroughly.

3. Practice Brahmacharya as described earlier. The acne will go if it is destined to.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Expert: Dhananjay - 3/19/2014

Question
QUESTION: Dear Sir,

I am a 23 yr old and have full beard and long hair.I decided to grow it to avail the benefits of hair. I have not cut hair for 18 months.I am learning Indian classical music and want to evolve spiritually through music.My hair and beard is irritating me a lot.My head hair always touches the back of ears and neck and makes it warm and sweaty .i have to adjust moustache every 2 minutes coz it comes on lips. The sensations of hair and beard is a 24*7 irritation.So my questions are:

1.does removing the hassle of hair outweigh the benefits ? because if my hair is cut i will feel free and thus can think clearly. Will I be better off keeping the hair in the long run?

2.Please suggest some ways to reduce the irritation of both hair and beard .tying a pony

pulls the head and is uncomfortable .

3.Can I evolve spiritually only through music or should i do some meditation,etc

4.Can you suggest any guruji I can personally visit to ask my doubts.I live in Mumbai

ANSWER: 1. Slightly trim the hair, mustache & beard, to the extent required for comfort.

2. Making the hair into a bun at the crown of the head (Brahmarandhra) & tying a Shiva type knot (as seen the the photos of Lord Siva), is most beneficial for rise of Kundalini. It is an excellent hairstyle to conserve energy at all times. It is conducive for deep meditation. The next option is to make the hair into a bun a bit lower (as done by the womenfolk). Those who find these hairstyles not very practical for everyday life due to professions/circumstances, trim it shorter.

3. Spiritual evolution, which occurs only by HIS grace will become complete through a life of Yoga & Brahmacharya (using all the Yogic methods as described earlier) to realize the self. This will also help in the study of music. However, the practice of Yoga & Brahmacharya to realize the self will be the central pillar for evolution, for you in particular.

4. Apply the efforts required to achieve the above, with love and self-surrender to the Lord, asking nothing in return. HE will ensure that the doubts are cleared, in the way required, either by a personal Guru, or through other means.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: 1. yogi bhajan says that by trimming the hair you lose your antennas.is that true? does it take 3 years for new antennas to form?
2.which option is better a]to keep it uncut and bear the irritation but enjoy the benefits b] trimming it and being free,clear minded but less benefits .I can only decide on whether to trim or not , if this point is clear

Answer
1. One must eventually overcome dependence on the body (of which hair is also a part) and reside in the self as the self, for you are not the body but the self alone. That is the only truth. Hence one must not become attached or develop a fascination/dependence for anything non-self such as the world, objects or the body (including hair). However, the presence of hair is conducive for energy management as regards the beginner.

2. Surrender means leaving all decisions to HIM alone. There is no path greater than 'Saranagati' (surrender to the Supreme). Hence take your mind off the matter and let HIM decide whether to trim it or keep it. Accept what happens, remaining neutral. Focus on Sadhana to overcome body consciousness, hold on to the self and be at peace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello
thanks in advance.

i think am gay. 40yo, unmarried,
when performing yoga, meditation, self massage, or just sitting calmly and quitely, either get attracted towards myself or some imaginary male and without touching any body part, the penis gets erect and starts ejaculation.
the family situation and financial position is that there are no chances of getting married either way. (homo or hetre. and hetro i dont want too, as i know am gay).

please help.

ParshuRam

Answer
Ignore sexual thoughts to the extent of your ability and take up a life of Yoga with the required lifestyle, with surrender to God, to realize the self. Let the urge to overcome this illusion be strong and genuine. With perseverance, you will gradually overcome the issue henceforth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,

Please explain and evaluate the different chakra-s and their relationship with brahmacharya.

Answer
1. The seven Chakra-s are the representation of the levels through which consciousness passes, on its way back from identification with the non-self, into itself. These are denoted by the confluence of Nadi-s (astral energy channels).

2. Through proper transmutation of the vital energy via Brahmacharya to realize the self, the conserved Prana awakens Kundalini, which then ascends and purifies the physical, astral and causal mediums. The chakra-s are correspondingly purified, stage by stage, depending on the intensity & continuity of practice.

There is no need to ponder much about the process involved, as it is automatic, occurring all by itself, in case of the Yogi applying the required methods, as described earlier. Mere, theoretical knowledge about the details are of no use and rather become a distraction. Direct knowledge from experience will dawn by itself, through diligent practice, to the honest Yogi, who surrenders to God & performs Sadhana in an unbroken manner.

When this much is done, individual consciousness gradually dissociates from the non-self, to eventually merge into the universal consciousness irreversibly, which is the state called 'Kaivalya' (self-realization).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi Sir,

Good day..

If someone abuses us physically or verbally and if I retaliate in anger to control them and to teach a lesson to them for their mistake will it constitute a negative Karma?
Sir, I am asking this question because in my each step of my day today life this concept of Karma is disturbing that if I am doing negative Karma, even in simple things...

Please help me Sir..

Regards,
Vimal.

ANSWER: 1. Every action performed with Ego consciousness generates karma, be it good or bad.

If someone abuses you physically, verbally or even in thought at the personal level, an instant karma is accrued by the abuser, which he or she will have to pay for, now or later. Such karma accrued will itself punish the doer, without fail, in the course of time. One is punished by his sin itself. Why then should you retaliate in anger or try to teach them a lesson?

The abuser has identified with his Ego while performing a malefic action under the grip of ignorance. The karma generated by this action will follow him and ensure that the required punishment is awarded, at the destined time, in the way required. This is the truth and there need be no doubt about this.

If you fall prey to anger, retaliate and try to teach him or her a lesson by taking the law into your hands, you identify with the Ego and perform another malefic action, for which you too will have to bear the fruit. Earlier, there was only the abuser who identified with his Ego and performed a wrong. He alone was answerable. Now, you too have fallen in line with him, becoming a party to the act of ignorance, resulting in another karmic act of negativity. Now both of you are in the same boat. There is no difference between the two of you.

Therefore, the wise Yogi does not take recourse to such a line of thought or action at the personal level. He forgives the wrong doer, wishes him well and holds on to his self, not letting the Ego get in between. That is true surrender to God. Letting go of the Ego which is what gets hurt is real surrender. Through such forbearance, quiet, endurance and surrender to God, wishing well one and all (including the wrong doer), the greatest strength and auspiciousness is attained. An aura of great power eventually surrounds the Yogi who practices such Ahimsa. He is protected by the very Lord HIMSELF.

2. The following is an incident from the life of Bhagavan Ramana Maharishi (a realized saint who lived in Tiruvannamalai, South India), denoting the power of right conduct. In the year 1924, a few thieves in search of wealth attacked Shri. Ramana's ashram. Shri. Ramana, who was a realized soul, having forsaken all possessions, did not possess anything of value in his hermitage. A few books on Yoga, some food, clothes and a few utensils were the only things present. When the thieves realized that their efforts had gone waste, they became angry and started throwing and breaking things. Shri. Ramana requested them not to do so and calm

down. Further infuriated, the wrong doers repeatedly hit Bhagavan and some of his disciples, who tried to intervene, injuring them in the process.

Shri. Bhagavan, the great Yogi that he was, however did not take any of this personally. A thief gave a blow on Bhagavan's leg causing great pain. Shri Bhagavan however looked at the man compassionately and remarked - "You may hit the other leg as well, if you are not satisfied". He even offered them food, seeing they were hungry. The thieves eventually left, realizing their mission had gone waste.

A year later, the same band of thieves were arrested by the law for another crime elsewhere and hanged to death. They were punished by their own wrong doing, which followed them, awarding them with what was due, as per the laws of karma.

The laws of the Lord are just and very impartial. They strike with mighty force when the fruit of karma gets ripe for harvest. Knowing it to be such, one should not interfere with divine will. One should not try to control anybody or anything, under the grip of the Ego. The only thing required is to control oneself, using the ropes of 'Gnyana'. There is a higher power which is watching everything and which will do what is required, at the right time. It is not for us to project the useless Ego.

Do your duty calmly and cheerfully, to the extent of your ability and forgive those who may indulge in wrong doing. Let go of the Ego which is prone to the illusion of insult & praise, good & bad. The Atman (self) is beyond such illusion and always unaffected. Identify with it and let go of all other things. Then there will be no worry and no anxiety. To such a one, there is only peace and quiet, whatever be the nature of the world.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for your answer..

Sir,
(From my day today experiences)..Generally is it really possible to live in this world speaking only the Truth? Or is it really necessary to do so?
I am very much tired of these bookish terms that say Speak Truth, be Non-Violent, and so on..Is that practical?
Being Truthful is a great thing but what will you do if someone trickily persuading you to do something that you are not interested and we are intended to say an white lie that I have this work that work etc..? There are countless situations like that where white lies are needed..

Also when we don't like to disclose the reason why we are not taking part in their activities we are supposed to say a white lie here..Is that wrong?. Will that add to our negative or positive Karma?..How do you define "Truth"?

Also is that possible to be Saatwic always irrespective of people playfully doing intolerant and Rajasic activities towards you? there is always a limit to everything ..right? How tolerate we must be towards these things..

Please share your views Sir...

Regards,
Vimal.

ANSWER: 1. The closer one's consciousness gets to the Atman (self), the lesser is the identification with the 'Asat' (non-self) comprising of the Ego, body & the world. In parallel, one's urge to utter the untruth also reduces.

2. There is nothing called today's world or the past world. The world is only an illusion perceived through another illusion called the Ego. It is identification with the non-self which makes the Ego assume it will gain some benefit by uttering the untruth. This is an incorrect assumption; the product of ignorance. Nothing but sorrow follows the utterance of untruth. One who speaks falsity never attains peace and happiness. While he who holds on to the truth is always at peace, unaffected by the world and its offerings.

3. If such 'Satya (perfect truth) is practiced correctly for a long time, one develops the strength to remain silent in situations where uttering the truth might cause harm to oneself or others.

4. Holding on to the self and being in that quiet state is 'truth', whatever be the nature of external activity. He who realizes this is ever quiet and always in truth, though uttering words externally, or displaying some emotion, while dealing with the world. To realize this truth and reside in the truth, one should perform Sadhana and annul the Ego (which indulges in the untruth, itself being the untruth). Then alone does the meaning become clear.

5. As long as you identify with the Ego and the world, you will take yourself and the world seriously and thereby react to what occurs or does not occur. The moment you realize the world as a stage, with life as a drama and people as actors playing their part, you transcend the need to 'react' at the personal level and remain uninvolved internally, though indulging in external talk or emotions.

Such a Yogi plays his part in the drama, displaying the emotions of anger, happiness, sadness etc. externally, but ever remains unaffected internally, cool as a cucumber. He may laugh, scream, rejoice or appear dejected externally as the situation demands but always stays calm and composed internally by holding on to pure consciousness, which is beyond these dualities.

6. One may react to situations as required, in the manner necessary. However, the reaction should be an external display and not internal. Being Satwic does not mean that one remains like a stone, with no display of emotion or reaction. It only means that these are shown externally, as may be required, as done by an actor playing a role but are not experienced

internally with seriousness.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Many thanks for your Wisdom Sir.

So, Even if the situation demands a white lie, for example someone is asking me to join a party or a picnic and if I am unwilling to join and can not say directly-No, shall I say some white lie like I am not feeling well, I have some other work etc even if I've no other work?

Is it a wrong to do so. As you said Shall I do that with out disturbing my inner bliss?

Sir, please clear my confused state...

Answer
1. If you are a true Yogi, you will always have the most important work. Holding on to the meditative state and related Sadhana is the main work for the Yogi. He is always at this work, which is why he does not feel the need for much external interaction.

2. Hence he who indulges in honest Sadhana will not be uttering the untruth if he says he has other work, for a very important work always awaits him. In due course, one does not even have to explain to others. Silence speaks more than words.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

It's been traditionally told that there are four margas of Spirituality: Bakthi Yoga, Karma Yoga, Raja Yoga and Jnana Yoga.

I have a question that if the Self-Realization attained by a Jnana Yogi and a Raja Yoga in the end is same or there is any sort of difference in terms of realizing the Self and in terms of Chakras?

Please answer....

Regards,
Vimal.

Answer
1. Since there is only one self, one truth and one God, which are all one and the same, there is only one self-realization, whatever be the means taken to reach it.

2. Let go of the concept of Chakra-s, body, mind, world and all other things non-self and focus only on realizing the self, which can be accomplished by no other means but through annulling the Ego. Then, all that is to be known will become known.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

What is the difference between losing energy by incontinence or ejaculation and losing energy after running for example? For me both are the same.

ANd when the body stops producing semen because of brahmacharya does it means the body stop aging?

Answer
1. Through incontinence and lack of proper transmutation, the vital seed of life is lost, resulting in debility and degeneration.

2. The tiredness or fatigue which follows moderate exercise is temporary and short lived. One emerges fresh and more energetic in due course, which is not the case with losing the seed.

3. After becoming an Urdhvareta through proper Brahmacharya, the debilitation of the body which is normally accompanied with age rapidly slows down. To the extent that one spends time in communion with pure consciousness (Samadhi), debility correspondingly reduces.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Master,

Just some quick questions relating to sadhana for brahmacharaya:

1.) Nadi Shodana--I read in "practice of brahmacharaya" that Pranayam is alternate nostril breathing, that is: inhaling through one nostril, retaining the breath and then exhaling through the other nostril.... According to Science of Pranayama, Sivananda says the yogi must follow a similar procedure. So isn't Nadi Shodana and Pranayama the same thing? Please explain if I am confusing the exact procedure of doing Pranayama and how Pranayama is different from Nadi Shodana.

2.) Fasting-- Sivananda says that fasting clears the five capital sins. I have some diet control, that god has allowed me to have, so I'm wondering if I can fast for Ekadasi days and whether this would be fine for yoga? I plan to first fast for 12-15 hours and increase the period to 24 hours, but nontheless do yoga on the fasting days.

Diet--I don't like eating any other meals other than breakfast, lunch and dinner (3 meals a day), so can I abstain from drinking or eating anything during early morning yoga practice and during the afternoon practice. I plan to eat breakfast right after my morning sadhana and eat dinner right after my evening sadhana. Is this permissible? I would eat the required number of calories, just only for three meals a day rather than consuming food during yoga itself.

Answer
1. In 'Nadi Shodhana', there is only alternate nostril breathing (Puraka & Rechaka) as explained in past answers (http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma), without Kumbhaka (retention). Whereas, in Pranayama, all the three are carried out.

2. Those who take 'Mitahara' (a balanced and limited diet), with a life of Yoga & Brahmacharya do not need to fast unless there is an illness or health issue. All sins vacate by themselves through an honest life of Yoga & Brahmacharya carried out to realize the self. Unnecessary fasting, when there is no issue in the body, only leads to weakness and ill health.

3. It is preferable to drink at least two glasses of milk and a glass of curd on a daily basis for optimum health. If you do not feel the urge for the same, early in the morning, drink a glass or two of water before the start of practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
dear sir
one said to me that praying before the photo of Mahavatar Babaji is against the law of kriyayoga, Lahiri baba, Panchanan Batacharya are not intererted in such things, is any true behind that?

sarwam khalvidam brahman
Vijith

Answer
One can pray to the Supreme through the image or idol of any realized saint, if one so wishes. The kind of Yoga which the saint adopted for realization does not matter, for it is the means to Enlightenment and nothing more.

All prayer ultimately goes to HIM alone, whoever be the medium of worship. There is no such rule against prayer to the Supreme, performed with an attitude of reverence and devotion, through the image of a realized saint.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Greetings Dhananjay,
I am a 20 year old guy and I have been striving earnestly to practice Brahmacharya for a few years now. I completely left masturbation over a year ago but wet dreams seem to be a

great obstacle for me and I would like to understand them much better. At the start wet dreams would come as often as twice a week but now have subsided to no more than once a month. And as I have progressed, sexual thoughts seem almost nonexistent in my waking state, but they seem to creep in during my sleep and cause me to discharge. So my questions are:

How much damage does the occasional wet dream cause?

Do I fail to receive the advantages of Brahmacharya by these infrequent accidents?

Do the advantages of Brahmacharya cultivate only in the time that one can maintain seminal continence, or do they cultivate in the long run despite occasional nighttime discharges?

Sometimes I feel that it is really not possible for me to forever be completely free from wet dreams and subconscious sexual desires, even though I feel very proud of myself that I don't masturbate and will only have sex for procreation.

If I can live the rest of my life with just a couple wet dreams a year, how much will I benefit from Brahmacharya?

Thank you very much.

Answer
1. If a life of Yoga, with Brahmacharya, is applied uninterruptedly in the waking state, the occasional wet dreams taper down to the very minimum, causing negligible harm. Wet dreams completely stop after attaining to Urdhvaretas.

2. The less frequent the nightfalls, the better is the result.

3. They cultivate in the long run, as long as the nightfalls are minimal and there is no lapse in the waking state. The Yogi who puts in genuine focus on Sadhana, with surrender to God, neither thinks about wet dreams nor about the advantages of Brahmacharya. He perseveres only to realize the self, asking nothing in return. Such a Yogi alone succeeds.

4. One should first let go of the pride of temporary success. One should not take credit for the results. Brahmacharya, like all other things occurs only by HIS grace and not by one's efforts. The great Lord pulls up the devotee with sheer compassion, looking at the efforts he applies, granting success. One's efforts do not lead to success, they help subdue the Ego, whereupon the Lord sends HIS grace.

Let go of measurements as regards benefit and loss. Reach and hold on to the state where you will no longer expect anything from Brahmacharya, where it becomes natural and effortless, and where there will no longer be any reason for practice, yet there is selfless practice. That which has to come will come.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
namaste sir,i am much thankful to your sincere guidance provided to me in recent past sir,i am in second weak of my brahmacharya practice. I have to mention my some events of my past life so you could familiar to my situation.

I am from lower middle class family earlier living in my village and now living in kanpur city to complete my studies i have recently completed my class 12 examination. Last year i shifted to a new rented room which was much nearer to my school. A girl is living just in front of my house. She called me ' bhaiya' ,but i think that she has some other feeling for me in heart ,when i was out in balcony she constantly glances at me, she always try to remain as much as close to mee. She is recently visiting my room in order to help her in studies. I am also getting attracted to her. I feel and think about her lot during day and night , it is creating hindrance in my brahmacharya practice. So my question are as follows.
Q.1-sir what should i do?
Q.2- if i should stop speaking to her.
Q.3- sir if she want to lure me or it is only friendship.
Q.4- what should i do in these matters when girls try to have intimacy with me.
Q.5- if brahmachari should not speak to any girl.
Please answer as soon as possible.

Answer
Stop all unnecessary contact, be it verbal, visual or physical proximity and cut all ties of familiarity. Let there be no interaction henceforth. The implementation should be complete.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear God in the form of Dhananjay,

I have several queries related to the practice of self-surrender and giving up all sense of doership to the all-mighty and practicing bramhacharaya.

1.)

A. I practice most of the asanas you listed, but in addition, I practice several mudras Swami Sivananda also recommended—including the Yoga Mudra and the Maha Mudra. I practice these mudras in between Bandha and Pranayama. Any commentary on these, and how much time I should aim for in the practice of both of these mudras?

B. I started Pranayama recently and do six pranayams in the morning and six pranayams in the evening doing 16 second retentions. Sometimes, I get a pain in my lower cheekbone on the right side of my face while doing this. Is this a cause for concern? Also, may I increase the number of pranayams from 6 to a higher number if I am feeling comfortable?

C. Books to read. Any spiritual books you would recommend I read to goad my mind to give up this ego completely?

D. Sirhasana. I am unable to practice this. Is this absolutely necessary or can I keep Sarvangasana as a replacement?

2.)
A. When I surrender to the lord, and I am doing any physical activity, should my attitude be:

Ex: The lord is walking through my body…
Ex: The lord is eating through my mouth…. Etc.

Ex: The lord is walking down the street through my body
B. When I am doing an intellectual activity, should my attitude be:

Ex: The lord is learning this through my intellect
Ex: The lord is understanding this through me
Ex: The lord is typing up this message through my hands
C. When an evil thought or a thought relating to the ego (what this body or the intellect in this world), or the women/people that this body or speech affected in the world, what should be my response? Should I think:

The Lord is thinking these thoughts?
The lord has done this/has spoken about this etc…. through my body?
The lord is experiencing this pain through me
The lord is experiencing this feeling of attraction through my mind etc…

D. When I see a woman my mind finds attractive or look at myself in the mirror, should my attitude be: This is the lord's beauty? This is the lord's body? This is the beauty of the lord?

3.) What in the world belongs to the Jiva? And does the Jiva indeed do anything?
A. I have heard the Jiva is a drop compared to the ocean of brahman. So is the Jiva indeed powerless compared to Brahman? Therefore, shouldn't one just completely rely on the Supreme Spirit and not on himself?

B. When a Jiva exerts his willpower to get rid of temptation, is his ego acting or is it his willpower? And from where does this willpower or the motive to improve come from?

I am sorry for so many questions. But I need to understand this in order to clear myself of doubts, and confusing thoughts.

Answer
1A. Bandha-s are to be practiced after Asana and before Nadi Shodhana. 3~5 seconds suffices as the holding period for the Bandha-s.

1B. Limit to the 16 second retention till there is no longer any pain in the cheek bone. Pain is an indication that the body is not yet ready for more. Do not increase the retention for now. That will happen later.

1C. The Ego cannot be overcome through bookish knowledge. It is removed only through honest Sadhana & life experience, which in turn lead to 'Gnyana' (knowledge of the truth). Books conducive to this effect have been listed in past answers.

1D. Perform Sarvangasana for now. 'Shirshasana' will occur on its own, if it is so destined.

2A. The attitude to be applied is -"The Lord makes the body go through these actions, as a part of HIS Leela (play), as dictated by Prarabdha (past karma working out presently), so as to help me realize who I truly am. I am only the impartial witness, not being the body or the mind or Ego but the pure self".

Such an attitude is practiced by remaining neutral, with the Ego subdued. After many years of such practice with unbroken Brahmacharya & Yoga, there will no longer be the need to remind oneself of this fact, as the one who is to be reminded (individual Ego) becomes weak, being replaced by pure consciousness. After Enlightenment, there is no Ego but pure

consciousness alone.

2B. The Lord does not have to learn or understand anything, for HE is the all knowing, all powerful one who has no need of any kind. It is the individual body and mind which are subjected to the motions and experiences of life, under the purview of past karma, so as to help the Jiva (individual) overcome its ignorance, leading to self-realization. The attitude to be applied is as that stated in 2A.

2C. Supreme consciousness does not think. It is. The Almighty has no desire, no thoughts, no pain and does not feel attraction or repulsion. One should not mistake these feelings as those of God. They are that of the individual Ego and illusory. With advancement, one eventually realizes the same.

Thoughts, be they good or evil, are the offshoots of the individual Ego, dependent on its past Samskara-s (Impressions) & Vasana-s (tendencies). Hence the Ego is to be cleared of its evil or disagreeable thoughts and brought back under the foot of the Atman (pure consciousness), when such thoughts arise.

2D. The attitude for the beginner, as regards the body of the opposite sex should be -"This body is a bag of flesh filled with blood, bones and human waste which will eventually become foul smelling & old by degeneration and decay. It is not worth losing Brahmacharya over. The beauty seen is a reflection and not real."

The beginner will fail if he or she tries to see the beauty of the Lord through the body of the opposite sex. That occurs naturally in case of the advanced soul nearing Enlightenment and not with others. Such a purified soul experiences only the Lord everywhere, with no sexual response from within. Till then, one should avoid reasoning and remind the idea of the foul nature of the body at the physical level. Else, one gets drowned in the ocean of Maya (cosmic illusion).

3. Since the Jiva (individual) itself is non-existent (being an illusion), the world is also an illusion, for there is no world independent of the Jiva. What then belongs to whom and who does what? There is no belonging and no doing in terms of the absolute. Everything except the Atman (self) is an illusion on the screen of pure consciousness.

3A. One has to rely only on the Supreme. When this is done, the Supreme makes this body & mind do that which is required.

3B. Will power is the apparent power obtained by the powerless Ego by drawing from the Atman (self) as the TV set draws power from the mains. The Jiva has no power of its own. All power comes only from the Atman or Lord. Hence one should remind the Ego of this fact and keep it snubbed under the feet, till it dies for ever. Then, the pure self, no different from the Lord alone functions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,

1) The day before yesterday, I woke up to sexual imagination. I was not enlarged nor was I lusting but the experience almost seemed like conscious fantasy. I immediately jumped off

that conveyer belt and went back to sleep without further fantasy. This has not resulted in any form of wet dream yet. Does this constitute a break as I really don't want to pour the small bottle of cold mineral water I have gathered in this scorching sun?

2) I tend to feel irritated and infuriated by my loved ones. Although I control these feelings and displace them with attempts to emanate pure love, I can conclude that these slight deviations have been more than merely fleeting. Does this constitute a break?

3) What does one do when complemented? How can one reply when statements like "You're very intelligent" or even the dreaded "Wow, I think you're a brahmachari!" are directed towards him by people who know the concepts of yoga but ignore them or even otherwise? It seems that jealousy from people noticing the newfound 'tej' (bright lustre) of the bag of flesh and bones can trigger a break.

Answer

1. Fantasy or anger are not breaks by themselves but will lead to a mental break, which eventually ends in a physical break, for lust and anger are the tools which dissemble residence in the self. Hence these should be nipped at the bud itself. Remain quiet and displace lustful thoughts calmly and thoroughly, by taking the mind off them at the start itself through 'Vichara' (inquiry) and 'Viveka' (wisdom).

Do not wrestle or reason with sexual thoughts, as 'Maya' (illusion) cannot be won over through reasoning. Maya is more powerful than the intellect and logic. It will slice and destroy intellect and reasoning within seconds, as a knife slices through butter. Displace the thought, replacing it with 'Gnyana' (the absolute truth) and diverting the mind onto some other constructive activity.

Maya can only be overcome by annulling the Ego, following which the all powerful Atman (pure self) shines. Under the light of the Atman, Maya, unable to play her games, disappears instantly. This is the method. For this, one must perform honest and regular Sadhana, with surrender and love to the Supreme, following all the 8 Anga-s of Yoga assiduously.

2. It is but natural that various kinds of emotional upsurges occur during the first few years of Brahmacharya. The beast called the Ego, which has been let free for millions of lifetimes to roam as it wanted, suddenly finds itself shackled by the tenets of Brahmacharya, which it tries to overcome by staging sudden and intense protests. Till the Ego is not fully roasted in the fire of Gnyana, such occurrences are possible.

One should ignore the Ego and its tantrums, drink a glass of water and divert the mind elsewhere. Else, it leads to a loss of equilibrium, wherein, man performs foolish actions, gaining unwanted karma, for which he will later have to repent.

3. One should never proclaim or even mention to others, the practice of Brahmacharya, which is a divine and personal equation between the aspirant and the Supreme. He who does so falls without doubt.

Remain internally quiet, humble and calm, reminding the Ego that it is a wingless bird flying in feathers borrowed from the power of the Atman. The wise Yogi does not pay attention to flattery, compliments or praise, which are all forms of Maya. He smiles at these and remains quiet internally, reminding himself that the luster & intelligence come from the Atman and not the Ego.

Snubbing the foolish Ego which has no better work than to react to everything and nothing, the Yogi remains ever humble, as though knowing nothing, like a fool, all the time vigilant, holding on to the the truth in silence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

Can you please suggest which book should I read to understand Gita. I have "God Talks with Arjuna" suggested by you in the past answers. Actually I'm looking for a book in Hindi as I can read and understand hindi much faster.

I'm practicing Aasnas and pranayama daily in the morning (at 8AM as I work in late shifts) but unable to practice meditation. I tried third eye meditation but I feel very tired after doing this. It seems I'm not doing it correctly. Can you please suggest the best way to learn meditation? Should I learn it from any good teacher or join any organization. I stay in Bangalore.

Thanks.

Answer
1. Try: http://hinduebooks.blogspot.in/2009/05/srimad-bhagavad-gita-sadhak-sanjivani.htm

2. Continue with the practice of Asana, Bandha, Nadi Shodhana & Pranayama as described earlier. Then sit quiet in Padmasana with no other thought for a few minutes. No thought or want should be entertained in the mind, trying for a complete void. Do this with surrender to the Supreme. In the course of time, meditation will occur all by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,

1) Yesterday I had an unconscious wet dream at around 11pm. I soon realised it had occurred and went to wash up. The reasons I can attribute this to is:
a) Irritation leading to internal and eventually outward anger.
b) Fried food, tea, garlic and sweet food consumption
c) The last two days there was no physical activity (demotivation occurred after A above)
d) I had woken up on two occasions with involuntary sexual dreams without physiological response or even much mental involvement, which I immediately displaced.
Do you think all four points fed failure?

2) After the wet dream, I again (!) woke up to D above and did the same defence action. But today morning, I lost my temper not realising what I did; it was as if I was not in control. This has led me to consume fried food and tea because I am sure another wet dream will occur further to deviation, no matter how much effort I put in here onwards. What is the point of putting in any more effort if all the bliss will evaporate anyway? Meditation was no fun today.

Answer
Let it take a few months, years or lifetimes. One should not give in or give up, till the state of Brahmacharya becomes effortless, permanent and natural. Persevere undauntedly; HIS grace then dawns by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Humble Pranams Dhananjay-Ji,

I am a long-time reader of this page of yours and I am striving to be a true brahmachari.

I hasten to ask you three questions, all of which are very important, going forth.

1) Although I am getting better at conquering lust by inducing vairagya of the mortality of the flesh cage called the body, I am still somehow intensely impassioned by the idea of receiving oral sex from a woman. I also have sudden cravings, despite being of heterosexual orientation, to give oral sex to a man. What is the reason behind these two? How to conquer?

2) I am a student at a good university and I consider brahmacharya to be essential. I am smart and hard-working. However, I am dejected when I view students who are geniuses around me who both score better marks due to natural intelligence AND enjoy sense pleasures.

I do not wish to compare. However, will my intellect and grasp of knowledge become better as my brahmacharya improves? I have noticed that of late you have turned away from your direct answers and instead say "practice honestly, that which will come will come". Why this change? Should we not be certain that with proper brahmacharya memory and intelligence will increase?

3) It has been a month and a half since practicing brahamcharya and my improvements in intelligence and vitality are small. For example, I still need as much sleep as before. At times I doubt that progress is being made and sit down disappointed. In times of time frame, how should I motivate myself? When will I notice more results? Perhaps by the end of a full year? I realize all is possible only with God's grace. BUT I would like to get an idea of things to expect at different time frames, roughly speaking.

Yours truly,
Pranav

Answer
1. It takes time and patience to root out the seeds of past Samskara-s. Ignore all cravings of the non-self and hold on to the self through honest and uninterrupted Sadhana. Evverything else will be taken care of.

2. One's right ends at effort. The results are not one's concern. That, HE decides, based on HIS own grand plan and one's past karma. Hence do your duty and be content with what comes.

Intelligence and all other abilities increase naturally through the practice of correct

Brahmacharya. This is certain. However, the extent varies, depending on factors mentioned in 2.

3. My dear friend, is it rational to expect the Sun and the Moon further to a month or two of practice, when there have been millions of births of 'Abrahmacharya' in the background? Let go of this hurry and be patient. Things happen as they should, at the right time, and not before.

Samskara-s and Vasana-s which have fortified over innumerable past existences take their own time to dissolve. One should not worry about the results, for that is not in one's hands. It is effort alone which is in one's purview. The Lord does not give success so soon, just because the Ego wants it. *Real success comes when there is no longer any Ego to desire it* .

Practice the said methods in an unbroken manner for a few years, without expectation, with pure love and surrender to the Lord, without asking anything in return. The answers to your queries will be realized through direct experience.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I am practicing the following attitude towards brahmacharaya:

1.) Whenever I see a woman who appears beautiful in my mind, I remind myself of the corpse of a woman, and tell myself immediately that she doesn't exist, as a woman does not exist in the future, past and present, but only appears in the present. Her beauty is unreal. It does not exist. It is impermanent.

I also remind myself with the corpse of the woman, to remind myself of what she will be in the future, and that the temporary, minute beauty I see is a reflection of the permanent beauty of brahman or atman.

Moreover, if women look at me, I tell myself that my body also does not exist, and that the beauty of my skin and my physique does not exist. It is ephemeral. The beauty of youth will disappear is only a reflection of the atman within.

However, if a woman wears makeup, dresses herself with elaborate perfumes and other articles that make her body and face appear more "beautiful," (and I can notice this), what should be my attitude? Where does that perceived beauty come from in that case? Is it a reflection of Brahman?

2.) I have read that in order to have complete self surrender, one must give up the desire for liberation itself, and completely act as an instrument of the lord, and perform all sadhana as a service to him, not expecting anything in return, including spiritual progress. However, you have mentioned that the desire for liberation, if intensified, will result in self surrender. However, Ramana Maharishi, says the desire for liberation must also be given up. Please explain this sir. Should I expect spiritual progress from the Lord? Should I expect eventual liberation? Not in this lifetime, but liberation eventually?

Thank You

Answer
1. External makeup, clothes or other cosmetic enhancements are only devices used to reinforce the effect of 'Maya' (cosmic illusion). The resulting, apparent beauty, is an illusion similar to that performed by a magician and not real. Minus these, the skin appears very ordinary. Minus the skin, the human body is the equivalent of a slaughtered carcass hung at the butcher's, with foul smelling blood, fat, flesh, bones, bodily secretions, urine & excreta.

If proper Vichara (inquiry) be done, it becomes clear that the very objective of external makeup and beautification is to hide this foulness within. To hide the foul smell emanating from the body, deodorants and perfumes are resorted to. The very nature of the body is foul smelling, as observed in the morning. This is its true state. Much effort is applied to clean it, freshen it and beautify it through the day. But again, by the end of the day, the foulness surfaces again, for reality cannot be hidden with external coatings. The process is constantly repeated to maintain the illusion. There is nothing attractive there in terms of reality. The Yogi who realizes this completely does not get the mind to savor the body of the opposite sex.

2. Yes, the desire for liberation will also have to be eventually given up, for who desires liberation? It is the Ego. The Atman (pure self) is always realized and always liberated and hence has no desire, including that for liberation. It is complete and content to infinity.

However, as long as consciousness identifies with the Body/Ego and the Ego has not been annulled with the requisite Sadhana (as in the case of the beginner aspirant who is yet to realize the self), the desire for liberation can be used to propel and motivate oneself. It can be used as a tool to kill the Ego.

This is like using a fire to extinguish itself. When fire is not fed with more wood, it burns the existing wood and eventually douses itself completely, upon conversion of all wood into ash. It may be said that the fire has consumed wood, which was acting as the fuel has killed itself in the process. The Ego is the fire, past Samskara-s are the wood and the resulting ash represents the extinguished Ego, following which the empty space free from fire represents realization.

When proper Sadhana to realize the self is carried out with surrender to the Supreme, one will eventually reach the stage where even the desire for liberation goes away by itself, just as the fire disappeared on its own upon combustion of wood. It is a natural and automatic process in case of the genuine Yogi.

Do your duty (through Sadhana to realize the self) and be quiet, expecting nothing in return, accepting that which comes on its own. Everything else will be taken care of.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,

1) Does sharing a room with non practioners (due to need for saving electricity used by A.C) lead to loss of prana due to the concentration gradient? Contact during the day is kept to the minimum.

2) Are we commiting himsa (violence) if we calmly decline commiting actions detrimental to

the practice eg. Shaving beard, white lies on the phone etc. This gets the other party EXTREMELY WORKED UP AND ANGRY.

3) What is the benefit of eating prasadam?

4) What other factors within a household with servants and other comforts lead to loss of prana?

Answer
1. If sharing a room with another is a part of one's destiny, at a certain stage in life, it cannot be sidestepped. One has to hold on to his Sadhana and focus on his objective alone.

2. No. However, one should not utter the untruth with a personal motive, for some selfish gain.

3. By offering food to God, a small portion of one's Ego is diminished and the resulting food is charged with a percentage of Supreme consciousness (based on the extent of the worshiper's surrender), however small it may be. Consuming this offering (Prasadam), therefore makes the mind tranquil to a certain extent and more aligned with one's Atman (pure self). This much is the benefit and not more.

4. Let go of these worries and accept what destiny offers as a result of your Prarabdha. The aim should be to kill the thief within (Ego) and not external things. To the one who is intent on Sadhana, who holds on to the self, external factors do not cause much trouble. They get realigned, to the extent deserved, by the higher power which runs the show.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste sir, I have been interacting with your good self and reading ur articles quite often and I really feel good to have your knowlegde and experience helping me and others, the questions are many times small and answers are very large and explanatory, I thanks for ur efforts, I understand that every has to make his efforts, I want to ask about mantras ie what mantras to chant in general, eg bij mantras, other basic mantras and where to concentrate, any good book or site for mantras for reference, I know that mantras carry energy but its a vast topic and I want ur guidance as basic level, may be for others who are beginners, , thanks and regards

Answer
"Soham" (split as Saha+Aham - meaning "I am HE") is the greatest, yet the easiest mantra. There is none greater or more powerful. Surrender the Ego and chant this mantra mentally at all times, with 'So' in inhalation and 'Ham' in exhalation, with devotion to the Almighty. It is called as the 'Hansa' mantra, for it denotes the union of the Jiva (individual) with the Supreme, on negating the Ego. Nothing more is required to the one who practices a life of Yoga & unbroken Brahmacharya with the sole aim of self-realization.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,

I keep on breaking the practice voluntarily and in a grotesque manner, despite having tasted unfathomable bliss, guidance from God and repeated plus ongoing punishment directly traceable to the act of wrong doing. I have developed vairagya and also a lot of practical knowledge through trial and error, and yet I DELIBERATELY fall. Please help me get over these voluntary breaks. Despite having noticed and felt God, I lose awareness of him further to a break and surrender and devotion become a problem. Should I take a formal vow to Gayatri Ma and how can this be done? There doesn't seem to be any priest I can trust over here. I want the vow to be official and motivated by fear of punishment.

Answer

1. Persevere to the best of your effort in Sadhana. The Ego, which is stumbling due to Agnyana will be dealt with by HIM, in the way required, so as to merge it into the self. HE will arrange life experiences in such a way that the Ego will be straightened out, so as to fix it in unwavering practice, through punishment or otherwise.

2. Taking a formal vow will not be necessary for now. Simply continue with the suggested practice, cent percent with devotion to HIM. Do this much regularly, without fail and be patient. HE will take care of the rest.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi,In different religions if we put dogma and cultural habits away can we say that they all want to reach the same goal or the absolute origin?

In the Christian, Clement of Alexandria (c. 150-215): "[T]he Word of God became man, that thou mayest learn how man may become God. For if one knows himself, he will know God; and knowing God, he will be made like God" In Islam, Al-Hallaj (c. 858 – March 26, 922) said "I am The Truth", "There is nothing wrapped in my turban but God".
Those two individuals said that the human being can become God or how can those citations be explained?

Answer

1. Yes. All religions lead to the one truth, called as God, who is only one. One's self is no different from God, as a drop of sea water is part of the ocean.

2. Who has to become God? Your true self is always God, being an integral part of the Supreme. There is nothing new to be achieved. All that is required is to overcome the wrong assumption of what you are not. You forget who you are and identify with the non-self comprising of the body, Ego and the world as yourself, following which suffering starts. When this delusion is overcome forever, you realize yourself. To achieve this, different paths prescribe different methods. However, all paths lead to the Lord alone.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Sir, can you explain what is the best breathing method in your opinion? Pranayama means the retention of breath is intentional and in anapana you watch the breath in detached way until it cease without intention, can we practice both methods?

Answer

1. Both are methods suitable for different people in different stages in Sadhana. Anapana

Buddhist method is more suitable after a certain stage of advancement has been attained. For the beginner, Pranayama might be more preferable.

2. Stick to one practice.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hey Dhananjay.

I've been wondering for some time now, if this practice of brahmacharya truely offers the healing benefits some texts claim it does.

I've been suffering low mental health for some time, until i found out, that porn and masturbation wasn't good for your health.
So i choose to stop, but it took a while, for me to get the hang on how it worked.. and how to stop the wet thoughts from entering the mind.
today I'm at 120 days of celibacy.. and this time I find it very easy and I want to continue on this journey for many years to come.

The reason I write, is to get some clarifications on the healing benefits..

I've been having some bad knees for some years now. I'm 23 years old. I've been dealing with a problem called "myofascial trigger points" Which gives me knee crepitus and sorta inhibites me from doing sports at the level I have been able to do so before.

One of my biggest desires are for those Myofacial trigger points to disappear from my body.. and leave me with a normal functioning body.

My question is, is it possible, that the practice of celibacy will make it possible for my body to heal these trigger points illnesses from my body?

Kindest regards from Martin - Denmark

Answer
There isn't any form of self effort superior than striving for Brahmacharya, which offers the highest possibility to achieve excellence of the body & mind and eventually realize the self, when coupled with a life of Yoga. Hence the possibility to overcome the issue through such means is very bright.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
question: I recently quit masterbation. I broke up with my girlfriend a couple wks ago, I started masterbating and then I stopped. I want to be able/willing to participate in another relationship in the future with bad images in my head.

I have sometimes tried meditation in the past but I did not try to really give it a shot. I mean I would do it a little here and there but nothing consistent. I was advised to use medidation as an outlet for the build up sexual energy.

Any recommendations with using meditation? or, specifically using it for controling the urges?

Hopefully I made some sense.

Thanks for your time

Mike

Answer
1. Meditation, which is merging the mind into the self, and the final stage of Yoga, cannot be achieved all of a sudden.

2. The preceeding 7 Anga-s of Yoga are to be reasonably perfected as a preliminary foundation.

Incorporate a life of Yoga with the related lifestyle first. Meditation then becomes reachable.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I was seeking a few clarifications.

1. Why should the Pranayama practice be of 6 cycles? What are the effects if more or less than 6 cycles are practised?

2. What is the significance of 8, 16, 24, 32 (multiples of 8) seconds of holding the breath during Pranayama?

Regards,
Ganesh

Answer
1. The prescribed Pranayama is a general approach, which applies to a wide range of people with different bodily, mental and karmic constitutions.

2. Even numbers represent symmetry and form the basis of all that is created (manifest). There is always a reaction to any action in nature, these being within the realm of duality. The body and mind, being a part of the manifest, also come within this purview of duality. Hence it follows that the procedure of Pranayama uses even numbers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Before this life of brahmacharaya (which has been successful in the physical sense for the past several weeks), I was an obsessive weightlifter and worked out obsessively. Furthermore, I received large amounts of attention from women, and I slowly gave up my old life of weightlifting/working out and focusing on the body to a life of spirituality dedicated to achieving the self.

However, I find my attachment to my body and my looks are still so great. Whenever I go to public places, women stare at me, and although there isn't a flood of lustful thoughts during the moment, there is usually a torrent of lustful imagination whenever I arrive to my room. Furthermore, I often find myself staring at myself in the mirror, checking the smoothness of my skin, flexing my muscles in the body. I know this is wrong, but the force of habit is too strong.

Any remedies to solve the situation?

Answer
Simply persevere with the required Sadhana, to realize the self, attributing all the seen beauty and strength to the Supreme alone. All desires for the non-self will taper in the course of time and eventually vacate. Then, one does not feel conscious of the body & the Ego. These work as mere extensions, under the will of the higher power, whatever be the nature of external activity.

(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I would like your sincere help and inputs regarding an important matter.

I will be travelling to a world-renowned violin competition at the start of May and I would like to do well. I have been following the path of brahmacharya for the last 2 months or so and small progress in mental clarity and physical strength is present.

The issues I face are as follows:

a) When going to the competition, the glitter and glamour of the world will be on full display. Much talking and interaction will be present. What must I do?

b) Several years ago, I unjustly spoke unkindly about some others and will now have to face them. I am nervous about meeting them. I am also nervous because they will be watching me when I perform. It is moments like these that confuse me, disturb me from my peaceful state, and show me truly HOW LITTLE I have achieved in the path of brahmacharya.

c) I fear embarrassment and ridicule if my performance doesn't go well. I am also nervous about what others perceive of me and think of me. It is eating me from the inside out.

I could not thank you more if you please tell me how to proceed, in a detailed fashion, regarding the above concerns. My ultimate goal in life is brahmacharya and all other goals are a means of achieving this.

Kind Regards,
Preyas

Answer
1. Maintain a calm, pleasant and quiet demeanor, always internally unaffected with the external happenings (be they pleasant or unpleasant), looking at the whole scene lightly, as a drama, yet playing your part correctly.

Actions speak louder than words. Your performance should make a statement and not your words.

2. The wise one does not worry about his past, which is unchangeable. He holds on to the self at the present, in a detached manner, as explained above, taking praise and censure equally, unaffected by both, knowing them to be nothing but illusions. Nothing affects the one who works in this manner.

3. Let go of the Ego which has all these unfounded fears and be your pure self, peaceful, ever free & completely unattached with anything. That which has to happen will happen. Why should one worry about these things? Does one worry about what happens in a dream? The waking state is another dream on the Atman and nothing else. One's duty ends at sincere effort. Do that much, relax and be quiet.

The only way to be, is to let go of all unnecessary thoughts and hold on to the self. Then, the best of one's ability emerges automatically and one is most efficient.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,

1) What can one eat when travelling by necessity for 4 days? Should one live on merely fruits, nuts, milk and raw vegetables or can one also eat the simplest of the plethora of cooked foods available?

2) Each brahmin is born into a veda shakha. This is often shown on the family amla tree at the Kuldevi's temple. What if I don't find my shakha of yajurveda sweet sounding and enjoy chanting another shakha of the yajurveda? As you know, it often takes upwards of 10 years to study one veda. Can one study the preferred shakha instead of studying the birth shakha? I come from a family that has not studied veda for many generations. I am disheartened at spending a lifetime in a shakha I don't enjoy.

Answer
1. Eat the available food, making it a point to include some fruits and milk.

2. The Veda-s and their branches concern the Ego and not the Atman (self). To the Yogi, whose sole aim is to realize the self, there are no divisions and no branches, for all that is seen and perceived is ephemeral and illusory, being Maya. The self alone is the truth, pervading everything, everywhere, there being nothing else. It is no different from universal consciousness. This is what all the Veda-s ultimately ask man to realize. This is the ultimate essence of all the Veda-s. There is no Veda whose essence goes against this truth, nor one which asks man to realize anything else.

You may chant any shakha of Veda, as long as it is done with an attitude of reverence and devotion to the Supreme.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello,

You know when a man reach perfect brahmacharya could he stick to just one spiritual method to achieve the self or shoud he mix many together? The spiritual methods are breathing excercise, mantra, kundalini yoga, zen meditation. ANd I have another question if you dont mind, there are religions who dont have yoga or sadhana like Jewish or Christian religion but at same time they had history of man with miracles and superpowers, how if there are no hih stage related to metaphysic and kundalini like in Tantra and Yoga?

ANSWER: 1. One method is to be followed.

2. There are different paths to realize the self. The prescribed method is one such. Whether one calls a method 'Yoga' or something else, or does not give it a name is of no consequence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks, I know there are methods to attain the self. The Kundalini energy depends on dissolving the ego to awake to 7th Sahasrara Chakra or its the other way, the ego dissolving depends on awakening first the kundalini? If the awakening of kundalini is a consequence of first dissolving the ego then teachings of kundalini and chakras are not essential to dissolve the ego.

Answer
1. The awakening of Kundalini is a consequence of divine grace and nothing else. The Ego is still very strong at the time of awakening. As Kundalini goes higher, the Ego will very slowly get beaten and destroyed, stage by stage.

2. By the time Kundalini reaches the 7th Chakra, the Ego will be almost annulled in the process. When this is fully and irreversibly accomplished, Kundalini merges into the Purusa (Supreme) and becomes one with HIM forever. Then the one who wanted realization no longer exists. He is gone forever. Pure consciousness alone remains.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Guruji,

1) What can one do when faced with competition for giving 'selfless' service (a term quite internally contradictory in this context)? I have been giving this service for about three months, but today somebody started sharing the work with me and this irritated me. I tried VERY HARD but in vain to remain unaffected, thinking good thoughts like, 'He is trying to help me', 'God acts through multiple entry points into maya', 'Everybody is atman

manifested', 'Ignore the rambling ego' etc. but this still took away my 'wa' as the other guy has other such opportunities for work but I don't get involved, sticking devotedly to my task. I do it as service to God and for brahmacharya assistance/commitment. This particular example is just one among the many such situations the aspiring karma yogi faces.

2) Can you please suggest some other selfless service ideas I can do if my competitor takes my place?

3) Why do I become affected by other people's vibrations of hatred and jealousy no matter how hard I try? What is the way out?

4) How is 'prathyaahaara' practiced and perfected?

Answer

1. With whom are you competing? For what are you competing? Does the word 'competition' have any meaning to the one with wisdom? The true Yogi does his duty without expectation & without desire. That alone is service to God and not doing work with some vested interest or a feeling of expectation in the mind. Irritation or any other emotion of inadequacy, when someone joins or shares work is a reaction of the foolish Ego under the grip of Moha (attachment) & Lobha (greed).

Just as the Lord works through oneself, HE also works through billions of other bodies and minds. That which is to be done through you will be done through you and those actions which are to be done through other Jiva-s (individuals) will be done through them.

Where now is competition? Who competes with whom, when it is the Lord alone who is working through all the different people? *"Isavaasyamidam Sarvam"* - "All this is pervaded by the Lord alone".

It is not the business of the Ego to oppose, interfere or question. Show the Ego its place and work without attachment, to both the work and its results, whatever they be.

2. Let go of the Ego and remain quiet, both internally & externally. That is the best selfless service. Then, those actions which are destined to transpire through the body & mind go on automatically, without trouble from the fool called the Ego.

3. Through Sadhana & patience.

4. By withdrawing the mind from roaming after objects of the senses, Pratyahara gradually fortifies. Keep the mind focused on the Atman (self) by remaining free of thoughts in internal meditation (whatever be the nature of external activity). That itself is Pratyahara.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Respected Sir,

I request your guidance on the following decision. I am a first year engineering student. I have been trying to follow the path shown by you of yoga and brahmacharya to realize the Self. I would be getting a summer vacation of two and half months . I have two options to utilize this summer. One would be to spend around 40 days at my college campus and do some elective academic project with professor . Another would be to go to some spiritual

camp or Vedanta learning camp in some ashrama of Ramakrishna math . Since first year summers are mostly free and an academic project would not lead to much learning , so have been advised by professor to do some work of ones choice in summer. In my last winter vacations also I had asked you how to utilize time but this time I have about three months and there would be lot of time in between the regular practice of yogic practices in morning and evening. Please suggest some direction which would be best for growth towards goal of realization.
Thank you

Answer
Keep the mind free from thoughts, in constant inner meditation on the self, whatever be the nature of external activity or circumstances, remaining neutral & silent, with unbroken Sadhana. That itself is the greatest meditation.

Then, that which is destined to happen will happen smoothly, as per divine will, be it in the college campus or elsewhere. Accept it happily. All activities which the Lord makes the body and mind go through are for realization and nothing else. Such a Yogi need not even plan on what to do; everything is taken care of. The Lord takes as much responsibility as one transfers on HIM.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I know as you mentionned earlier, siddhis are themselves manifestation of mind and not enlightnement. But dont they come as a by-product of a life of yoga? What is the cause of manifestation of the siddhis?

Answer
1. Siddhi-s come to the extent destined, to that particular body & mind, from the power of the Atman, just as the rays of the Sun pass through a piece of cloth, when held against Sunlight.

2. The cause of any kind of manifestation, including the world is the Leela (play) of the Lord, Siddhi-s included.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Greetings Dhananjay,

I am a 20 year old male. I have been practicing Brahmacharya successfully for over a year now. However lately for the past few months, I've been feeling very dispassionate and disinterested towards life in general, as if I was suffering depression. I have not been giving much focus on my college studies. I don't feel like living a normal, married life. I feel like I want to dedicate my life solely to spiritual pursuits.

Is it normal to feel this way during Brahmacharya?

Also I like the idea of having a nice wife and children. And of course I would practice

Brahmacharya in marriage and have sex only for procreation. But if I have very little conscious interest in sex, should I even enter into a marriage?

Answer
1. At one point, the aspirant feels as though he is ready to give up the body and the world with extreme dispassion. A few days later, the same aspirant longs intensely for all the things he used to covet earlier. All these are oscillations of the Ego, which are to be ignored. Various states of desire and no-desire are passed through during the initial years of practice. They are of no consequence. One should turn a blind eye & focus only on uninterrupted Sadhana.

2. HE will decide if you have to enter marriage, when and with whom, as HE decides all other things. Do your duty (Sadhana to realize the self) and remain quiet, accepting whatever HE decides, as regards this dream called life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am a humble practitioner about 2 months along the path. I agree with and respect all your teachings. Except for your definition of God.

Sir, you always claim that God is somehow not only omnipresent but also in control and in full awareness of all beings and mechanisms. You even say that he pushes individuals toward self-realization.

I am a strong rationalist. In fact, I follow brahamcharya because to me it is rational to withdraw the mind away from fleeting external pleasures such as young women. Who is God? Is God a tangible being? Or is God simply the power of nature, the law of cause and effect (karma) that ensure that actions meet appropriate results? I find this unresolved questions a great impediment to my practice and awareness and would be most grateful if you could elucidate your views and teach me the truth.

Obeisances,
Preyas

Answer
1. Who are you? Who is asking this question?

2. One need not believe in the existence of God; but cannot deny his own existence, for you are aware of your existence.

3. In the rational approach, one does not believe in anything, except that which is tangible and comprehensible. So the first thing to be found out is who you are, for all other perspectives and view points of what is and what is not is based on your cognition of those things. It is not possible to know the truth about something without knowing the truth about the one who wants to know the truth.

For now, find the correct answer to this question. Then let us take up the matter of God, if that matter still remains.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

When praying, who is the devotee and the one to whom he is devoted? Is the ego operating when practising devotion during prayers (although it is fun)? When in unity (total surrender in non prayer action such as movement) what is the difference between the devotee and the one to whom he is devoted? Since there is no difference, what is devotion to the Supreme (in prayer)?

Answer

1. The Jiva (individual supported by the Ego) is the devotee, trying to invoke the grace of the Supreme, through devotion, in external prayer. In meditation, the same individual tries to merge his Ego with the Atman (self), again no different from the Supreme, by overcoming all other thoughts.

2. Unity occurs only when the Ego completely merges in the Supreme, as in Samadhi. Then, there is no mind. That alone is complete surrender.

As long as the Ego exists, the mind also exists and duality therefore exists. As soon as the Ego merges into its source (Atman), there is no duality. Hence duality is an illusion concerning the mind and not real. One is always the Atman and only the Atman.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I feel very much yawning (jamhai) esp. during meditation. How to get rid of this?

Answer

Yawning & sleepiness during meditation is the result of Tamas (inertia). It will resolve by itself in the course of time with regular and unbroken Sadhana, whereupon, energy stagnating in the lower Chakra-s (responsible for stupor), rises up into the higher regions, leading to a clear and tranquil mental state

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

1) Is there any way to conquer sleepiness which can lead to laziness, when sleep is not of very high quality during the initial year or two?

2) How many hours of hard mental work is recommended for a beginner?

3) Is living on family income such as a self sustaining business or even inheritance detrimental? An individual living in this way, with dispassion, can have all the time he wants for trying to dissolve into bliss.

Answer

1. With regular Sadhana, issues concerning sleep resolve by themselves. There is no shortcut.

2. As much as is required to fully utilize the mind and keep it active and bright.

3. One receives the income which is destined by his past & present karma. One should be content with whatever comes through honest effort and focus on merging his mind into the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay ,

I had undergone an operation for Retina Detachment in my better eye(as posted earlier).Post silicone-oil operation vision is hazy and Glaucoma has also crept in.I am using Lumbigan and combigan eye drop.I am trying my best to observe Brahmacharya but mental slips and noctural emission occurs at regular interval.

Can I use first morning urine as eye & ear drop considering the fact that I have weak optic nerve,retina and suffering from a number of eye ailments.I have started using it for nearly 1 week and it gives relief from pain.In one website they have warned us not to use it.

Can I use it in my normal eye also.It is also not normal as -9.000D specs are being used.Optic nerves make crackling sound which I can hear while moving my eyes.Can drinking first morning urine may have side-effects.

One more question.I am not able to read from my left eye.Everything appears wavy.Should I continue in software company or switch to PSU bank(i recently got selected in one).Please guide what else i can do to avoid further deterioration of eye condition.

Thanks a lot for guiding us.You are doing a very noble work.May Lord bless you with supreme devotion!

Answer
1. Use the Sivambu collected in the 'Brahmimuhurtham', as eye drops for both eyes.

2. Consuming Sivambu collected between 3.00~4.30 A.M has no side effects. Its benefits are indescribable in rooting out various forms of ill-health.

3. Yes, you may switch over.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I have been making efforts at yoga and brahmacharya since the age of 18. I started meditating regularly for 1-2 hours at the age of 21 and started doing regular pranayam from the age of 26. I only started having some degree of success at brahmacharya around the age of 27-30 when I would reach several months of purity (maximum attained was 5 months at a stretch) before relapsing into perversions like self stimulation. At an earlier age, I messed up even more by going to certain clubs but I won't give too much details out of respect for other forum readers. But all that stopped since the age of 27, except for self stimulation and porn which I couldn't give up for a long time. You have given good guidance to me several times in the past and I would have some really good experiences from regular meditation, pranayam and brahmacharya practice, but my ego would rise and I would relapse into self stimulation and even porn after few months of purity. Sometimes I would have visitors and couldn't keep up sattvic diet or would get stressed from work and couldn't keep up sadyhana

and fall during those periods. I was especially prone to fall after travelling. The pattern (few months of purity followed by fall) continued for several years until the age of 33 last year, and I ended up getting some major health problems. (I usually never get sick) I once ended up in an emergency ward and thought I was going to die.

It became so bad that I had to take a break from work. Also there were pains all over the body and I couldnt even lie down straight, especially if I ate regular food. The only thing that helped was completely switching to bland healthy food. I gave up salt, sugar, dairy, oil, white rice, processed food etc and switched to vegetable juicing, fruits and whole grains. After a month, health stabilized a little. As a result of eating pure food, thoughts also became pure and I made a resolve to take up brahmacharya and yoga for rest of remaining life and never to return to old deviant ways. I slowly increased sadhana and took a long break from work and came to India.

Now I have finished a little over 4 months of brahmacharya at a stretch. I have been doing sadhana 8-10 hours a day for the past three weeks or so, and it often continues through sleep (it's a kind of wakeful sleep). Health has been constantly improving and paramatma has been really kind to me, and allowing me to make amends and return to the correct path. But suddenly I am getting a relapse of a chronic hip pain that I used to have (since age of 23 when I used to do kung fu). This is affecting my ability to sit for long hours in meditation. I recall reading in some of your earlier replies that after a certain time, there is detox reaction in the body where body eliminates toxins and certain pains may resurface. Can you please elaborate on this? Do you know how long this phase of detoxification may last? I have done a lot of mistakes in life and paratmatma has been really kind to me and giving me this opportunity to make amends. I am wondering how to deal with this latest challenge.

I am really grateful for your continued guidance and support and pray to paramatma to shower you with his abundance grace, blessings and ultimate Self realization.

thank you,
jai sat chit anand

Answer
Simply continue with the required Sadhana, turning a blind eye to any pain with the reminder -"Past karma committed by the Ego are being borne by the body & mind for final evacuation in this birth. Let that which happens happen and get vacated for good, for I am neither the body nor the mind, but the pure self alone, who is a mere witness".

The issue will go away in the course of unbroken practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
1) Why does one feel like showing off his spiritual progress despite subduing the mind in all other fields? Is this because of the inherent spirit of generosity in the human spirit (that drives one to share)? Or is it some subtle perverted desire (under the influence of maya) to receive credit for one's efforts and acquire name, fame and superiority? This can apply to material progress as well.

2) Can yogic practice for self realisation commence about 10 or 15 minutes before 6 in the

morning?

3) Say, I have a property that I want to sell. This property houses a wild, forest like garden. A lot of sparrows, crows, monitor lizards, chameleons etc. come to this place for food (bread and grains provided a few times a day) and water. Upon selling the premises, one cannot take the wild creatures with him like domestic dogs and tortoises, nor can provision of services persist. The new owner may also cut down the trees. What are the implications of this?

4) What is the reason for sadness and extreme compassion and love for animals?

Answer
1. The desire to show off is the tendency of the Ego, which, being powerless, having no independent existence of its own in reality, tries to make up for its inherent lack of strength, knowledge and bliss by jumping at any and every opportunity for self magnification. One should snub the Ego and keep it under the foot of Gnyana.

When one holds on to the self through unbroken and proper Sadhana, the result is an increase in Vairagya (dispassion), for everything perceivable by the mind & the senses. The Ego gradually becomes weak, resulting in peace and tranquility, with no desire to prove or show off. One who is in the Atmic state is content in the self by the self, with no reaction internally, though displaying external emotions to the world. He does not get the mind to show off, for the truth is infinite & illuminating, all by itself.

2. Yes, the earlier, the better.

3. To the extent governed by 'Runa' (debt) that one has accrued towards various other Jiva-s in the Lord's Leela (play), those Jiva-s will be sent into one's life to settle that debt. One can neither stop what is to be given, nor give more than what is to be taken. The law of karma takes care of all these things automatically. Therefore, one need not worry about the future of any being, for all are taken care of by HIM. It is enough if one remains kind and considerate to the extent possible, wishing all well.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, do you know the ancient stories about a x hero battle dragons/monsters, are these stories allegories about battling the ego? The perfect examples in India could be the story of Rama killing Ravana.

Answer
Yes, all mythological stories denoting the fight between good and evil represent the slaying of the Ego, following which pure consciousness shines. All wars so fought are nothing but the inner war one has to fight against the enemy called the Ego.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

1. Should (Asana, Bandha, Nadi Shodhana, Pranayama) be practiced when a person has throat infection or slight cold.
Under what circumstances should the practice be stopped(i.e. during fever, flu-like symptoms, etc). Should it ever be stopped for any kind of illness?

2. What about the practice for women during the menstruation?
Should the practice be stopped just for 3 days, or should it be stopped till there is no more flow.

Heartfelt thanks.

Answer
1. The practice stops by itself when there is no Prana (life energy) to perform the said methods, further to illness. As one recovers, the Yogi gradually gets the mind to revert back into practice. One generally does not need to give up the practice under minor conditions of ill-health.

2. As soon as there is cessation of heavy bleeding (after 3 days), the practice can be restarted. However, women can perform meditation, even during the menses, without taking recourse to physical practices & Pranayama.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir
thanks in advance

1) my body type is skinny, very thin, lean, so no separate stomach and lower abdomen, how other men have. so inferiority complex.
what should be the position of kaupina thread? i tried above waist bone, on waist bone and below it. but neither felt comfortable when used for 12 hours or so. many a time a cut my skin.

2) you have guided not to wear kaupina in night time. but when not wore it, erections ejaculation, noctornal emission taking place.

3) the cloth is covering the private area twice and tucked again back. so very problematic when in journey or in city when urination call is there, as above kaupina there is trouser. any easy way for tying and tying?

4) how much tight it should be? more tighter, the thread is pulled down creating pain from side.
(cant use stitched one as environment is not favourable, place and members around. so using thread and white old dhoti cloth for kaupina.

5) as weight is very low, feel shy, guilty, inferiorty complex.

6) lost father at early age. he was very short tempered, so no communication. am the 9th child. at the birth time, both parents crossed forties, early fiftees. now cant communicate properly with mother. brother 15 years older, brother-in-law 28 years older, but happy in there life, never wanted to communicate. parents didnt want me to mix with friends, so no

friends. now no way to get a friend, because of family situation had to leave native place and come to a city. no one male member to communicate. feel guilty of finding a male life partner. am i dishonest with my parents.

thanks
regards

ParshuRam

Answer
1. Tying it (moderately tight but not too tight), just above the hip bone is the correct position. Do not use a thread. Use a stitched Kaupin, as described in past answers.

2. Nocturnal emissions are to be overcome through Sadhana and not by tying the Kaupin during sleep.

3. With practice, the task becomes easy. The benefits outweigh the extra effort.

4. Use a stitched Kaupin, with a broad, belt like cloth as the waist band. It should be tight enough to just let a finger or two pass through at the abdomen.

5. Different people have different constitutions, which results in different kinds of bodies. There is no cause to feel shy or inferior. Be happy with what God has given and focus on Sadhana. You are not the body but the Atman. Realize this and be at peace.

6. Based on one's past karma, every person is born & lives under a certain set of circumstances. Do you Dharma (Sadhana to realize the self) by following the 8 Anga-s of Yoga properly. In the course of time, everything will stabilize, leading to auspiciousness, peace and happiness. This is certain.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, my greetings to you. Please clear some questions that are bothering me.

1. In a previous answer, you said to know god a person must realize who he is. Who am I?

2. Do enlightened beings also eat only vegetarian food? Are there not cases of such people taking non-veg?

3. Does one experience pain and pleasure after enlightenment?

4. Can a realized person do whatever he wants, just like god... since he has become one with God?

Answer
1. As long as the one who is asking this question exists, the self cannot be realized. When the one asking the question merges into the self, it will be known through direct experience.

2. An enlightened being eats a little of whatever comes to him by way of his Prarabdha

(karma working out now), to sustain the body. He has no sense of differentiation between vegetarian or non-vegetarian food, for he takes in only the Prana (essence)in food, without least effect from the Guna (trait) of the elements that constitute the food. He is not concerned with any of these things, for the one who was concerned no longer exists.

3. The body & the senses of the realized sage experience pain or pleasure when consciousness partly associates with them, temporarily, when he brings his consciousness down into the worldly plane for 'Lokasamgraha' (benefit of mankind). However, he (as the Atman), remains completely unaffected, watching both pain and pleasure equally, with no internal reaction, as a mere witness, unconcerned with both these.

4. When he has become one with God and there is therefore only God, who is there to 'will', 'wish', 'do' or 'want'? That which the Lord wills occurs, just as always. Such a sage is an extension of the Lord in flesh and blood, with no individual want.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
1) What is the subtle difference between Atman and Paramatman; Brahman and Parabrahman?

2) What can one do about external sounds such as cars passing, crows etc. during meditation? Merely remind the mind of their falsity?

3) Does meat eating (when a vegetarian diet is possible - unlike in a dessert) create illness causing karma for being part of a culture thriving off killing innocent creatures?

4) Does ignoring someone you hate (including refraining from pleasantries and greetings) constitute himsa? It is a deep, karmic, unexplainable and unconditional hatred. Interaction is kept to strict, POLITE, verbal delegation in the workplace. No love or hate is normally felt for ANY OTHER person and this is quite contemplative.

Answer
1. First realize the Atman. Other questions later, if they still remain...

2. When Pratyahara is perfected, external sounds do not matter.

3. One eats the food which is necessary, based on one's activity. Meat is the food for those indulging in hours of strenuous physical work. Under lack of such work, meat becomes toxic within the system. For a purely Yogic life, with a little physical activity and much meditation, meat is not necessary. So when one does that which is not necessary, he has to face the repercussions.

4. Hatred kills the one who hates. Being silent without malice does not produce negative karma.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,

Thank you for clearing some of my doubts thus far.

I am going through much confusion with several matters now. Kindly advise me on the right path.

I am practicing brahmacharya to the best of my ability for the past 3 months, and I have been fortunate enough to not have any night break thus far. I will strive further along this path.

1) When I pursue the path of self-realization, I notice that I lose all my motivation for external accomplishment in work, career, music, etc. I am only 21, so I cannot afford this. For the time being, would it be OK to divert my senses away from the sex impulse but focus on other worldly pursuits? I am confused.

The moment I appreciate sense pleasures, the highs and lows of emotion overcome me and I start to care about what others think, etc. However, the moment I withdraw inward, I start to become ruthlessly dismissive of others because I see them as hypocrites. Please, please help.

2) I attended a funeral of a dear mentor a few weeks back. I was gnawed for a little time but then realized that the body is merely a vehicle through which a soul continues its journey. I know you have said earlier that the Jiva leaves the body upon death and stays in the astral plane for some time, but I don't understand what is the difference between Atma and Jiva. Is Jiva part of the Atma? When people in the West talk about the "soul", which of these two are they referring to? In the case of a Yogi, are the two one?

3)A close relative who is spiritually inclined has told me that while brahmacharya is the best path for now, the secret to a long life is following the varnashrama 4 stages of life. I agree because all the great sages in the past who solely confined to brahmacharya from birth and never experienced sexual/married life had very short lives-Swami Vivekananda being most prominent. Whereas those who first tasted earthly pleasures, then started on the path to self realization, lived healthily (such as Swami Sivananda and Gandhi).

Why is it that a life of pure brahmacharya is always short?

4) Although I am ambitious, I find myself constantly lonely and depressed during the night hours and wish that I had a partner-A female who would live with me, provide me with emotional/household support, yet also understand and respect my practice of brahmacharya. Is this advisable?

Basically, I am confused. As a result of my very small experience with brahmacharya thus far I have felt healthier but I am also very, very confused. I don't understand why. Please help this young practitioner.

I don't have a physical guru. I have hoped desperately for such a guru who is truly self-realized in today's world but don't have one. As far as I am concerned, you are my only living guru and I am forever indebted to your kindness.

Preyas

Answer

1. Where has it been said that one should not do his given duty? Sadhana does not mean sitting in meditation from morning to evening in one place. Sadhana is holding on to the self and doing all worldly duties *without attachment and without expectation, as a service to God.* , Brahmacharya then occurs all by itself. Set aside an hour for Yogic practices in the Brahmimuhurtham and do that which is required, through the course of the day. With practice, things will flow smooth.

2. Atman is the pure, real self, no different from the Lord, by whose power an individual functions. Jiva is the resultant entity formed by the superimposition of the individual Ego on the Atman, whereupon consciousness comes down into it, creating the illusion that one is a limited individual, with a body & mind and separate from universal consciousness. In the west, the Jiva is referred to as the 'soul'.

3. Ayus (life span) is dependent on various factors. Brahmacharya is not the single factor on which it depends. Do your Dharma (efforts to realize the self) and be quiet. That which has to happen will happen at the right time, based on HIS plan.

4. When marriage is destined, a suitable partner will enter into one's life at the right time. If one's efforts at Brahmacharya are honest after the birth of a child, the partner also eventually turns supportive.

5. The Lord is the real Guru. There is no other Guru. If one surrenders to HIM, HE will instruct, either from within (via the Atman) or from without (through a physical medium called as the external Guru). Hence the Guru is always with you and HE knows you better than yourself. Let there be no fears.

Simply persevere with a life of Yoga & Brahmacharya, with the sole aim of realizing the self, without asking anything in return, with love and devotion to God. At the right time, all that which has to happen will happen (be it marriage or other things). Your duty ends at doing this much. The rest, HE takes care and is not your concern.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

namaste dhanjay bhaiya,
I am 25 year old . I have failed 1000 times and not been able to follow even 0.1% of your advice so i feel very bad asking questions from you.... sometimes i feel that i must stop this practice but not been able to stop also.... I feel that this thing is very very difficult for me.... i can understand your teaching from mind only.... mind know that this is good and that is bad.... but you know when maaya works then every logic of this mind fails.... so i want to ask you if someone try this thing until his death and not been able to do anything and remember god at last time. will he get moksha?

Answer

1. One should never give up. Having being awarded with birth in the human body, one's duty is to strive for Brahmacharya, to realize the self, till the last breath, with devotion to God. When this much is done, Brahmacharya will eventually become the way of life. If not in this birth, the benefit of the effort will be carried forward to the next existence, where one eventually gets established.

2. One gets the mind to immerse in the thought of the Lord and only the Lord at the time of death, only when past Samskara-s and Vasana-s which are preventing such residence have been mitigated to the final extent.

When these are still in strength, one gets engulfed with attachment to the body & the world at the time of death, as a result of which he passes away with desire for these. Since such past impressions have not been annulled, and since there is still desire for the Asat (unreal) he takes birth in another body, without Moksha (liberation).

Therefore, to achieve liberation, one should roast all the seeds of past Samskara-s which are preventing residence in the self, as the self, completely. Such a Yogi passes away immersed in the self (no different from God) and hence becomes THAT. He has no rebirth in the physical plane.

Who is encountering failure? It is the Ego. You are not the Ego but the pure self. Remember this and live as the self through honest Sadhana. Strive honestly for a life of Yoga & Brahmacharya, using the necessary methods. Things will improve in due course and you will eventually establish in Brahmacharya in this very life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello greeting, I m 25 yrs old I wanted to ask are there means to achieve stainless brahmacharya since there are wide space boundary between practical practise and understanding my understanding constantly makes me helpless on counteracting passion since I have very limited success on this path I do not know I feel guilty after not living up to my motives in achieving brahmachrya can u give constructive means to bloom into glory of true brahmachari

Answer
Go through each and every past answer from the start and apply the said Sadhana in an honest and uninterrupted manner. The practice will get established in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
A long time practicioner of brahmacharya (understood in the limited sense of abstention from sex in thoughts, deeds, and words) if he practice meditation he can reach a state of forgetting body and mind easier than a common man?
The body appear much as an obstacle as when you feel it heavy or with much muscular or nervous tension which then attach the mind to the sensations of the body or to the coarse or irregular breath during meditation.

Answer
1. Yes.

2. When meditation on the self is practiced for many years, with unbroken Brahmacharya carried out in the true sense, the mind eventually de-links from the body and merges into the self, following which there is no longer any awareness of the body, world or mind. That is termed as Samadhi. Then there is only the ocean of pure consciousness, the true self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi. About the story of Moses and his staff and the passing of the Red Sea by the people. The parting of the Red Sea and the passing of the people between the two wall of water can be the equivalent to the prana passing through Ida, Pingala, and then to the central sushumna nadi? The serpent staff could sometimes represent wisdom becuase when it awakes and pass through chakras it permit spiritual union with the source? It's unbelievable to see many people in history take the same symbol to represent spiritual wisdom. http://www.1paradigm.org/serpents.html

Answer
Whatever be the symbols used, there is only one truth, which alone is the source of everything. Different approaches are used to denote the means used to arrive at the truth. What ultimately matters is realizing oneself to be no different from this truth and resting as THAT, eternally, in peace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Good afternoon, Since my birth, specially in childhood, teen years and early 20ths I went to catholic church with my family and so learn about Christ and past church saints, going to mass and learning prayers. Now im not religious. But since the time I can think more precisely I started to have some doubts about that. In my cultural religion there is no teaching at all about brahmacharya per se, the teachings are mere society rules as everybody knows like believe in Christ, not killing, not stealing, love the neighbours, but in reality nothing really deep or life changing.
What is the necessity to assist to religious places in that case if the person dont meditate or dont practice brahmacharya? Why some religions teach brahmacharya and others dont? Isnt practicing religion in that way like living in ignorance about the reality?

Answer
Verses from the Holy Bible, advocating Brahmacharya:

"Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. *Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body."*

--Corinthians 6:18-20

"For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others--and*there are those who choose to live like eunuchs for the sake of the kingdom of heaven.* The one who can accept this should accept it."

--Matthew 19:12

1. All religions advocate Brahmacharya, which is nothing but glorifying the Lord, by merging one's Ego into HIM (who resides as the pure self within). This process is itself meditation.

There is not such a religion, in the true sense, which does not advocate the above, call the religion by what name one may, or not call it by any name at all.

There is only one Lord, one truth and hence only one religion. The path used to reach the Lord is that religion, and there are as many paths as there are people and hence there appear as many religions, which all lead to HIM alone.

2. Practice that which HE makes you do, with devotion, love and surrender to HIM, whatever be the path. That itself is the greatest religion.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Guruji,

I previously asked you a few queries regarding a music competition that I had planned to attend. To remind you quickly, I am a young brahmachari who has been engaged in the practice for a few months.

Despite performing well at the event, politics ensued and I came back empty-handed in 5 categories although numerous individuals among the general public had thought I would have taken 1st.

A young girl of 15 won the grand prize. It was her first attempt.

How does one deal with such crushing disappointment? After laboring for 5 years, coming back empty-handed in each, only to witness the machination of politics and the administering of the prize to a 15 year on her first try? Granted, she was talented. But I had merited at least a 2nd prize in at least one category.

So many efforts, so much disappointment. By the law of karma, am I to assume that I am destined to not find true success? All I want is to make people happy with my vibrant and passionate singing. My music appeals to countless individuals. Yet I find myself stymied.

Is it right for me to blindly put my faith in my unswerving brahmacharya? I know that the realization of the self necessitates the destruction of the ego, but as a young man in his early 20s, I find that it is necessary to have self-confidence/ego in order to compete with other hungry youngsters. I do, after all, need to succeed in the material world to satisfy my needs and those of my parents and eventually have the money to open an eye ashram/scholarship center for disabled children with eye issues like myself.

What is one to do in such a grave predicament? All energies are thrown yet the universe seems to mock one in the face. It is painful. I have not received any recognition and seem to lack the cunning needed to infiltrate this political circle to win a grand award (Which will hugely boost my career).

Isn't the practice of brahmacharya in some way conducive to the development of a magnetic personality, one that can overcome obstacles and others? Thus far, I do not know and I stand before you confused and worried. Only your teachings can salve my wounds and establish me on the correct course of action at this time.

Humbly yours, Preyas.

ANSWER: When the one experiencing all these emotions is gone, when truth shines from all around, further to annihilation of ignorance, that which is due will come, to the extent deserved.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Is that truly all there is? How can such a confusing topic be solved through the realization of the self? I ask because it seems as if cunning and political collaboration are the drivers of success in today's world. When you refer to "to the extent deserved", does that mean that success is just a derivative of whatever prior karma we carry?

Answer
To whom is the confusion? Realize it & let go of it. That which then remains is the truth. The entire world-show is staged with this objective and nothing else. Then, that which has to come will come. This is the way for you.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Sir,

1) Artificial intelligence has become a common concept of recent. Is maya the crème de la crème of an artificial intelligence programme? Does that not mean God is merely the power source and the rest is just automation since the Atman is ever constant? Then all these concepts of gaining sidhis, material opulence etc. are like a Super Mario character collecting coins?

2) In light of the above concept (if at all relevant), how does one annul the ego during creative and mundane operation such as painting, studying, working etc. What should be one's perception of the dream like reality one is moving about in?

I apologise if the above topics sound silly but please enumerate as work is an EXTREMELY CONFUSING concept for me and the topic is difficult to exhaust.

2) I believe interaction with fellow aspirants may be beneficial at this preliminary stage. Please endorse this or advise against it, as you see fit.

If endorsed by you, I request all aspirants interested to send me their name on +254718888881, on WHATSAPP so that we may start a group called 'Self Realisation'.

Answer
1. Various things manifest through Maya, as per the grand plan of the Almighty. All these are only illusions and not real.

2. Like an actor playing his part in a drama. The actor behaves as the character for the time being, but always holds on to himself (the real person).

When one learns to reside in the self, work takes place automatically, with minimum thought. Tasting the self & residing in the self, gradually occur, after few years of unbroken Sadhana.

3. Interaction is to be avoided. Real knowledge surfaces only in solitude. The Atman is silence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

I have been doing yoga (asana, bandha, nadi sodhana, pranayama, meditation) for the past 4 months, For pranayama I am doing 24 counts(breath holding) for the last 2 months(I started with 16 and then increased to 24 after 2 months, my question is as follows

1. While doing nadi sodhana, my breathing pattern has become very silent and smooth recently (initially there was some sound +heaviness), I do nadi sodhana for 5 minutes (1 cycle takes around 40 to 50 seconds), so I can say I do around 6-7 repetitions in 5 minutes.(Do I need to increase this to 10 minutes?)I feel so much relaxed after nadi sodhana

2. While doing Pranayama,(I do 6 repetations), for first 2 repetation my breathing is very smooth+ no sound , after that it becomes heavy with sound and it is fast as if I cannot fully control my intake or exhaust.(I feel as if I cannot take breath smoothly as I do for nadi sodhana) Am I missing something here or is it ok to continue like this until I can do it smoothly: I feel I am not in control of my breath.

3. Food:- These days, I feel that my stomach is full even with a little of food and I do not feel much appetite especially in the night. (can I drink just 1 cup ragi + 1 small banana+ 2dates) will that be sufficient for the night

Answer
1. Increasing Nadi Shodhana is not necessary.

2. Continue with the practice.

3. Yes, as long as there are no signs of hunger and the malt contains a glass of milk.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Respected Guruji, I am a frequent reader of your page. Your gnyana has truly changed my life and rapidly accelerated my growth towards the self. Know that your pursuit of the self is also to be blessed by the supreme for the work you have done, are doing and will continue to do. I feel I should begin trying to uphold the values put forth in the ashtangas.

However, sometimes in my life I am forced to go against those values due to the expectations my superiors at work have from my role as an employee. My understanding is (feel free to question its validity) that my work is inherently related to my dharma in this life time, therefore I try my utmost to fulfill my workplace duties with my best efforts. But how does one strike that balance between moral values such as speaking truth, causing no harm to other beings etc. and one's dharmic responsibilites?

Answer if it be the will of the Supreme.
Humbly Yours,
Sahil

Answer
1. The nature of one's Atman (true self) is that of the Lord himself. Therefore, he who lets go of the Ego & surrenders himself to the Supreme (by merging the mind into the self), works as a mere extension of the Almighty.

Since such a person does not commence any work for personal gain (knowing there is nothing to be gained or lost in reality), the actions of such a man are the actions of God, and therefore always right. They automatically fall within the bounds of Dharma (righteousness). Such a person does not worry about what is right and wrong, for his mind, having surrendered to the Lord, remains neutral, without desire and anger. The Lord takes care of everything, and makes him do the right things.

2. It is enough if one holds on to the self. Dispassion, detachment and virtue are then the natural byproducts. One need not do anything special to acquire these, for these are one's very nature. 'Moksha' (liberation) is one's (Atman's) real nature. Liberation or self-realization are for the Ego and not the Atman. The Atman is always liberated. All that is required is to overcome identification of consciousness with the non-self (Ego, body & world). To achieve this, one has to perform continuous and unbroken Sadhana, at all times.

When this much is done, the Yama - Niyama-s occur by themselves. He who practices such restraint eventually becomes the embodiment of auspiciousness. The Lord does not let wrong actions to transpire from such a body & mind, for the one who performed wrong earlier is no longer in charge.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

Is reincarnation real?

Thanks. Best to ya.

Answer
1. Reincarnation concerns the Ego, which finds itself in different bodies and circumstances, birth after birth.

2. In terms of the absolute reality, there is no reincarnation, for the Ego is unreal and the Atman (self) is eternal and constant, having no birth or death.

Therefore, there is no birth and no death. One remains as he is, as pure consciousness.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay

I have been trying to practice brahmacharya for the past few weeks. To be precise I have not watched / done anything related to sex for the past 28 days.
In addition over the past 2 weeks I have started to do Pranayama and meditation early in the morning.

My Question: In the initial initial week , although I had very high urge to do something related to sex, I abstained and I felt full of energy. But of late I feel very sleepy, and tired. I do martial arts and have noticed a significant decrease in my stamina over the last week.
I wanted to know if there is something I am missing in my practice of celibacy that is causing such side effects of weakness, when on the contrary I should be brimming with energy?

Answer
When transmutation is not carried out correctly, energy stagnates in the lower regions, leading to Tamas (inertia), causing stupor and lethargy, which eventually ends in a break.

Sexual energy, when properly transmuted leads to brightness, cheer and constructivity. Go through all the past answers & apply all the said methods completely. The issue will resolve.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

If reincarnation is real, that means we die and our soul or jobs or whatever comes back into another body, right? I wish I could liberate myself within this lifetime, but I may only make it to the level of samhadi. I don't know, I'm just being hypothetical. Can you tell us what you know about reincarnation and whether all of us will be liberated one day? Or do we have this one life to make the best out of what we are given? I would love to receive your perspective and understanding on the subject, please.

Thank you much.
Best regards

Answer
1. You, being the Atman (self) are already liberated. Life, death and bondage are the dreams experienced by the Ego. To wake up from this dream, by getting free of the 'I-ness' (Ego) is self-realization. Every soul will eventually wake up.

2. Performing Sadhana to the best of one's effort, with surrender to God is what is required. Then, the best outcome is eventually attained and one soon wakes up.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

In response to my last question, thank you sir! You give great philosophy. I aspire to become brahmacharyi so badly. It's great, and I love my devotion for The Lord. I wish to know all answers one day, even as many as you. Philosophy intrigues me greatly, and I desire another answer with real or hypothetical examples from you :D. If a soul's flesh-vessel dies, whether in his quest for brahmacharya or not, will he be reborn into another vessel!? Will a man that transpires greatly to be The Lord's vessel be gifted with advantage over others in his quest for liberation, as Scriptures may elude to? If a man is at war with The Lord, will he be given a human-bodily vessel, or perhaps even an animals vessel, with much disadvantage and hardship fated to him or her in his destined quest for liberation?

I don't know if this question is congruent with what you're here to teach, which I perceive to be honest sadhana and action that brings liberation, but again, I'm deeply intrigued and appreciate your answers.

Best regards,
Erik

Answer
Karma accrued by one's Ego in an existence (be it towards or against realization of the self) is carried over to successive existences, where it bears fruit. The results are also corresponding. Therefore, he who works towards realizing the self finds himself in a better overall position in the next existence as compared to one who works against the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Again! A few questions regarding prana flow and transmutation. What happens to the flow of prana when ones mind is beginning to merge with the self? Does it begin to rise up towards the higher centers or does one still have to actively raise it through the yogic methods prescribed? (Pranayama, Asana etc). I recently read a post of yours where you mentioned that if energy is not being transmuted in the correct manner, it begins to stagnate in the lower regions causing Tamas and the related lethargy and inertia. I am experiencing highly tamasic traits within my mind. I meditate on the silence of the atman every morning with little to no effort since its become habit by the grace of god. However, everytime I try to initiate a cycle to habitualize other practices such as pranayama, i never gain the required momentum and it eventually fails. Thanks!

Answer
1. One's mind moves and eventually merges into the self only when Prana moves towards the higher regions (through the required practices). Correspondingly, Prana moves higher, only when the mind moves towards the self. Both move in tandem and are inseparable. Hence one should perform Sadhana on one side and also let go of all thoughts, following which the self alone remains.

2. In case of the beginner, adequate physical & mental work, along with the prescribed Sadhana is to be performed on a daily basis, if stagnation is to be avoided, along with dispassion for the ephemeral world. Then, energy automatically flows higher, and does not cause lethargy or inertia.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: I dnt know but somewhere i read that a brahmachari should not use fan, cooler , ac etc.
Is this true that we should live according to environment?

ANSWER: 1. Occasional, mild use of a fan, under hot conditions poses no problems.

2. Air-conditioners should not be used. The environment in an AC atmosphere is high on foul, impure air, devoid of Prana. The humidity is altered. It will lead to various forms of ill-health in due course. Use of air-conditioners is one of the primary causes of respiratory problems, which lead to all other problems.

Sweating is a natural and healthy process. Nature has programmed the body to expel heat & toxins through sweating. The body should be allowed to sweat under heat. Curbing sweat through an artificially conditioned atmosphere will result in disease in the long run. One should let external air to freely move around the room through windows and ventilators.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you so much bhaiya...

(1) I live in jaipur and temp is around 40-43 degree... So whenever i go outside i pack myself like egypt mummies :D ... Earlier only girls used to pack themself like that but now boys also doing this because this temp and pollution creates skin problems... But one day i read that girls bones are weak because of this... So what should we do... How to wear in this temp...
(2) once my friend (who is an ayurvedic doc) said that we must not wear tight jeans or cloths etc. Because it keeps our sexual organs active. Is this true?

Answer
1. Take a cold water bath every morning & wear looser, cotton clothing. With progress in Yoga Sadhana, one develops the ability to withstand extreme conditions.

2. Clothes should be comfortable. How tight or loose clothing should be, varies from person to person. Sexual desire stems from the mind and not the clothing.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I was wondering how long you think your copy and paste, one size fits all answers will gain credibility. Every answer to legitimate questions are always the same. You tell people to

abide in the self because everything is false. An 8 year old child could come up with a better answer. I know you won't publish this question because it exposes you as the fraud that you are.

Answer
My dear friend,

The self (pure consciousness) has no 'size' and no limitation, being unlimited. There is no 'all' but only the self. There is nothing but the self everywhere and the self alone is real. The energy which helped you write this query also came from the self alone. You, me and everybody is the self, which itself is God. The one who 'fits' or does not fit is the one to be got rid of, following which, infinite consciousness alone remains.

Realize this truth and let go of the one who 'wonders'; residing as the pure self, blessed, free and quiet in peace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

Various difficulties are arising. In the 3rd month of brahmacharya. No lapse in physical act, few lapses in thought (And corresponding 1-2 night emissions when indulgence in thought was not curbed).

The practice is becoming very hard. Every sight of a beautiful blonde woman causes the organ to become engorged. Mind cannot think abstractly about how the body is just a filthy piece of flesh.

How should a practitioner in my stage proceed? Mind cooperates 50-50 and temptation is strong.

On a related note, how does brahmacharya improve the following factors: health, IQ, and wealth? I saw the irate question of a poster above who accused you of "copy-paste" answers but I know your answers are similar because you are self-realized and have atma gnyana.

However, in my case, please provide me with some elaborate answers. I am a beginner on this sinuous path and don't know whether it is the right thing to do esp. when most around me indulge in various pleasures on a daily basis-I stay aloof of these. I am still only a masters student and I have to support my family, gain material wealth to stand on my own, etc. while pursuing the self-awareness.

Thus far, the only way I can keep myself happy on both fronts is to tell myself-"It is OK to pursue material wealth and intelligence-boosting entities/studies but not to indulge in lust".

Your friend,
Jacob

Answer
1. Regular & unbroken Sadhana (accompanied by the required physical and mental work), development of Vairagya (dispassion towards the world & objects, knowing them to be

temporary and not ultimately conducive to well being), surrender to God (with the complete trust that he will take care of everything) and strict adherence to the 8-Anga-s of Yoga are as much as one is required to do from his side.

Then, past Prarabdha karma will slowly work out (in the course of this existence or coming existences), without the addition of further unwanted karma, eventually delivering the Jiva into liberation.

2. One should first learn to be patient, realizing that karma accrued over innumerable births cannot be erased in the course of a few months or years. The immature Ego expects the Sun & the Moon, further to a few months or years of practice. The law of karma cares a tuppence for the Ego and its oscillations. Till the Ego & its desires are not completely destroyed, the Lord does not grant union with himself. Divine law takes its own course.

Perform Sadhana (as suggested in past answers), surrender to the Lord and be patient. Let it take as long as it is required. That which has to come (be it health, wealth or other material possessions) will eventually come, without the least doubt, to the one who follows this 'Atma Sadhana' meticulously. To him, and to him alone, 'Atma Gnyana' and deliverance into the self is certain.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello, i want to know that how can i get rid of the negative energy caused by porn in my body. i am 23 year old guy. i was thinking of reiki healing. can you guide me in this situation. i want to live a positive and healthy life.
thanks

Answer
1. Methods required to overcome porn have been addressed in past answers.

2. Go through each and every past answer from the start and apply the same in practice. The issue will get resolved.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, I have trouble controling the sexual urge.

In the book of Swami Sivananda it says : This world is nothing but sex and ego. Ego is the chief thing. It is the basis. Sex hangs on the ego. If the ego is destroyed by Vichara or enquiry of "Who am I?", the sex idea takes to its heels by itself.

How do you practice this enquiry method?

Answer
1. To destroy the Ego, one has to destroy the past Samskara-s (impressions) and Vasana-s (tendencies) which make the Ego.

2. This is achieved through dispassion for the world and by the requisite Sadhana. After long

practice of such Sadhana, the seeds of past Samskara-s gradually weaken, following which, enquiry into the self gradually dissolves the 'I-ness' (Ego) & the self eventually shines.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskaar Dhananjay,

Thank you very much for answering my last query.

I had a couple of doubts.

1.Since it is summer season,the water from overhead tanks is generally quite warm if not hot(sometimes hot too) and to bath with cold water,can we make it cold by adding ice into it?

2.I've read that a vegetarian diet lacks in vitamin b-12.Since I'm a vegetarian,I'm worried I might a develop a deficiency of the same.So,which foods should I resort to eating which do not hinder my sadhana and make for the deficiency too?

3.I was going through the past answers,in one of them("The dangers and effects of Porn, mixing with people"),you said that while viewing porn,a mental sexual union is established between the astral bodies of concerned persons.What happens when someone not watches but reads porn?Will the same effect take place?

Dhanyawaad
Sameer

Answer
1. Use water at atmospheric temperature, be it warm or cold. The Yogi should develop the ability to be unaffected by the extremes. This leads to 'Titiksha' (endurance), which in turn translates into the ability to be unaffected by the highs & lows of life, being fixed to the self. There is however no harm in adding ice, if one so wishes.

2. Dairy and related products, taken as suggested in past answers will do.

3. Visual activity is stronger than mental fantasy, as the object of lust is more specific. However, Brahmacharya fails in both cases.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hari om.
Brahmacharya Paalan Mein baar baar Fisal jaata hun..

Purani adato ki wajah se kuch kamjori mehsus hoti hai..
Mein Medicine pe Trust ni karta..

Mein Brahmacharya Jeewan jeena chahta Hun..
Kripa Maarg Darsh kare...

Jai Hind..

Answer
अब्रह्मचर्य का कारण हैं अज्ञान.
साधन और वैराग्य से आत्मज्ञान प्राकाशित होत हैं.
जैसे यह प्रकाश बढ़ता हैं, अज्ञान कम होते जात हैं, और ब्रह्मचार्य अपने आप मज़बूत होत हैं.

साधन करने का क्रम पुराने उत्तरों में स्पष्ट किया हैं. सारे उत्तरोंको धीरे धीरे पढ़िए और कार्यरूप में लाईये.
बिना शक, भगवान की कृपा से सफलता मिलेगी.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
1) Should one urinate in his pants at the office and blame the bladder? Should one tell his boss and family how he used to masturbate? Should one pretend to fall at an important meeting? Should one embarass himself during public speaking? If not, why not?

2) Apart from sadhana, how does one develop titiksha (endurance) to the highs and lows of life? It seems the perfect day ends on a horrible note and the worst of days ends happily.

3) What does one do when told off without justification?

4) What does one do when he gets uncomfortable when another person stares at his food?

5) I prefer the path of ritualism such as sandhya, prayer etc rather than yoga (a choice is necessary for both are demanding). Will this take me to yuj? If not, why not?

Answer
1. True Titiksha (endurance) comes when one learns to let go the one who has to endure.

2. The path taken does not matter, as long as the end is annihilation of the Ego, which is experiencing all these emotions & asking all these queries. So strive in that direction, setting all things aside. No more queries will then remain.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hari om sir,

I am practicing brahmacharya, I am 35, unmarried. I have sometimes loss of seminal fluid while defecating. I don't get any bad dreams but sometimes my penis gets errected early in the morning, which I found its normal for circulation of blood by reading your posts. But I feel it disturbed, it comes down when I do Japa in my sleep. Sometimes I have to wake up disturbing my sleep and do Japa then it's normal. This generally happens in around 3am. I tried wearing kaupin in day and with no under garments while sleeping, at that time I found more errection than normal when I do n to wear under garments.

My eye nerves turn red very soon when I sit for long in front of TV, computer , or read books for long. Is it because of loss of semen.

I am only able to balance in my sadhana by yoga, meditation, proper diet. But not able to move further.

Can you please advice me regarding
1. Loss of seminal fluid. Is it a medical problem, or any subconscious thoughts.
2. Errected penis. How to overcome.
3. Red eyes.

Answer
1. Do the required Sadhana without a break and with full devotion and surrender to God. It appears as though there is no progress at certain times; however, there is always progress, slow and gradual, unnoticed by the practitioner. It takes time and patience for Sadhana to bear fruit. One should persevere, despite obstacles. Success eventually comes after such perseverance.

Ignore everything and do the Sadhana as suggested in past answers, following all the 8-Anga-s of Yoga meticulously. The issue will eventually go away.

2. It is normal for the penis to experience erection in sleep or on waking up in the mornings. This is a sign of the body having rested and being in good health. It is one's own ignorance, which associates sexual thoughts with a non-sexual erection, caused by a surge of blood flow, thereby inducing sexual thoughts. Let go of focusing on the regenerative organ and busy yourself with Sadhana in the 'Brahmimuhurtham'. With progress, the misconception will go away.

3. Redness in the eyes is generally the result of over-straining the eyes under poor lighting or very bright lighting conditions. Altering the degree of light can reduce the problem. Avoid long hours in front of the TV. Excessive TV viewing is neither good for the mind and body, nor good for Brahmacharya. Rest the eyes by taking a break in between or washing them with cold water.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello hope all is well. I would like to ask if these 4 stages described as the same 4 samadhi states of yoga?
http://en.wikipedia.org/wiki/Teresa_of_%C3%81vila#Mysticism

Answer
1. There is ultimately only one truth, which is God, of which the self is no different from. Therefore, there is only one 'Samadhi' (union with the Supreme). In that state, there is no mind, no body, no senses, no Ego and no world, for all these are one and the same, being illusions on the self. There is only pure consciousness, the ultimate truth, limitless, infinite, eternal, indescribable, full of unimaginable bliss and beyond change, there.

2. The stages that the Jiva (individual) passes through (as experienced by the Ego), in reaching this final stage are termed as the different stages of Samadhi, for the sake of convenience and understanding, in different cultures, by different names. Nothing more.

There is however only one truth, and therefore one Samadhi alone. Being in the self, as the

self, in one's true state is that Samadhi.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir I Have Some Confusions..
Please Answer,

1.)Is Drinking Tea During Practise Is A Break..?
2.)Thought of a Girl is a Break or Not.?
3.)Refer diet for Brahmacharya and i have only 48 kgs.age20
Hari Om.

Answer
1. It is preferable to stay with milk and avoid tea, coffee etc.

2. If the thought ignites lust, it leads to a mental break.

3. Diet is explained in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello dear sir,

I have sinned badly over the past week, and have suffered tremendously for it, I have found that when one wastes his seed, he loses all, memory, intellect, spiritual strength, his devotion to God etc., I have noticed that my very consciousness was reduced and cast into a hell, in prison to the vile lusts.

Will I recover from this, with continued practice of Brahmacharya, sadhana?

thank you sir.

Answer
1. Do not repeat the mistakes.

2. Perform honest Sadhana to realize the self, with complete surrender to God. The situation will gradually stabilize. The mistakes should however not be repeated.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

Thank you for your previous inspiring answers. I have a few interesting queries left after conducting sincere vichara during meditation sessions and contemplation.

1) Swami Vivekananda said famously that as long as (his) body was alive, duality would

exist. Dhananjay, I understand that realization with the atman and the recognition of the impermanence of the physical flesh-cage is the ultimate goal, but as a functioning member in society, isn't one's ego necessarily present at some small degree, even for an advanced practitioner?

Vivekananda, upon hearing a foreign missionary criticize Hinduism, threatened to throw him overboard. He become emotionally overcome when dealing with India's poor. A 100 % self-realized man would have dealt with inspiring India's masses without becoming entangled in the emotional aspects, understanding they were simply the "leela" of the lord, as I have understood from your past answers.

2. In an attempt to improve my ability to practice the 8 yamas of yoga, I have searched youtube for an honest practitioner and not one of thousands of people who put up yoga tutorials without the smallest idea of the lifestyle it entails. I found certain videos by Dr. Dhananjay Gunde, and would like to know if that is you. I trust your physical self's progress in self-realization and would be happy to learn from these videos if it is, in fact, you.

3. Swami Sivananda and Vivekananda always spoke of the need to develop a strong physical body. They are both the self-realized sages I look up to most. However, once again, doesn't this focus on the physical body seem incompatible with the full realization of the atman?

4. While the aforementioned two yogis are highly relatable to me, I have a very difficult time understanding Ramana Maharishi, although it seems that he was truly the most wholly self-realized of the three, completely not getting involving in worldly affairs but still being a part of the world. What does he mean by the "I thought"? By holding the "I thought", is one not further binding himself to the snatches of the unreal Ego?

Sincerely,
Jacob S.

Answer
1. The realized soul dons the Ego of the role assigned to him in 'Samsara' (as an actor assumes the Ego of the character he plays, with its mannerisms etc.), appearing as though really involved, while always being detached, fixed to the self. He then works without desire, unaffected by the results of his actions.

Inwardly calm and completely unattached, yet outwardly displaying various emotions, he remains free for ever, sporting in the ocean of the self.

He may externally don the appearance of a king in the midst of pomp and luxury, surrounded by riches. He may appear as a saint, clad in his robes, with a calm & serene demeanor. He may appear like a mentally unstable or retarded recluse, clad in rags, unkempt, living in a ruined, dilapidated, roofless house, all alone, with all the signs of insanity, subject to unpredictable behavior.

To him, all these are one and the same. They are only characters in the Leela of the Lord. He does not internally identify the least with any of them, nor gets affected by the reactions of the world. Having completely overcome identification with the Ego, body and the world, he remains like a painted flame, always ablaze, without a trace of fire.

The realized soul can only be identified by another realized soul, for there are no external signs. The actions of the realized soul can only be understood by another realized soul.

2. Apply efforts on the complete Sadhana suggested in past answers. Surrender to God and work with a strong urge for realization. That which is to be imparted will be imparted by HIM, in the way required. The self within all beings is the same, be the being an insect, animal or a man.

3. As long as one does not develop 'Moha' (attachment) & a fancy for the body, there is no harm in devoting some time to its upkeep, with the sole view of healthy sustenance; for the body is the vessel which serves as the medium of working out past karma.

A healthy body, free from disease & ill-health is supportive to 'Atma Sadhana'. This much and not more is warranted.

4. The 'I', one immediately relates to is the Ego. When constant Vichara (inquiry) is done on the 'I-thought', with Yoga Sadhana in parallel, one eventually realizes the fallacy of the Ego and the presence of a constant truth, of pure consciousness behind the Ego, by whose virtue, by whose power, the false Ego is sustaining; just as the Moon appears to shine, having borrowed from the light of the Sun.

When the 'Ashtaga-s' (8-limbs) of Yoga and 'Vairagya' (dispassion for the unreal) are also correspondingly practiced, one eventually overcomes the Ego and merges into the Atman (self). It is the real 'I', pure consciousness, the only truth, eternal, constant, infinite, full of bliss and ever integral with the Supreme. Bhagavan Ramana's method is the most direct and straight forward methods to realize oneself.

It will appeal after the Jiva (individual) reaches a certain level of advancement.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
Is drinking Amla+Aloevera Juice reduces weight of a Thin person.?

Is It suggested to him not to take this?

Answer
1. Being thin or plump is the effect of one's constitution, which is the result of past karma.

2. Let go of this worry and fancy for the body, which you are not, and perform the required Sadhana to realize the self, through Brahmacharya.

This portal is for instruction on self realization and not weight loss/gain.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hari om sir,
Thanks for your earlier reply. I am not still convinced about the fact. I tried to sleep without undergarments in past, but due to errection problem I stopped many times, which was natural.

This time I will continue. But I would like to clarify one thing. Will this continue, even when energies flow into higher chakras. A person who have attained urdhvareta may not experience this because all his energies are in higher chakras.

Sir, How can i contact you personally, may be sometime later once.

Answer
1. Perform the complete set of the suggested Sadhana and be quiet. All issues will resolve in the course of time.

2. What is required is contact with one's Atman (self) which is both personal and universal. It showers the benefit of the most superior contact, for there is nothing but the self, ever one with the Lord, it being the all encompassing truth. When this is attained, the contact will come through.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, after some 6-7 months or more with this brahmacharya with just some occasional lustful thoughts but not break i had an experience during meditation one time. When i wass meditating ive felt like aspired upward like in an instant. Very strong sensation. But the strangest of all was one morning in my room. Walking normally i saw just in front of me like a fire ball very much like a sun with special effect and very bright. It moved in whatever direction i walked. It changed his form to various geometric diagrams like many circles in very vivid colors or lines of fire. This happened after some weeks seeing grey filaments from the corner of the eyes. Is this just internal energy or spirits? Of what usefulness is this if I dont know what it is? Thanks.

Answer
All these are to be taken as encouragements in practice and nothing else. They do not have any spiritual significance. Visions & experiences concern the non-self (mind) and are hence unreal.

One should set aside all these experiences, which become distractions if given importance and focus on residing in the self as the self. That state of equanimity is alone real and the only truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dhananjay,
I seek to understand how liberated beings view marriage & progeny.

I have never got why Shiva whose is mahadeva/adi-yogi/foremoost ascetic/chita bhasma dhari/who adorns himself with garland of skulls & serpents/who burnt kaam-dev to ashes/who is triguna teetha chose to become a householder in the first place when he married sati.The puranas state that Brahma requested adi shakti to incarnate as dakshputri & get Shiva married.This seems childish & there should be a deeper implication to this as the story of kartikey comes later when sati takes rebirth as parvati .

I believe unless one understands the need to balance masculine & feminine forces inside one's being brahmacharya is but a distant dream.Marriage is a metaphor for that need.

Also i believe Swami Vivekananda has said a naisthik brahmachari or an unmarried brahmachari is always held at a position above the married rishis & householders.

So pls provide your insights as to how should an aspiring urdhvareta whose desires liberation within this lifetime approach marriage if the decision is left to him.

Answer

1. From the one & only Lord (also called Purusha, Siva, Parabrahman, Supreme etc.), who alone is 'Sat' (real), who alone is 'Satyam' (truth), within whom everything is contained (Isavaasyamidam Sarvam) & who pervades everything (Sarvam Khalvidam Brahman), originates 'Prakrti' (the component responsible for manifestation & creation), which then manifests into world & form, perceivable by the mind & the five senses, via Maya (the power of illusion).

This creative principle is also termed 'Shakti', the feminine principle. The world, body, mind & matter are all the offshoots of Shakti and therefore unreal illusions. Just as images appear on the cinema screen, the Lord, through Prakrti, creates the world & mind illusion on the screen of Pure consciousness. In reality, Shakti, the feminine principle (represented by Goddess Parvati) has no independent existence, bereft of Siva, for she has come from him, while HE has always been, is and will be forever.

The marriage of Siva with Sati is the symbolic representation of the union of the Ego (under the realm of Prakrti) with the Purusa (Lord), whereupon results realization. Therefore, Yoga (union with the self) is also called 'Sivashakti Samyogam' (union of Siva with Shakti), following which the Supreme alone remains, as HE always does. At the microcosmic level, this occurs to the Jiva when it attains to 'Kaivalya' (self-realization). It is all the Leela (play) of the Lord.

2. To whom does marriage concern? Who is higher or lower? All these concern the Ego & the body. Are the Ego & body real? Are you the Ego and the body, which are nothing but illusions arising from Prakrti? You are always the Atman (pure consciousness), an integral part of Purusha. It is one's ignorance which makes him assume he is the Ego and the body, which exhibit higher or lower levels, while one's self (Atman) is always one, pervading all beings. There is nothing lower or higher there. It is 'Satyam' (the absolute truth). The self within all beings, be it a human, animal, insect or a microbe is one and the same. THAT alone pervades everything. Therefore, the concept of lower and higher is unreal and hence non-existent to the Enlightened sage.

The realized soul see's his self in every being and all beings within his own self. Having merged with the truth, he see's the same everywhere.

In the Lord's Leela, different Jiva-s are given different roles. One is given the role of a house holder, while another is given the role of being single. One plays the role of a king, while another plays the role of a poor man. The Lord does not discriminate between roles. Every role is viewed equally. A Jiva playing the role of the poor man is as dear to the Lord as the one playing a king. To HIM, all roles are one and the same, for the roles are unreal, while HE (who pervades all Jiva-s as the in-dweller within, is alone real).

Those who are unaware of Brahmacharya are at one stage of the Leela, while those who do and strive for it are at another stage. One is playing the role of a householder, while another is given the role of a Naisthika Brahmachari. As long as each follows his Dharma properly, both are equally dear to the Lord. All these stages only concern the Ego and not the Atman (self) which is ever liberated. The realized being looks at all other beings with equality, not concerning himself with lower or higher, which comes in the realm of untruth.

3. Leave all decisions to HIM. If marriage is a part of destiny, HE will make it happen, at the destined time. Let go of the one who wants to decide and do your Dharma (to realize the self) correctly. When the one who wants this and that is forsaken, the self alone remains as pure consciousness. That itself is liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

This personality that I have is naturally shy, awkward, is easily irritated by the company of others, timid in front of women and men with large achievements, and generally appears arrogant and insensitive to the feelings of others. Nonetheless, I've been very sensitive to the opinions of others and what they think of me, that I've made sacrifices on my part and sacrificed my values on multiple occasions just to please others and make them think better of me (Loka Vasana). If a woman or a man makes a disparaging remark about me, I am extremely sensitive to it, and have been extremely sensitive to such comments.

As a result, my social interactions have not been the best. Over the past year or so, I've isolated myself for the sake of Brahmacharaya and achieving self realization. I realize that friends are your real foes, because they stand as a block on the path of realization. I am extremely conscious in front of others and I hate this feeling of self consciousness.

Often because of my sophisticated and unorthodox language and communication skills, women and men cannot understand my language and communication. When it comes to social skills, I have almost nothing, and I cannot read anything from social situations.

Sir, because of the role god has given me, I have to interact with others on two different occasions: Office and Social Situations that my parents force me to be in. How is a Brahmachari supposed to interact in such situations, especially in situations where one is supposed to interact with others, especially (A) women and (B) people who are naturally jealous, duplicitous and cunning?

What should be one's reaction when others are trying to mock him in front of others, to prove their self worth? How is a Brahmachari to react? And if one is insulted by others for no reason (or is brushed off), can one assume it a result of jealousy on the part of others? And why Sir, am I so sensitive to social interactions and what others think of me?

Answer
1. The world is nothing but a reflection of one's own Ego and past karma. There is no need to try and please the world in particular. What is required is to be oneself, comfortable and at ease, doing that which one is inclined to. Then, one eventually loses self-consciousness and experiences freedom and peace, which in turn lead to confidence.

Be polite, friendly, casual and yet to the point with all, be they men or women. Let the involvement be superficial and never real. Wish none bad. Take the world lightly, as a drama and never seriously. Let go of the Ego which suffers from inferiority, further to taking itself seriously. This is as much as one needs to do. This behavior ensures that one does not accrue negative karma, which comes from mentally or physically harming/paining others or wishing them bad. When a life of 'Atma Sadhana' is carried out in parallel, one overcomes all fears and tendencies of inferiority in the course of a few years.

2. No harm comes to the one who holds on to the self and wishes good to all. That which one gives another, is giving it to one's own self, for the self within all is one & the same. Therefore, he who wishes good to others, wishes good to himself. He who indulges in jealousy and cunning is burnt by the very same fire. The harm is to himself and not others. Simply ignore the situation.

3. Who is being mocked? Who is feeling bad? It is the Ego. The Ego is the enemy which the Yogi is trying to overcome. Hence the situation is welcome. God is working through those mocking you to unnerve and kill the Ego, while they themselves do not know it. It is a beautiful opportunity for spiritual evolution. When others mock or deride oneself, the Yogi should perfect the art of remaining calm and silent, not reacting & never wishing them bad, for it is the Ego which is being ill-treated and not you the Atman (self), which occupies all beings.

Sensitivity is the feeling experienced by the ignorant Ego and not your self. So kill the thief called the Ego and be at peace, as the self, blessed & ever in bliss.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I sincerely appreciate your prior answers to my questions on Swamis Vivekananda, Sivananda, and Ramana Maharishi. I now understand that while these individuals may have played certain roles in society for various reasons, they were ultimately engrossed in the self.

Upon further contemplation, a few more questions arose.

1) I considered the roles I play-brother, student, teacher, scientist, etc. In each role that I play, I color my physical body and mind with certain attributes (for example I must be confident in my mental math ability to be a successful scientist). Therefore, is it safe to say that identification with the ego is unavoidable if one is to live and interact on this planet? If this is not the correct approach, kindly advise me; in that case, I am encountering much difficulty when trying to understand how I can remain confident in the abilities of this physical body and mind yet still not identify with the ego.

2) Over the last few weeks, my meditation practices have been growing more and more restless. In fact, I am ashamed to admit that one some days I have completely failed to perform it. I will be taking on a significant challenge and I seem to constantly forgot Lord Krishna's insistence that one must focus simply on the action but not the fruits of the action. I feel the energy gains previously made stagnating in lower chakras and transmuting into

tamas and not sattva.

3) In terms of considering this world as the Lord's playground "leela vibhootam", I do not see how the path of a brahmachari is different from, for instance, a degenerate thief. Why must one then follow the Dharmic path? Or is it possible for a thief to follow Dharma by stealing, because the proper role of a thief is to steal! Why should the role of a brahmachari be considered in a higher light than other roles? If not, what distinguishes the virtuous and self-restrained (yogis) from the corrupt and degenerate? Different evolutionary stage?

I appreciate your guidance. Upon following this practice, I have unfortunately lost all motivation and enthusiasm. I treat my passions as merely roles that must be played accurately, and my overall sense of stability and progress is diminished and I feel immense lack of productivity.

Sincerely,
Jacob

Answer
1. A role cannot be played without the Ego. However, the difference between the common man and the realized soul is that the common man functions from his own individual Ego, takes it to be real (and therefore gets affected by the outcome of his actions & the world), while the realized soul temporarily associates with the 'Ego of the role' being played, taking it lightly, as an actor plays a role (never getting personally affected by his acting).

While the common man considers himself as the Ego & the body, at the individual level, the realized soul does not associate with any of these and can act as many role's as needed, by creating new, temporary Ego's for the particular role, with ease. There is no individual identification with any of the created Ego-s, beyond the purview of the act. There is never a personal identification with any of these at all. Remaining neutral, free from desire, he functions as the medium of expression of God's will (there being no individual will).

Therefore, the actions of the Enlightened sage are the actions of God.

When the Yogi strives for this path and functions accordingly, with regular Sadhana to dissolve past Samskara-s, he gradually comes closer to his self, following which it becomes easier to function from temporary Ego's without any personal identification.

2. Undulations in Sadhana occur to all aspirants. One has to persevere, despite obstacles, without giving in and without giving up. Then, the practice eventually gets established, after a long time.

3. The role of the Brahmachari, in quest of the self, is the role which gradually dissolves unwanted karma, prevents the addition of new, unnecessary karma, eventually freeing the Jiva from all further role's for ever (via liberation), granting eternal release from suffering. Other roles do not bestow knowledge of the self, but only entangle the Jiva in further unwanted karma, thereby binding it to the ocean of pain called 'Samsara'. This is the vast sea of difference.

Lack of enthusiasm is a temporary phase of withdrawal of the individual Ego, which is subjected to motivation and demotivation. When the individual Ego is fully annihilated, the Yogi assumes the temporary 'Ego of the role', which is most enthusiastic in working as the medium of the Lord's Leela.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhanjay Ji,

My blessings for you, For doing great service to Humanity.

i am Married 39 yrs Old , I have practicing Sadhana For About 4 Years. In Routine everyday wakeup at 6 am and after I go for japa 50minuts after that my body specially lower legs part have numbnesss, now i feel sometime heaviness in my heart as well.
After this i go for a walk and little bit jogging for total 30 minutes. I am bit tired after my jaap and feel lazy to go for walk.I used to be not so tired before in my early time.
please advise me what should i do for leg pain?
2 Is it ok too go for walk after Mantrajapa ?
3 If You any Other advise for Sadhana

Answer
Wake up at 4.00 A.M and perform the complete set of Yogic practices described, consisting of Asana, Bandha, Nadi-Shodhana, Pranayama, Japa & Meditation. The heaviness in the heart region will go away further to complete practice. It is normal for the legs to feel a bit numb after an hour or so in the posture.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, I am in not Indian, I was raised as Christian catholic but in reality, im an agnostic since i had the age of reason. DO you feel someone could practice brahmacharya just to improve oneself even if I dont have strong religious belief? It not so much that i dont believe in religion, but i just dont have such a strong desire to adore something divine or a God like many other people do in churches or in front of statues, i feel its not in my personality. Are such things as wisdom or knowledge possible without much belief in God or divine things, for example they were sages who were not particularly religious or adored divine beings like spinoza or COnfucius but were considered wise.

Answer
Do you believe in your existence? One may not know whether God exists or doesn't but cannot deny his own existence, for you are aware of your being. Brahmacharya can be practiced by all those who believe in their existence, to improve themselves in all fronts, attain to brightness, luster, strength, magnificence, and eventually realize who they are. One might later take a call on 'God', if that question still remains.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I hope you don't mind me asking a few more questions. After hearing your guidance, I shall vow to pursue my sadhana and questions on my own for a few months before asking you

further questions. I will stay quiet and contemplate further questions on my own, but knowing the answers to these will be invaluable for my further progress in brahmacharya so kindly show me the right path.

1) Although I realize the false nature of the body, mind, and ego, I nevertheless do also realize the importance of having a successful financial life since it is my duty to support my parents and my desire to perform karma yoga by opening up scholarship centers for poor youth across the world. I, of course, would also like to experience material comforts to some extent since that is the only way desire for the sensual world can be fully annihilated.

When pondering this question and the need for success in one's life, I automatically desire a female companion who will help me with my daily chores around the house, support me in my job endeavors, yet will also understand my desire to maintain brahmacharya. I have such a girl in mind. What is the proper age to pursue this, if it is correct? If not, how does one overcome the innate human longing for support and lack of loneliness? Lastly, it is even feasible to pursue this life of self-restraint if one is with a female?

Thinking of this girl pulls my heartstrings; it ensnares me in the kind of trap that every aspirant must desperately avoid; yet I am trapped by the FEAR that I will lose this individual. Yes, I understand this is a pathetic state of mind to be in given my quest to realize the self yet I also realize that I will need someone who is smart, intelligent, and supportive as a companion.

2) The next issue is that as a novice of the yogic path, I wish to connect with similar practitioners in order to motivate myself to overcome the false and fleeting sense pleasures which the Western world so blatantly promotes. However, I have not been able to find such a community. There seem to be no individuals in America my age who even desire to pursue this path. Shall I abandon such concerns without fear and confidently pursue sadhana on my own?

3) I follow yoga sadhana every day in the morning. During the phases following pranayama and other breath control exercises, I meditate quietly on God, who I take to be the supreme power and inexorable laws of the universe. Is this a proper perspective or must one meditate on a formless, amorphous entity without ascribing any characteristics to it? I am confused by why idol worship (through various types of idols such as mahavishnu, shiva, durga, etc. is a common facet of Hinduism given that the supreme intangible paramatman is one and the same, unable to be captured by such tangible depictions.

4) With regards to material success, success in brahmacharya, and success in finding a suitable companion as addressed in the first bullet (and if this is, in fact, a correct goal to even consider), would the correct path be to ask for the lord's embrace and not expect any results?

I ask for your blessings after hearing your advice for the following as I undertake this next portion of my journey to realize the self, in which I will simply stay quiet and contemplate my brahmacharya on my own. I will not ask questions during the period and will, with the grace of the Lord, reach out to you once more after this period.

Sincerely, Jacob

Answer

1. Those wishing companionship should do so within the bounds of 'Holy Wedlock'. As soon

as one starts earning, one is free to marry. Marriage does not prove an impediment to self-realization, when the urge for liberation is strong and genuine.

He who practices unbroken Brahmacharya till marriage, and continues to do so after the birth of a child, progresses in the path of realization without hindrance. Material comforts, wealth and all other things come to the Yogi who strives in the path of the truth with complete surrender. Brahmacharya and Yoga, which bestow the knowledge of the self itself also give wealth and material comforts at the destined time, if one so wishes. Through unbroken Brahmacharya to realize the self, that which one wishes (in the worldly plane as well) is also granted. One should be patient with unconditional devotion to God, always fixed to unwavering practice, whatever be the obstacles.

2. The path is to be tread alone.

3. One should meditate on that which is appealing, be it God in form or without form (as the formless Supreme, within which rests the formless self).

4. Simply persevere in Sadhana, asking nothing in return from HIM, full of love for HIM. All desires, including a suitable partner, will be granted at the right time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Can i have a girlfriend if i practice semen retention..
Also,can i have sex with her and not ejaculate..will it be fine or will there be energy loss?
Also,does virginity has a greater impact on the sexual energy of the person and causes an aura of pureness

Answer
Any contact with the opposite sex as man-woman, outside the bounds of marriage will not be conducive to Brahmacharya. It leads to ignorance, pain and suffering.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namskaar Dhananjay,

While walking on the path of Brahamacharya,can a full body massage be taken?Also,will it be dangerous if massage is taken from a female masseuse if no male is available?

Dhanyawaad
Sameer

ANSWER: One should not take massage from another as there will be an intermixing of their individual Prana-s and karma-s, causing undesirable consequences & a downfall. A Brahmachari should NEVER take massage from a female masseuse.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Namaskaar Dhananjay,

Thank you very much for your reply.

So,you mean that one should massage himself if necessary and not take it from another person.Right?

Dhanyawaad
Sameer

Answer
When the art of meditation (merging the mind into the self) is perfected, all stress dissolves in the ocean of consciousness and one does not need massage.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

1) The question is from the perspective of a manager dealing with an 'enemy' in the form of a subordinate. Great hatred has developed. The entity in question will be referred to as 'friend' for the purpose of this query. Should one avoid delegating to friend, doing as much as possible by oneself without internal malice? Delegation of work yields grumpy friend.

2) When instructed to delegate to friend by a superior, can instructions be conveyed without the slightest greeting or friendliness but without rudeness or internal malice?

2) Should one do his own housework eg. Washing clothes, sweeping etc. and are there any benefits in this?

3) What should one do when offered fried prasadam such as crumbly samosas (which cannot be cut in half), cooked by impure people? And what should one tell the person who offers it?

4) Isn't the only way to prevent wet dreams rejection of hatred, anger, irritation and jealousy?

5) Can a year of abstinence without wet dreams yield superior (not yet superlative) memory?

6) With reference to 5) above, what happens if one marries after such progress with strictly procreative intercourse?

Answer
1. The role of a manager is to politely, yet firmly instruct his subordinates on their duties, as formulated by the organization or his position. The dharma of a subordinate is to follow the instructions of his manager completely (even if he does not like the work or may not agree with the concept).

A manager who does not enforce what is expected of him indulges in Adharma.
A subordinate who does not follow his manager's instructions indulges in Adharma.

Hence do your duty without emotion, professionally, calmly and report to to the higher ups on the course of disciplinary action to be taken, if the subordinate does not perform his expected duty. This is as much as the manager is supposed to do.

2. One may do so if necessary, if one finds time. Doing one's work instills a sense of independence, which helps overcome attachment & dependence on others, so necessary for the Yogi.

3. Take a small bite, in the thought of the Lord. No harm will occur.

4. That, when coupled with unbroken Sadhana (following all the 8-anga-s) meticulously, for many years, turns the Yogi into an Urdhvareta, following which wet dreams disappear.

5. Yes.

6. Procreative intercourse (with one's lawful wife, per wanted child) comes within the purview of Dharma. No harm is accrued from the same. After the birth of the child, the couple may take to unbroken Brahmacharya to realize the self, following which they attain to all the 'Purushartha-s' (goals of the human existence) and eventually 'Kaivalya' (self-realization).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Sir,

One doubt aggravates my mind.

Please take the following scenario. It haunts me and disturbs me and I would like to know of your answer.

An aspirant of the brahmic path lives quietly, does his dharma, and accordingly supports his parents, who do no harm. Another individual, full of malice and contempt, willingly murders the parents of the aspirant.

In this case, how would a yogi react? Although he would realize this world is fully false, would an urge of familial affection urge him to immediately kill the murderer on the spot? Or should he simply notify authorities of the occurrence and trust that dharma will accordingly sort things out?

The reason I ask is because I am a novice on the path of brahmacharya and slowly, I have been tempering my reactions to external stimuli and not letting the outside world bother me. However, I fear something terrible like this should not happen since it would completely destroy any little progress I would make. Kindly advise how to proceed.

Would the great Swami Vivekananda, if he were in this situation, not have taken matters into his own hands and finished off ANY individual who murdered another person right in front of him? I feel that he would have.

Regards,
Preyas

ANSWER: All occurrences are the result of past karma. Nothing occurs against destiny. One gets what one deserves, based on his past actions, which ripen and bear fruit, at the destined time, yielding what the world terms positive or negative experiences. Knowing it to be such, the Yogi stays true to his Dharma and never takes the law into his own hands.

He who kills another, accrues the karma of murder, which will follow him like his own shadow & deal with him, as per divine law, at the right time. He will undoubtedly have to pay for this act.

One who faces this situation may proceed as per the law of the land, through proper legal action. Even if he is unable to do this for some reason, divine law takes its own course and will execute justice, flawlessly, at the right time. This is certain.

The Yogi does not retaliate with violence. Retaliation with a similar act only leads to further unwanted karma, which he himself will have to bear. It does not serve any purpose. It is not the way of the wise. Revenge is the path of the ignorant mind. There is nothing called revenge for the Gnyani.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: If the karma were accrued to a doer, then would this also apply if it were the duty of someone to kill? e.g. in the old medieval days kings had executioners whose job was to put others to death.

if this entire world is fake, why does it matter which physical, unreal entity kills another?

Also, suppose one is fully aware that the penalty for murder under law of the land is death. In that case, why does it matter who distributes justice, either the yogi or the courts? After all, both are merely human institutions.

Lastly, does every bad experience a person endures on this realm the result of a prior bad action in a previous life? Or can it be the case that a soul/person goes through undeserved harm in this life but will be accordingly rewarded in the next life for unnecessarily receiving something unfair (e.g. a cruel death, undeserved punishment, etc.)?

Answer
1. There is no karma as regards actions carried out impersonally (without involvement of the personal Ego), under the rules of one's Dharma. A soldier in the army, who kills the enemy to protect his country, under the commands of his officer does so under the tenets of his Dharma. Therefore, he does not accrue any negative karma. Rather, he accrues negative karma if he fails to slay the enemy, for then, he has not followed the dictates of his Dharma.

2. Does the entity indulging in murder believe itself and the other to be unreal? Had it been so, there would not have arisen the need for murder in the mind of the entity, for there

would have been no anger and no sense of revenge. One does not try to take revenge on the characters he encountered in a dream, upon waking up.

An entity indulging in murder does so out of anger or another emotion, or for some assumed benefit, completely ignorant of the absolute truth. It believes itself, the other person and the situation to be very real. Only under such conditions, when one has taken himself and the other seriously does one get the mind for such severe action. A Gnyani (one who resides in the truth) does not take any situation personally, knowing it to be unreal, and therefore forgives. Divine law protects the Gnyani. He does not interfere.

3. Justice is always delivered by divine law only, whatever be the external means. It is not one's business to assume doership as regards anything.

4. What is termed good and bad are the result of past actions of the Ego. Nothing occurs by chance. The Ego, under the grip of ignorance, assumes doership and performs different kinds of actions, for which it will experience different kinds of results. The Yogi gives up doership, becomes the tool of the Lord and gets free from the wheel of karma, after working out the remnant karma, necessary for settlement of his past actions. Then follows liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir.
I am currently practicing abstinence. I wish to study about the practice of Brahmacharya. Since I live in Bangalore, can you recommend some places to start? I want to practice Brahmacharya under careful guidance hence I ask you.

Thank You.
Revan.

Answer
Strive honestly with the suggested Sadhana (go through all past answers), with devotion and surrender to the objective. Guidance will come as and when required, at the appropriate time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskaar Dhananjay,

Thank you very much for your last answer.I had a couple of queries-

1.For last 4-5 times,whenever any wet dream occurs,it just culminates in emission and no visual is accompanied by it.I mean,I don't remember what culminated the emission.Is it considered to be progress,as previously wet dreams used to accompany vivid visuals?Or,is it just a temporary happening?

2.In one of your previous answers,you said that this human existence is so valuable that even deva-s crave for it.So,is it that in 'devayoni' only bhoga(pleasures) are to be born and no suffering is there?Can't any deva do penance and practice bramacharya in that

existence?Also,are higher planes(brahmalok,satyalok,maharlok etc.) not conducive to brahamacharya penance practice?Are they meant for sensual enjoyment only?Is Earth the only place(Loka) for attaining liberation or there are many other loka-s?

Kindly spare me for asking so many questions at once.It's just my curiosity after reading a religious treatise.

Dhanyawaad
Sameer

Answer
1. Whether the situation involves visuals or does not, it is only a play of the mind in the realm of the 'Asat' (unreal). What is important is to burn and deactivate the source responsible for the same, following which the possibility for such incidents becomes void. Hence the Yogi should keep his mind focused on dissolving past Samskara-s and Vasana-s responsible for the same and reach the state where there are no more such incidents, through honest Sadhana.

2. Just as there are beings on the physical plane seeking the self, there are beings in other planes seeking the self. Just as beings from the Earthly plane reach liberation, beings from other planes also attain liberation.

Who is a Deva (celestial)? what is a Loka (world)? These are things concerning the 'Aham' (Ego), which goes through various states of fancy, in the realm of the unreal, in its journey towards its own annulment, to finally merge into the truth. The pure self (Atman) is infinite, all pervading, formless, rank-less and one without a second, being one with the Supreme being. That alone is one's self. Knowing it to be such, one should not seek, ponder or bother about these 'different planes', which are all states of the mind and nothing else. None of the Loka-s are eternal, being in the realm of the mind, which is Asat (unreal). The Atman alone is real and one with the Supreme. No other state is worth seeking.

Therefore, one should turn a blind eye to imagination about other planes of existence and strive towards realizing his self, from his current plane of existence, where the higher power has currently positioned him. Everything which is to be known will then be known. Anything else is fancy and not conducive to residence in truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Is the Self the Supreme Absolute? ANd the concept of the Avatar means what exactly? WHy some individuals like Krishna were considered Avatar and other enlightened beings no, was he higher in enlightnement?

Answer
1. Who is asking this question about the self and the Supreme? To whom does this doubt persist? When the one doing so is gone forever, then THAT alone remains. Then there is no one to call it self, Supreme or something else. THAT is...is. Silence.

2. In an Avatar, consciousness always resides in the self, as the self, right from birth (in the physical form), though externally displaying various emotions. The Supreme cosmic being manifests as an Avatar for certain reasons, at certain times.

3. Lord Krishna was an Avatar (therefore Enlightened right from birth) and therefore the Supreme in blood and flesh, with full awareness of the same. A non-avatar is born unenlightened and later attains to enlightenment. This is the difference.

When the pot is broken, the air in the pot merges with the air outside. Can the pot-air partially merge with the atmospheric air after the pot is shattered? There is nothing of the sort. Similarly with Enlightenment, there is Enlightenment; no partial, higher or lower Enlightenment. Then THAT alone exists.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir I m eating in a mess so I have no other option to eat anywhere else so in diet they are mixing fried onion and garlic sir I m practicing brahmacharya what to do Sir

Answer
Eat what is given by destiny and persevere in honest and unbroken Sadhana, as explained in past answers, with 4.00 A.M wake up and all other requisite practices. The rest will be taken care with time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: I was receiving an antipsychotic drug called paliperidone(it has a half life for 25-49 days meaning it stays in your system for 125-245 days from one injection) for 11 months straight with an injection once a month. During that time, I couldn't get an erection or ejaculate. I also started having memory problems, trouble following a conversation, lost of interest in my studies, gained 30 pounds, lost my physical strength to exercise or do yoga, and more problems. I've been off the medication for 4 months now. Around the second month I was able to ejaculate again, but not a lot of semen comes out. Today I want to pursue Brahmacharya again because I remember the clarity of mind it gave me before.

What should I do to speed up the process of cleansing this medication out of my system

ANSWER: Apply the complete set of Yogic practices (as described in past answers) with 4.00 A.M wake up and the required lifestyle of Brahmacharya. All toxins will get flushed out in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you for the reply. I have a few questions.

1. Since I'm currently not working, is it okay to meditate the rest of the day after a yoga session in the morning? Physical exercise is difficult for now because the injection gave me

hyperprolactinemia(reduced muscle strength , high prolactin, lower testosterone, erectile dysfunction, reduced sperm production.)

2. During meditation, can I repeat an affirmation the whole time for restoring my health?

Answer
1. Meditation is the state of the Atman (self). Merging the mind into one's self is meditation. One can meditate whenever possible, for as long as one wishes.

2. Do not ask or wish for anything other than realization of the self, before sitting for meditation. If one thinks, wishes or wants something in meditation, it will not be meditation on the self but meditation on the desire, which is not conducive to realization of the truth.

The aim of meditation, should be to merge the mind into the self, so that nothing but the self remains. How will the mind merge into the self if one keeps affirming a want or desire? Hence let go of all these wants and perform 'Nishkama karma' (actions carried out to realize the self alone without any other desire). When this much is done, with surrender to God, all that which has to come will eventually come on its own.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I went through your previous answers on wet dreams.

After roughly 4 months of physical brahmacharya and attempted mental brahmacharya, I had a wet dream during the waking hours while I took a nap. There was pedophilic imagery, which highly disturbs me. I do not understand because I have been attempting with full sincerity to hold mental celibacy, shun sexual thoughts when they arise, and so forth.

1) How can this be explained?

2) How do I stay casual and well-engaged in society (roles must be played) when the exterior world is so sex-obsessed? I had a wet dream one day after watching a normal comedy movie with a few racy scenes, but it is disgusting how everything is driven toward the sex impulse.

3) How does the practice of pranayama, bandhas, and Nadi Shodana improve one's intelligence and mental functioning? Is IQ affected?

4) I will try my best to practice sadhana expecting nothing in return. How does one maintain a sense of purpose in life? When everything is merely a role to be played well, does one not feel vacuous on the inside?

5) In the last 4 months, despite no voluntary lapse and attempt for clean thoughts, 3 wet dreams have occurred. Is this a sign from the almighty that my practice is not destined to succeed?

Have all mental, spiritual, and physical gains correspondingly been destroyed?

I will admit, I have not been regular in my practice of meditation, pranayama, etc. I thought merely abstaining from sexual thoughts/acts would suffice but it appears that semen somehow leaks through? Is this the working of the astral plane?

6) In India there are a group of individuals who perform "Nadi Josi", a form of service which purportedly tells one of past and future births. Is this legitimate? If so, how can a directory be updated with names of each new person who is born?

7) Lastly, yesterday I contemplated the cycle of samsara while reading about a Saudi prince who owns over 300 Rolls Royce cars and the world's largest passenger plane. How does one accumulate SUCH good karma? Assuming he engages in no wrong, will his soul be positioned similarly in future births? Sometimes when viewing such wealth disparity it is hard to believe prarabdha karma could be so different that one person dies at 10 with cancer while another enjoys the world as a billionaire for 80 years.

I am eternally grateful for your answers. Please show me the right approach to consider for these queries.

Humbly yours,
SR

Answer
1. Past Samskara-s bring up such episodes when they surface. The way out is to displace such thoughts and replace them with opposite thoughts, through Vichara (inquiry) Viveka (wisdom) & Vairagya (dispassion for the unreal), always regular in Sadhana.

2. Put in your efforts, as suggested in past answers and be patient.

3. All faculties of the body & mind improve through Yogic practices (details available from past answers)

4. The sense of purpose concerns the Ego, which plays roles. The Atman (self) has no purpose and no roles. So play as required and be quiet, holding on to the self, in bliss & peace.

5. While a wet dream by itself does not reset practice, one should strive honestly to avoid the same. After many years of regular Sadhana, the issue will get resolved. First achieve a few years of unbroken practice, with all the necessary methods suggested. The answers will then be known by themselves.

6. Live in the present, the future will take care of itself.

7. Do your dharma and be quiet. That which has to come will come. Questions not concerning the practice of Brahmacharya to realize the self are not in purview.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,
Thanks a lot for your previous answers and showing me the correct path. Can you please answer couple of more questions?

1. My daughter is 3 years old now. I want to give her proper guidance from childhood. Please let me know what can i do for this.

2. I read in your past answers that kids born with celibate parents are intelligent and spiritually inclined. How can i guide my friends/relatives who are yet to become parents. I am not sure If I should tell them about this because I'm also at initial stages in this path.

Answer
1. If the husband and wife practice virtue & spirituality, with a Yogic life to realize the self, children get educated by themselves. Do this much for now; all other things will be taken care of.

2. Do your Sadhana and be quiet. Nothing more is expected of you.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

It's been around 3 months of physical voluntary brahmacharaya. I had a wet dream about 18 days ago, but so far, due to divine grace, I've kept physical voluntary brahmacharaya. For some reason, I am getting a lot of stares at work from other coworkers and my boss, and whenever I look back at them, they immediately turn away their face and continue with whatever they're doing. I don't know if this is caused by my natural personality or its caused by brahmacharaya. Sometimes people treat me quite well, and otherwise, are quite aloof with me.

I actually don't care about events outside of work, but inside the workplace, I am fearful about what others think about me for my career prospects and the fear of getting fired. To be honest, I am fine with getting fired from work, but I don't want it to be caused by faults in my personality or by reasons where I don't put enough effort into the tasks. Kindly help me, sir. This is bothering me.

Answer
Do your duty calmly and efficiently and be quiet. What others think is not one's business. Our's is to do our Dharma and be at peace. All things are then taken care of by the higher power, in the way required.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected sir,

Is it ok to practice bhramcharya with a friend until we do not share any experience. Practicing it together means, encourage each other to follow the strict schedule and going to yoga classes together, since we live at same place.

thank you

Answer
Going together to a Yoga class poses no problem, as long as one maintains silence. It is talk and discussion regarding the subject, which are to be avoided. What is required is practice, contemplation and silence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
i was topper in studies from my childhood. i was such a razor sharp that my lecturers used to shock at my intellectual skills. i got state rank in my +2. On entering b.tech, because of a bad company of a friend, i had come to know masturbation. since that time(age17) I've been masturbating. now I'm crossing 25. Even i realised at the age of 20 itself,, i couldn't stop it. clearly i can see the effects of it now. my brain is not as sharp as before. but still enthusiastic in studies .Please Guide me how to stop that habit so that I'll get back my past health. and i was fully disappointed by my past.

Answer
The methods to be employed, to maintain Brahmacharya are available in past answers. Go through each and every past answer, absorb the essence and apply it in practice. The issue will eventually get resolved.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

I started to practice meditation after being a brahmachari for some months. During meditation i took the name of a religious figure in this case "Jesus Christ" and I repeat this name mentally and repeatedly many many times. I felt after some while the arms and shoulders like jumping and then felt the body very refreshed as with cold water. Sometimes i see like a white light with the eyes closed during meditation when i let go. Is this a sign of advandcement?

Answer
One can take these experiences to motivate oneself further. However, one should not get caught with these experiences of the mind, which are only illusions. Till one reaches the state of the self in the self, with no mind, irreversibly, one should turn a blind eye to all these unreal visuals.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay,

The practice of brahmacharya is aided by a guru. However, what is one to make of a guru whose personality changes with time from pleasant to sour and brusque?

I have seen your old answers on this very forum, expressed cheerily and with motivation. They were long and detailed.

Now, your answers seem to be made out of irritation. Your mantra seems to be "do your sadhana and be quiet". That much practitioners know themselves; they ask you questions because they wish to learn from someone who is further along this sacred path.

I, for instance, asked you how karma works in the case of a billionaire with 300 rolls royce. You claimed the question was out of purview yet it is very clearly ESSENTIAL to understand. The cycle of samsara is a constant in the lives of all but the realized and understanding the process of samsara is necessary to understand how to break out of it. Why is it wrong to ask something like this?

As long as doubts persist and questions are not answered, true liberation cannot come. In the same way that sense pleasures must be experienced to fully overcome them (with the very rare exception of highly advanced jivas), understanding answers to doubts is essential.

Of course, I do not expect you to give me a different answer herewith. But I thought you should know 1) how difficult it is to practice this path as a young man in a highly lust-filled world 2) why aspirants come to you with their questions and 3) I am immensely grateful for your advice and could not have advanced 10 % if I had not read your answers. I prayed to have a spiritual guide who was genuine about this practice and the almighty gave me your forum-for that I am always thankful to him.

regards,
SR

Answer

1. Right instruction ends at where to look, not what to see. That is to be realized through direct experience, with unbroken Sadhana, carried out honestly, uninterruptedly and patiently, over years, decades or lifetimes, as the case may be.

2. Knowledge of the truth is not attained through any amount of instruction, discussion, elaboration, reading the scriptures or other theoretical means.

"The truth is realized in SILENCE, when the mind is merged into the Atman (self)" .

3. Instruction ends at description of the means required merge the mind into the self. The rest, one has to do by himself, through unswerving effort, with surrender to God. Then alone does one get knowledge of the truth and eventually becomes the very truth himself.

4. The result of merit and demerit, which is the cause behind worldly accomplishments or non-accomplishments have been addressed in past answers, to the extent required. Merit and demerit, concerning the Ego, have no connection with realization of the truth. Hence, the topic does not come within the purview of 'Atma Sadhana', and hence does not necessitate elaboration.

5. What is 'being quiet'? To merge the mind into the self, so that nothing but the self remains, yet indulging in one's Dharma at the worldly level is 'being quiet'. Mere external silence, with the mind full of turbid wants and desires is not quiescence. He who masters the art of 'being quiet' becomes the truth himself.

6. To whom are the 'doubts'? As long as the one who has doubts exists, there will be no end to doubts. Doubts cannot be cleared through debates, lectures or discussions, which all come

within the purview of the mind. Doubts disappear forever, only when the one 'doubting' (Ego) is eradicated forever. Then, one transcends the mind & pure consciousnesses alone remains, which is of the nature of knowledge-being-bliss. It is the fountain of all knowledge, which is right within. All doubts are then gone forever & no doubt remains. This is the method.

An aspirant once went to an Enlightened master, asking for realization. The master asked him to wait under a tree, telling he would be back. It became evening, and there was still no sign of the Guru. The aspirant continued to wait. It soon became night and the weather became cold, with the place swarming with mosquitoes. Without even a bed to sleep on or cover himself, the aspirant slept on a slab of stone under the tree, bitten by mosquitoes. By the next morning, there was still no sign of the Guru. The aspirant continued to wait, sitting in meditation. Days passed, but there was no sign of the Guru.

Days soon became weeks and weeks became months. The Guru had still not appeared. Passer's by gave the meditating disciple with some food, water and minimal clothing and he continued to wait, spending his time in meditation in the harsh conditions. Soon, it was a year and there was still no sign of the Guru. The disciple continued his Sadhana, meditating day after day in wait of his Guru. Soon, years started to roll by. There was still no sign of the Guru.

The aspirant was still patient and had full trust in the words of the Guru, who had told him to wait, saying he would be back. So he continued to do his Sadhana, his body ravaged by the harsh elements. Knowing nothing about his future, not knowing if the Guru would ever come, not knowing what would happen to him, he continued to wait in silence. Sometimes, people left some food before him and sometimes, there was no food. The aspirant, turning a blind eye to all external conditions waited patiently, trusting the words of his Guru. Such was his longing & commitment for self-realization.

Twelve years passed in this way, and one day, the Guru appeared. He blessed the aspirant with a single touch, asking him to utter the Mahavakyam "Soham" (I am THAT). Upon uttering the same, the aspirant experienced full realization and became a 'Jivanmukta'.

The 12 years of hardship had burnt all the negative karma which was in store. The life of austerity, frugality & simplicity became 'Tapas' & had dissolved all 'Moha' (attachment) which the disciple had as regards the world and its comforts. Contemplation & meditation on the Supreme had burnt all past Samskara-s in totem in the course of time, resulting in dissolution of the Ego. This was the Sadhana prescribed by the Guru, without any further elaboration.

The disciple had full faith in the words of the Guru, for he had been told that the Guru is God himself in blood and flesh. When the Guru said "Wait, I will be back", the disciple waited. Period. Such was his trust in the words of the master. It was unconditional. Not once did the disciple question why, when or how. The Guru had given an instruction to wait and that was the end of the matter.

Do you see the kind of longing, love, devotion & unfailing commitment the disciple had for 'Kaivalya' (self-realization)? The determination, zest and unconditional surrender to attain the objective? The complete surrender and trust in the words of the Guru? It is such intensity which is required. Such intensity alone has the power to break through the shackles of ignorance. Crossing this 'Samsara Sagara' (ocean of trans-migratory existence) is not an

easy task. Only those very devoted to the ideal succeed. Only those whose devotion supersedes the pull of desire for the world emerge victorious on the other side. The rest fail and have to try again.

There was no one in person to clarify his doubts. None to give him elaborate lectures. All that was realized was realized in the course of Sadhana alone, from within, for real knowledge comes from within and not from outside.

One is always the Satchidananda Atman, the embodiment of knowledge, bliss and pure being. All that is required is to overcome identity with the 'Anatma' (non-self-Ego), following which pure knowledge springs forth like a fountain, from the infinite self. It is endless and pure, like the infinite sky.

The purpose of this portal ends at instruction on the methods required to merge the mind into the Atman (self). The rest, one has to realize through direct experience, through arduous Sadhana, by merging into THAT. Different aspirants are at different stages of evolution. Therefore, the answers to the same questions vary. That which is deemed necessary, to the requirements of the particular individual is advised. The means, methods and style of advise do not need justification.

He who follows the complete set of instructions given in past answers meticulously & regularly, with full surrender and trust in God, will eventually attain the objective. This is certain. Patience and trust in Sadhana should be unconditional, with no expectations. It may take years or lifetimes. One should still be undaunted. The Lord does not grant knowledge of the Atman to those who approach HIM with terms, conditions & dictates. It is only when one becomes completely humble, letting go of the Ego with full surrender, that the truth is perceived. He who does so alone realizes the truth and attains to silence.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

respected sir,

i am practising brahmacharya for 6 months now i would like to ask you 3 questions kindly guide..

1.i am planning to start rajayoga with my practise because the transmutation process whcih i am doing is not much effective.. as all the sitting positions are turning out difficult because of some spine/muscle injuries .. is it okey to practice in vajrasana ?? which is turning out to be most comfortable ..

2.i have a case of dry skin disease which is genetical in nature, is it also due to energy imbalance ?? is it a hindrence??

3.before 3 years i practised trataka about 3 or 4 instances, after that my forhead area becomes activated with energy even if i never did it again ,is it bad or backfired ??

with regards sabari .....

Answer

1. Yes, one can practice in Vajrasana.

2. No worries. Ignore the condition and continue with practice.

3. Various reactions occur during the initial few years of practice. Do not worry about these minor reactions. If the methods suggested in past answers are followed completely with a

Yogic lifestyle, all these vacate in the course of time, leading to stable health and well being.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir,
Sir actually I want to start Anulom vilom pranayama but due to my busy schedule I can only do it at night 2 am before sleep.I dont have any other time for it.So is doing anulom vilom at 2 am harmful,as trees exhaling co2 at night or it is possible to do it.

2)Is sleeping 6 hours enough for a human being.

I Will really appreciate your answer
Thsnkyou

Answer
1. Pranayama and other Yogic practices can be performed at any one of the four Sandhi Kala-s (Just before Sunrise, 12 Noon, at Sunset, 12 midnight).

2. If the quality of sleep is sound and deep, six hours suffices.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Although you have been quite clear on some of the below subjects, I just can't seem to manage to overcome them.

My masturbation problem is due to past childhood karma and harm done to (an)other(s) thereof.

The main trigger of a strange masturbation session is irritation and hatred. I try very hard to overcome this problem but I just don't succeed.

1) How should I react when another person greatly irritates me either by some action of his or even inaction? Hatred remains strong even when not contemplated, despite attempts to bar it.

2) Can raw green chillies be consumed with food?

3) I can't do more than one or two of the suggested asanas due to obesity. I am more inclined towards prayer (it is also overwhelming due to its sheer bulk, incapacitating me to practice yoga). I will be taught sandhyaa with pranayama in a year. Is success still possible?

4) Meanwhile can running at the gym be sufficient? I need to lose a lot of weight which requires strenuous cardio.

Answer
1. Drink a glass of water, count to twenty very slowly & walk away from the place, diverting

the mind into some other constructive activity. Then drive sense into the Ego through reminder of the fact that negative emotion kills and destroys the one who indulges. Resorting to negativity is the resort of the foolish, who suffer and repent at the end. Forgiving, by holding on to one's true nature of divinity is the way of the wise.

2. Green chilly in small quantities does not pose trouble.

During the initial few years of Brahmacharya, it is advisable to follow as bland a diet as possible, as past Samskara-s are very strong and can cause sudden loss of equilibrium when they surface. Highly spiced food has a higher chance of causing such triggers. For this reason, a low spiced diet is advised. After one one becomes an Urdhvareta (further to mastering Savikalpa Samadhi), food does not cause much trouble as many of the troublesome Samskara-s have been annulled.

3. Practice to the extent possible. Never give up. Follow the path shown by destiny. The Lord makes different people take different approaches, based on their individual constitution. When one's efforts for liberation are genuine, success eventually comes.

4. Yes, strive to lose some amount of weight.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I have several questions:

(a) My relatives, usually close parents, and extended relatives often harass me. My parents are extremely worldly and foolish in many regards, and to be honest, did not raise me properly, and often insulted me for my spirituality and my aloofness from association with worldly people. To be honest, they want to drag me down to a worldly life, and their very company causes me great misery. How should I handle them? What should be my interaction towards them? Whenever I talk to them or think about them, I feel pain. They are useless to me in many ways and do not offer liberation.

(b) Whenever there is a sexual thought in my head, and I divert it with holy thoughts or divine chanting, there is a rush of energy or prana as if it is moving from one part of my body to another. What is this? What exactly is happening here?

(c) I am willing to wait for years or lifetimes, if necessary, but out of curiosity, how long will it take for attraction to women to die in the waking state? So, when I walk in the streets, and I see a "Pretty" girl, there isn't a single sexual thought, and I feel nothing? (as Sivananda would say--established in Brahmacharaya?)

Awaiting your response.

Answer
1. Every circumstance one finds himself in is designed to help the Jiva move towards liberation. Situations where one has to deal with people of a dissimilar temperament help develop 'Titiksha' (endurance), by ultimately making one give up identification with the Ego. Hence look at the world as a dream, the 'I-ness' (Ego) as unreal, and hold on to the self in

peace, whatever be the attitude and reactions of the world & its people, for that which is getting affected is the Ego and not the self.

A sense of respect & duty must always be maintained as regards one's parents, as one is forever indebted to them, for having served as the mediums in bringing him to this world.

2. Divine thoughts move consciousness towards the Sat (real), away from the Asat (unreal). The same is correspondingly observed as regards the movement of internal Prana also.

3. That state becomes natural and effortless, when further to long practice of 'Nirvikalpa Samadhi', the Yogi eventually reaches the last and final state called 'Dharma-Megha Samadhi', beyond which there is 'Kaivalya' (irreversible residence in the infinite and endless ocean of the self, also called self-realization).

Then, the 'Guna-s' (traits), responsible for cropping up of the Ego (and therefore the sexual impulse) are fully roasted and deactivated. The Yogi is then like a painted flame, always appearing ablaze, yet there being no trace of fire. He is the complete extension of the Supreme Lord, with no trace of the Ego.

Till then, the senses are under control, but the relish for the objects of senses remains. Downfall can occur even in very advanced stages if one is not careful. The relish is completely gone only after merger into the Supreme. The Yogi is then a Jivanmukta, liberated, while still occupying the body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello; It's almost 2 years that I'm practicing brahmacharya. I learned about it first here then I read Sivaananda's book. My question is about meditation. I used to practice meditation for almost 10 years but I went through some distress and family strife and the result was an unrest mind so that I was not able to sit and meditate anymore, and after a while I lost all interest in meditation, and gradually forgot about it at all. Now it's almost 8 years that I haven't had meditation time, but recently I started praying. I started praying and through (what might someone call) scientific prayer I started to find faults and shortcomings in my character; bad behaviors and false attitudes. What I'm trying to ask is that can these two, prayer and meditation, be compared to each other? Can through prayer I gain my equilibrium once again to get back to meditation? Can meditation hide our faults (ego-related faults)from our site, but prayer bring them to our notice? Thank you for your answer and the efforts you put on disseminating knowledge of brahmacharya to people who are looking for purity.

Answer
1. Start with prayer, with devotion to God. When the devotion becomes intense, one automatically goes into meditation.

2. Meditation is the final and most advanced activity that can be performed by oneself. It supersedes prayer, for in prayer, one wants something; while in true meditation, one wants nothing. The Ego (which has wants) is set aside and the self alone shines, real meditation occurs.

All defects are ultimately burnt through meditation on the Supreme and true knowledge

(from the self) shines forth, further to long practice of correct meditation. Therefore, all that is to be known, can be known through meditation.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Sir,

I am a 38 year old who has thankfully realized the error of his lustful ways, and who feels very grateful to know about Brahmacharya from your kind instructions.I am 2 months in to the practice, and feeling truly blessed with this life saving information.

My question is regarding important life decisions such as resuming study at university for example.I realize that in the first few months of Celibacy(and probably much further into it), one's ability to make intelligent decisions is severely compromised, and that one ought to simply take care of the basics(food, shelter, etc) first, and delay important decision making until one is better situated.Does this sound reasonable to you?

I am not working at all at the moment, although I am volunteering at a couple of places to keep in touch with people.Whenever some one asks me to take up this or that project, I immediately shrink from it, as though I simply don't want to take any extra stuff on.Is this feeling natural, and is it best to honor that feeling in the early days?I used to leave the country, take up courses that bored me, and generally not be able to sit still in the days before I came across brahmacharya.Now it feels like I need a good rest.

Thankyou very much for your response.

Warm regards.

Stuart.

Answer

1. All abilities (including decision making) improve further to the start of Brahmacharya. The truer Brahmacharya becomes, the better are one's faculties (be they mental or physical). There is no need to delay anything.

2. Do that which is required to earn your living and focus the rest of your energy in establishing Brahmacharya, along with the complete set of Yogic practices and lifestyle. Meditate often, striving to merge the mind into the self. With patience, perseverance and regular efforts, everything will stabilize by HIS grace.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

repected sir,

its been very kind of you to answer previous question

i have read all your answers on the site and still have some doubts, kindly guide..

1.i would like to bath after warm up exercises and before morning practises is it okey to do that ??

2.you prescribed 10 asanas on a previous answer, how many times an asana should be

performed ?
3.should nadishodhana be performed before bandhas ?? or pranayama ?
4.you said that all the three bandhas combined become mahabandha , how can we practise in mahabandha pls explain .. and how many times ??
5.should one only practise dhyana in siddhasana or padmasana ?? i like to follow sivanandas siddhasana(right leg heel on guda and left leg heel on the begining of genital) is it okey ??
6.the sivanandasana instruced by you is same as ardha matsyendra asana ?
7.is ardha paschmothanasana the same as janusirasana ??
8.is it okey to start third eye meditation with this ??
9.when one go on with this practise should he increase the time span of the practise or should he continue with the practise the same time span with two times a day ??
i beg your pardon for asking too many question one time coz there is no one else, and apreciate your good nature making time for guiding..
with regards sabari..

Answer
1. The correct approach is to bathe after getting done with early morning Yogic practice & meditation. However, since in the case of beginners, 'Tamas' (inertia, the cause of sleepiness) may be high early in the morning, having a bath and then commencing practice is recommended.

Once the aspirant sits for practice, it is not recommended to get up and divert the mind (and therefore Prana) on other things.

2. Once, by maintaining the final and correct pose for a few seconds.

3. Asana, Bandha, Nadi-Shodhana, Pranayama & Meditation (on the formless Supreme, no different from the self) is the order.

4. The three Bandha-s in conjunction are called 'Tribandha'. The method of practice, in detail, is available in past answers.

5. There is only one 'Sidhasana'. The left heel is placed under the perenium and the right heel above the genitals, with both the calf muscles in between the thumb & second finger of the opposite feet.

6. No.

7. Similar but not the same.

8. Meditation can be practiced in a seating Asana, which one finds stable, comfortable and leading to equillibrium of the body & mind. The spine, neck and head have to be be in the same line. Sidhasana, Padmasana, Vajrasana & Sukhasana are most preferred. 'Sivanandasana' can also be employed for meditation, after one masters it.

9. Same span, same Asana-s & at the same time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
i am a 28 year old guy. due to over masturbation i am having osteo arthritis in knees and

other joints. my questions are:

1. in tao they say that while doing sex the sex fluid and sperm can be redirected to the channel in spinal cord so that it reaches brain by having control over PC muscle. is this true.

2. how long does it take to recover from weak joints.

3. human life span normally depends on prarabda karma alotted for this life. does loss of semen lead to death even before prarabda karma is completed.

Answer
1. Taoism does not say so. One should not make loose statements of any path, further to childish reading of some fabricated material, written by immature and irresponsible minds, without thorough knowledge, practice & direct experience.

If the vital fluid could have been so easily redirected into the spinal chord, and thereby sublimated through sexual activity, everybody would have attained Enlightenment through frequent sexual relations. There would have been no need for Sadhana, Tapas, Vairagya and Yoga.

Real sublimation occurs only when the past Vasana-s & Samskara-s blocking flight towards the self are annihilated. It is neither possible, nor feasible to fully sublimate & transmute sexual energy by controlling some muscle, for the body is inert and lifeless in truth. Real sublimation occurs further to Gnyana (knowledge of the truth), which is attained by Sadhana and Vairagya.

2. It is not possible to define time frames. Do the Sadhana suggested in past answers sincerely, with devotion to the Lord. It offers the highest chance of recovery, if anything will.

3. The degree of loss of semen is also governed by Prarabdha, which includes all, including life span.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
Recently, we relocated to a very hot (35-40 C) and humid place. Prior to this, we were in a cold place.

While practicing Asanas (especially, sarvangasana) and pranayama, nadi shodhana, the heat and lack of wind becomes unbearable, and it is very uncomfortable (difficulty in breathing, due to no breeze). The windows are open, but there is almost no breeze.
I try to wake up early, but at the moment, only manage to start the practice by 5:45.
I do not use the AC. Is it okay to switch on the fan? Please guide me.
Thank you very much.

Answer
1. Try to practice outside, at 'Brahmimuhurtham'. It will take some time for the body to acclimatize to the new surroundings.

2. No fan during Sadhana and no AC ever. Air-conditioning is the foremost cause of ill-

health. Sweating is a natural phenomenon which is to be allowed. Rub the generated sweat back into the body. In the course of time, the body will find no trouble.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I've been following this forum from more than 2 years now, and have learnt the true objective of human life. I sincerely want to practice regularly, but there are so many obstacles. They can be overcome, but I am not able to do so.
I feel very depressed, that despite knowing this beautiful path, I can't follow it. I am not able to establish my practice.
Only Guru Kripa can help me. Sir, please help me. Please tell me, what could I do to receive Guru Kripa.

Thank you very much.

Answer
1. 'Guru Kripa' (grace of Lord, who is the real Guru) is already there, which is what made you start the practice. It is the same grace which is making you persevere and the very same grace will eventually dissolve the Ego, following which the self alone remains. All that is required is to be silent and let the grace of the higher power function as it should.

2. Impediments and obstacles are most common in any practice. Impediments are eventually removed by the Lord alone, though it is necessary for one to strive to his best extent, as long as identification with the 'I-ness' remains.

3. Perform the suggested Sadhana cent percent, incorporating the required lifestyle, without breaks and without fail. The rest will be taken care of.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

When the mind is excited/agitated due to some happenings at home/work, it directly affects the practice. It is difficult to concentrate on the asanas, and the mind is in its own world. As a result, a lot of the precious early morning time gets wasted, and the practice is incomplete. Kindly advice, how to overcome such situations.

Thank you very much.

Answer
1. The first step is to avoid agitation and irritation by reminder of the fact that the world is a play and one is an actor. The next step is to hold on to Sadhana by the reminder that Sadhana is the only means by which one overcomes identity with this dream.

2. When this much is done with awareness of the unreality of life situations, one takes everything lightly and is not affected by happenings or non-happenings. He does his Dharma

without attachment and eventually develops 'Vairagya' (dispassion). The mind then automatically gravitates towards the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: So The past 3 years or so of my life were incredibly rich and I have been working towards full brahmacharya for the whole 3 years, almost 4 years but could never go more than a few months with out a nocturnal mission or a slip up, about 9months ago I started to masturbate again with porn on an average of once every 2 weeks I would say, I thought I met a cool girl and it made me want to rekindle my sexuality tho I never had intercourse with her and it felt good at first but then I started to have anxiety attacks and depression come in again that I hadn't felt for a long time so about 2months or so ago I tried to start full brahmacharya again... Note that the past few years of my life have been highly spiritual and I felt so close to spirit, now I feel very diminished and more heavy and physical... Anyway I tried full on brahmacharya again and made it a whole month with out virtually any thoughts and no fluid lost however towards the end of the month I started to get horrible migraine headaches and low energy it was like I wasn't getting better at all just worse the farther I would go.. So anyway I broke again and started going a week to 2 weeks between every ejaculation, now I feel very strange pressure in my back and head a good portion of the time.. It has been a week since I've ejaculated and today I woke up with so much nausea and anxiety I couldn't really eat the whole day... I know I need to kick this habit but the last time I went a month how I felt towards the end was very discouraging.. I'm usually not the type to ask advice about things like this but here I am trying to humble myself yet again! Haha thank you for any advice u may have, this is a very hard battle!

ANSWER: Unless desire for the path of 'Abrahmacharya' (incontinence) is not given up, the issue will not get resolved. Rather, it will aggravate into something very serious. Strive honestly in the path of the self, with the methods required, however tough be the revival. The other path is not for you.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank u.. Also I'm curious after so much work is done is it more dangerous to relapse? It seems weirder now than before maybe just because I got so used to the higher vibrational state that being back here again is just harder to tolerate? I just could never go back to living this way it just doesn't feel good, I don't ever remember feeling so bad all the time when I was younger and losing my seed daily..

Answer
Once initiation into the path has started by the will of the higher power, one should never revert to the old ways. A multitude of serious problems will arise if one does not comply. Persevere honestly, going by HIS will. All will be well.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

Thankyou for your reply to my last question.I have a couple more to ask.

1. I am practicing meditation and sometimes there are images of past viewed porn coming strongly into the mind.There is a often a strong sexual charge felt in the body, an erection and strong desire.At these moments i have simply been observing the sensations arise and pass on with equanimity; all the while keeping my breath deep and even; and sure enough the erection subsides, and the image fades.This process feels as though the old impressions are being cleansed and gradually losing their sting.However the mind is still very interested in the images, and sometimes i feel as though i am indulging in mental masturbation albeit for short periods of time.At the times when i have felt particularly strong sensations surfacing, i am aware of a small discharge of lubricating pre-ejaculate from the penis.This alerts me to the fact that arousal is quite high.When this fluid is noticed, have i crossed a line and entered dangerous territory, and should i stop the meditation before it gets to this point?Please could you clarify this for me.

2. Do you have any recommendations for an aspirant living in a very cold climate, in regards to early wake-up and yoga practice.
I know that a cold, stiff body is not very responsive to yoga.

Thankyou very much for your response.

Answer
1. One should nip these thoughts in the bud, replace them with thoughts of reality (that the body is a foul bag of flesh that eventually rots away and is never worth losing one's vital fluid over) and establish wisdom, by immediately reverting the mind back to meditation on the formless Supreme/self.

Do not fight with lust. It is not possible to win over Maya through reasoning. Such is the nature of cosmic illusion, that it cannot be wrestled with and won over. Maya is annulled only through destruction of past Samskara-s (impressions) & Vasana-s (tendencies) through long and patient Sadhana, following which consciousness identifies itself with the ever pure self and shines with luster.

2. The climate poses no trouble if Brahmacharya is maintained in totem with all the Yogic practices. Proper transmutation of the vital energy increases 'Yogagni' (fire of Yoga), through which the body can be maintained warm, even in freezing temperatures. The aspirant can easily develop the ability to withstand extreme cold, as his core constantly radiates the fire, which is a byproduct of transmutation.

To kindle this fire, one must not use excessively warm clothing, but rather allow the body itself to produce the required heat, with normal clothing. Then, in due course, the objective will be achieved.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir.
i am suffering from chronic digeatipn problem which suffers me in doing asans..

you please reply as soon as..
as i am unable to do asans

Answer
Proper application of the Yamama-Niyama-s, with 'Mitahara' (moderate diet), warming up exercises and an active lifestyle will gradually help overcome the issue. Persevere gradually in performing the Asana-s, with determination and a strong will.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir,

Much appreciate you taking the time to answer questions. I've been practicing brahmacharya for a little over a year. So much has changed with my body since then. Mentally, I feel incredibly sharp and my memory has improved considerably. Physically, I always have an abundance in energy and feel lithe and quick. Even my voice and face have changed, surprisingly. But despite these physical benefits, I've also been dealing with some strange illnesses that started several months ago.

I've been to different doctors many times, but they're unable to detect anything. I've read through past answers and perhaps it could be karmic illnesses being burnt up? Perhaps it could be me not transmuting properly? I don't meditate often. I'm striving to become a writer, so much of my energy is directed towards that. Is it okay to practice brahmacharya for the sake of a creative pursuit? There's a famous musician, and I could tell simply from the tone of his speaking voice and manner of walking that he has much seminal energy stored up.

Sorry if the questions are a bit messy and unclear. Any advice is greatly appreciated.

Answer
1. It is important to take up the complete set of suggested practices, so as to ensure effective transmutation. Not doing so can result in stagnation of energy, causing various problems and eventually a break.

2. He who practices unbroken Brahmacharya in thought, word & deed using the Yogic methods suggested, with surrender to God, does not require any doctor or administration of external medication. Many of these illnesses are such that they cannot be diagnosed through external means. However, all of them will be completely routed out if the practice is unbroken and honest.

The karmic illnesses which surface en route are to be borne, so as to evacuate the source karma. The stored 'Ojas' will eventually eradicate the toxins responsible for the illnesses. The vital energy in the honest Brahmachari is more than sufficient to help him bear all such illnesses, which surface whilst cleansing of the three bodies, during the initial years. Simply persevere with correct practice, turning a blind eye to these temporary deviations in health.

3. If the practice is proper, with devotion to the Supreme, abundant energy will be available for creative pursuits. One might follow any such pursuit. However, one should not develop attachment and craving for the same, but always be detached, as an actor playing a role.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello dhananjay my age is 16 and I want to practice brahamcharya for 12 years can u give me some tips for beginning plz

Answer
The methods required are available in detail, in past answers. Go through each and every answer slowly and thoroughly from the start, absorb the essence and apply the same in practice.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
QUESTION: Hi Dhananjay,

I have been keeping absolute Brahmacharya for more than 200 days.Something strange happen, the slight thoughts of women will cause some sticky liquid to spill from my penis.

Previously, this never happened before. My thoughts of women remain non-sexual, however these sticky liquid still leak. Is this sticky liquid semen ?

I would also like to say that i have go quite far in practicing Bramacharya and sexual thoughts over the past few months have decrease drastically.

Thank you very much

Raymond

ANSWER: 1. That is discharge of the 'Cowper's Fluid', further to mental stimulation. It is not conducive to Brahmacharya. It does not occur, if Brahmacharya is practiced in thought, word & deed.

2. Apply the suggested methods in totem and strive for complete sublimation, with devotion to God. Do not indulge in mental fantasy; else a break will soon follow.

ॐ तत् सत्

(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: What is cowper's fluid and how to strengthen metal control ?

ANSWER: 1. Cowper's fluid is the lubricating fluid.

2. The required methods are available in detail, in past answers.

ॐ तत् सत्

(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Does one pointed concentration required in achiving the absolute truth?

Is it true that the reality is like a mirror that reflect the real self ? And by changing internally the external change as well ?

Does one have to drop all attachment in order to gain insight of the absolute ?

As one progress in bramacharya, does one get dispassionate about relationship?

I feel that ojas in my body is moving in the lower spine, but it never move up . What cause such blockage ? I feel there is a lot of stored sexual energy but i am unable to turn them upward .

Answer
1. Yes, concentration on the Atman (formless self).

2. The world is an illusion which is reflected on the self (screen of pure consciousness). By merging the mind into the self, everything else (world etc.) also merges into the self.

3. If the practice is proper, the absolute truth gradually shines forth and attachment to the external drops by itself with time.

4. One gets closer to reality and therefore slowly loses attachment to the unreal (be it a relationship or something else)

5. It is not for you to worry about the internal processes. Your duty ends at honest efforts with surrender to God. If this much is done, there will be no stagnation. Do that much and leave the rest to HIM.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi after practicing Bramacharya for more than 6 months, I notice a increase in my physical fitness, mental strength and wealth.

Will these attribute continue to increase or is it just a coincidence of my life ?

ANSWER: Based on the honesty, sincerity and regularity of practice, the best results will shine forth in the course of time, with an increase in their magnitude. One should however stay focused on the objective (realizing the self) and not get carried away by these rewards.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: How long does maturity in bramacharya take ? I am not worried about the

duration but I wish to know when one will be consider mature enough in bramacharya to be consider "safe" in life.

Does one have to reach the absolute to be safe ? Or the maturity of one gradually increase with practise , the longer one practise bramacharya,then the safer and more mature his is in term of progress .

Answer
When one no longer strives to practice Brahmacharya, because the one practicing no longer exists; When there is nothing left to practice; when Brahmacharya becomes natural, effortless and one's default nature, the practice is complete. This occurs after the self is realized and not before. Till then, one is always a student, who is to be vigilant.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,i have been trying to follow this practice for 1 year but i fail it everytime. Brahmcharya is to be followed by keeping thoughts pure and non sexual but i can't improve my thinking. I tried a lot to keep my thoughts pure but it gets impure some how. For example i was seeing a movie yesterday and suddenly a sexy scene came and i got aroused, then i thought that i must ejaculate as my prostate has produced semen in gross form and i have to move it out. So i unwontedly masterbate which screws up everything. My prostate juice becomes my greatest excuse of masturbating. Please suggest me a solution. I can get aroused very easily. PS I AM 19 YEARS OLD

Answer
The methods suggested in past answers are not being applied in totality. Go through each and every past answer and apply the complete advice without exception for a year. Not one instruction should be missed out. We will then discuss the matter again.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello
I want to thank you for helping me to focus on studies.Thanks to u I have scored 95% in 12 board exams
however it is getting difficult to maintain my vow.I slipped a lot in last few days .I would like to have my motivation back. Please help

Answer
1. One should not get caught with the euphoria which follows the abundant influx of power, which comes further to diligent practice.

2. The Ego, which is forever waiting to resort to the senses, will forcibly draw one into downfall if one identifies with it.

Surrender the benefits, success as well as the power gained by the practice to the Lord with the thought - "The I-ness (Ego) does nothing and is not capable of anything. All the strength, brightness, luster, energy and superlative results which are being experienced are from the Atman (pure self), who is none other than the great Lord. It is by HIS grace alone

that these traits are being manifest in action. Therefore, the credit goes to the Lord alone and not to the Ego."

With such an attitude of humility, surrender and non-doership, by reminding himself that he is a mere witness, the Yogi must stick to regular and unbroken Sadhana, content with whatever comes in his destiny, always intent on realizing the self alone, ever vigilant against the senses. As long as he keeps the Ego snubbed under the feet, there is no trouble. Trouble arises when identification with the Ego is set in motion and one beams in pride with the thought - "I am the doer and very great" and loses his vigilance. Always keep this 'I-ness' (Ego) trampled under the foot.

Take up the complete set of suggested Sadhana, with 4.00 A.M wake up etc. in a regular and unbroken manner. Not on a single day should one miss out on the Sadhana. Even if one cannot sleep, cannot eat or do other things, one should never miss waking up at 4.00 A.M and performing Sadhana. Such should be the commitment.

When along with such regular practice, the mental attitude and techniques suggested earlier, as regards dealing with the world are applied during the course of the day, practice gets established in the course of a few years and the boat called Brahmacharya slowly helps the Jiva cross the dangerous ocean called 'Samsara'.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

I have been doing Yoga practices (as you outlined) for the past 6 months. (1. Asana(30 minute),2. bandha(3 mnt), 3. Nadisodhana(5 mnt), 4. Pranayama(10 mnt)with 32 sec retention 5.Meditation (30 mnt)

Related to asanas, I have been following the below sequence
1. Padmasana(1 minutes with both legs seperately X 2 times)
2. Vajrasana(3 minutes)
3. Ardha paschimottanasana (with both legs 10 seconds each X 2 times
4. Paschimottanasana (20 seconds X 2 times)
5. Halasana,(20 second X 2 times)
6. Sarvangasana (3 minutes)

I have 2 questions,

1) Padmasana: Initially I was doing padmasana in only one way (right foot on left thigh (first) and left foot on right thigh),
Recently I started doing padmasana in 2 ways (left foot on right thigh(first) and right foot on left thigh): Is this ok?

2.I used to sit in padmasana(right foot on left thigh (first) and left foot on right thigh) for doing pranayama and in siddhasana for doing meditation. (by the time meditation is over I feel severe knee joint pain, is this normal?

thank you in advance for your kind comments

Answer
1. Right foot on left thigh (first) and left foot on right thigh next, both pulled in tight, is the correct method.

2. Yes. It is normal to feel some numbness and pain after long seating for the beginner. There is no cause for worry, as the same disappears after getting up and stretching.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay, thank you very much for selflessly sharing your invaluable knowledge.

Contemporary Western teachers like Eckhart Tolle, Adyashanti, and Mooji have helped many people around the world, by opening their eyes to the existence and nature of the spiritual path. Nevertheless, I never hear them talking about the importance of celibacy, and as far is I know, they are not celibate themselves.

Nevertheless I still find these teachers' words very helpful and in my eyes they are clearly much more spiritually awakened than I am. I think the fact that they neglect or ignore the subject of celibacy can mean any of the following things:
- They have very light sexual vasanas themselves, so they haven't experienced sexual desire as an important obstacle. But that still wouldn't fully explain their level of awakening without (I'm guessing) being continent.
- They are 'stuck' at a certain level of awakening themselves, until they realize the importance of celibacy and practice it.
- They are aware of the importance of celibacy, and maybe even practice it secretly, but don't mention it to their students for fear of alienating many of them.
- Maybe sex and loss of semen is much less of an obstacle if it's practiced without emotional attachment to the physical desire, in other words, when sex is a celebration of love and not lust.

What do you think?

Warm regards,
David

Answer
1. Efforts applied to merge the mind into the Atman (self), so as to vacate the Ego and merge into universal consciousness is spirituality. All religions ultimately aim for this objective and not anything else. This cannot be achieved by the one who goes after sexuality, which is 'Asat' (unreal). There is only one truth and hence only one spirituality. It is neither contemporary nor ancient, but the means to realize the truth.

Sexuality is one of the greatest illusions and completely unreal in terms of the absolute. Therefore, no spiritual progress is possible unless one maintains Brahmacharya. It is the foundation for spiritual progress.

2. Brahmacharya is striving to reside in the self as the self, by giving up doership, through surrender to the higher power. He who does so honestly will not lust after recreational sexuality.

The purpose of the sexual act is procreation and not recreation. Extending its purview beyond its rightful purpose ends in suffering. Immaterial of whether the fact is spoke or not spoken, accepted or rejected, the truth does not change, but remains the same.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Is it true that waking up at 4 am will help prevent night fall?? Plz tell me another methods to prevent it because its the barrier for me while undertaking celibacy.

Answer

1. Waking up at 4.00 A.M and performing Sadhana helps absorb certain hormones which are released at this time. Absorbtion of these hormones and secretions is very conducive to both Brahmacharya and overall health. Through such activity, the chance of a nightfall gradually reduces in the course of time.

2. The significance of wake up at 'Brahmimuhurtham', with the complete description of the processes which occur further to Sadhana at that time, is available in detail, in past answers.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I wish to know if this world(external changes) is influence by internal changes ?

or

This world is a illusion laying/projected on what is really real/White/truth ?

Answer

To whom is the illusion? It is to the Ego. The Ego gets presented with a world which is a mirror reflection of itself. Thus, based on past karma accrued by the Ego, the world appears favorable or unfavorable to that degree. Therefore, the world is a reflection of one's own Ego and nothing else. In reality, the Ego & world are both unreal, for they have no existence of their own in terms of the absolute, which alone pervades everything.

The Atman (self) which is ever pure and ever untouched by good or bad is always unaffected, being the mere witness. He who transcends the Ego rests in the self as the self, is unaffected by the illusion. To him, there is nothing external or internal, for all is Brahman (Supreme), full of bliss, unchanging and eternal.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello,

I am a 20 year old male and am currently celibate. It is my intention to practice Brahmacharya for the next 10 years in effort to redirect my sexual energies creatively and also to strengthen my character, which has been less than a strong one for the former portion of my life. This was due to lack of confidence caused by usage of pornography, masturbation, etc. I do not intend to remain celibate for life but will wait until marriage for

sexual encounter.

My question is one of whether you can recommend a specific physical practice to help me balance the mental and physical element. I've noticed that I feel insecure around men who are muscled and strong. As a young male my innate response would be to build muscle because i want to feel strong. But is this not superficial and merely masking a weaker spirit on the inside? This is why my tendency is toward yoga and strict celibacy in order to kindle a fierce inner shen (spirit) and fire.

I need assistance and will appreciate all and ANY help. Thank you and blessings.

Da'ud

Answer
The specific methods required to attain to unbroken Brahmacharya through a life of Yogic practices is available in past answers in detail. Go through each and every answer slowly, meticulously and absorb the essence. Then apply the advise in practice, regularly, without fail. The objective will be attained without doubt.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected sir,
After practising for 6 months and 5 days there happened to be a break in the practise in the form of a wet dream, I suppose it must be due to bad company of people who talks about things which is not good for practise.. I never did yoga also, and i remember you saying one can't get far without the help of yoga..
I wanted to start yoga practise and take things seriously but some things i can't locate on your answers pls provide links if you don't mind.. pls guide..
1.How can one practise tribandha and how many times ?? pls provide details ..
2.Very soon i am going to shift to middle east on professional grounds.. They must be using a/c inside buildings and early mornings are not so cool as in our country..
3.How many times one should practise in a day ??
4.The company in I am may compell to work till 8 p.m. so how can I practise in evenings if one has to practise yoga and pranayam twice a day ??
thank you for your help dhanajay sir i really appreciate and look forward for your answer..
regards sabari...

Answer
1. It will not be of real help to you if the links are provided. True benefit comes only when all past answers are assimilated and applied in day to day life.

Sustaining a life of Brahmacharya is not as easy as attending a crash course and getting an idea of a subject. It takes year and lifetimes to master the subject. The very fabric of one's nature has to be altered, gradually yet efficiently, so as to dissolve the Ego. The gamut of past answers cover all those aspects, the lifestyle and mindset one should develop to become a Yogi in the quest of the truth and sail in the boat of Brahmacharya successfully. Hence cover each and every answer, bookmark the pages which contain the particular Yogic practices and apply the same.

2. Perform 4.00 A.M practice, whatever be the place of residence. The second practice can be either at 12 noon, before sunset or at midnight, based on one's convenience. If the intensity is strong and genuine, the Lord shows the way.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Thanks for answering my previous question. I am a bodybuilder. And to satiate my daily protein requirements i ought to eat eggs daily. I do not eat meat, fish etc. But eggs i do. For brahmacharya it is advised not to eat eggs. My question is that if we can harm trees and herbs for our food requirement then why can't we eat eggs from hen. Both are living beings. If its permitted with respect to plants then why not eggs??? I have just asked this because for me, on behalf of body builder it is mandatory to have eggs. Plus i want to undertake celibacy. So i am confused to have eggs or not... Plz help me. thankyou

Answer
1. Eating food for survival, be it vegetarian or non-vegetarian does not constitute 'Himsa' (obstructing evolution of another life). Every creature is urged by various factors in nature, to eat the kind of food necessary for its survival and well being.

2. Different kinds of foods produce different kinds of reactions. Meat & eggs being 'Rajasic' (activating) in nature, have the tendency to agitate the mind and make one aggressive. This poses a higher chance of stimulating one's base nature. In the beginner Yogi, the base Samskara-s (impressions) and Vasana-s (tendencies) gathered from his past are still very strong and heavy. Since these types of foods can stir those base tendencies and cause a downfall, the beginner, in general, is asked to try and avoid these foods during the initial years of Brahmacharya. There is no other reason.

In case of the advanced Yogi, the type the of food does not matter much, as most of the base Samskara-s have been dissolved. He can eat a little of whatever is available, based on the nature of his activity and yet stay unaffected.

3. For now, eat eggs to the extent required for the physical exertion involved. Practice Brahmacharya and Yoga in the way advised. The higher power will eventually make the necessary changes required in both food and lifestyle, based on the activity and level of advancement.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

My only parent has died suddenly and young. I have no one now. I am devastated.

1) Will he come to pick me after death?

2) I mistreated him sometimes but we still joked and loved each other all the time.

3) I have regrets. Does he love me?

Please answer directly. I am finished.

ANSWER: 1. One can neither come earlier nor leave later. Things happen as they are

destined, by the laws of Prarabdha. The entry, stay and exit of every Jiva is fixed by the laws of karma, as directed by the higher power.

2. Death involves the physical body and not the Atman (soul) which has no birth and death. When the scope for evolution in a particular body, under a particular set of circumstances is over, the Jiva is made to exit the body, so as to prepare for entry into another body, under another set of circumstances, to further its evolution.

3. One should not grieve and lament at death. Death is a joyous occasion, where the Jiva, having finished its work in this body, is graduating into another body, so as to evolve and progress further, as per the will of the Lord. Grieving and indulging in sorrow confuses the departed Jiva, hindering its movement and further progress. It becomes an impediment in its journey.

4. The proper conduct is to wish it well and help it quickly move towards its next destination by maintaining a positive, bright and well wishing atmosphere at home. One can perform the after-rites, as prescribed by his religion, with a well wishing attitude. No effort should be made to get in touch with the departed soul or lament continuously out of bondage & attachment. Such behavior causes immense distress to the Jiva.

Let go of all the confusions plaguing the mind and do this much with love and respect to your father. The best outcome is then assured.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: 1) He used to do Lord Shiv Puja, yagna and Gayatri Japam from 3.30AM daily without fail. He also did free puja for people. He did his evening puja and died suddenly. How does this influence his outcome?

2) Please tell me if I will meet him after death. We had the deepest relationship.

Answer
1. A preferential and noble birth awaits the Jiva, which took the relationship of your father. Knowing it to be such, wish him well and let go of the attachment. Excessive attachment will work against his free release into the next plane. One who loves another should not come in the way of the other's progress.

2. My dear child, as stated earlier, one should not try to contact or wish to get in touch with those who are done with their stay in a particular body & circumstance. As a loving & dutiful son, your right ends with performing the after-rites with an attitude of well wishing, respect and detachment.

If you do this much, all that is to be done from your side, for now, is considered done. Do this much and continue with your Sadhana, realizing that the body is unreal, impermanent, a covering and only an illusion. Attachment concerns the unreal Ego, which mistakes the body and another Ego to be real, while the in-dweller (Lord) who resided inside was alone real.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear sir

I have read quite a lot of your Answers and highly respect your opinion.

Two of the statements you have made in past answers have been the following-

1 - For semen to get fully reabsorbed into the body, it requires continued periods of celibacy in thought, word and deed beyond three to four months.
2 - The first three to four months of celibacy do not involve re-absorption to a large extent but consist of non-production.

My questions are the following:-

Question 1
What is the process by which a person can re-direct his Retas into Ojas. The answer to this question would be highly appreciated. Many sources talk about this "Re-Direction" but nowhere can I find a direct answer as to HOW this is to be done.
Most sources just give very vague answers.
As I understand it this is not something that happens automatically and needs to be "instigated" by the practitioner.

Question 2
I have been celibate now for +- 1 month and would also like to know WHEN should I start concentrating on re-directing my Retas energy to Ojas. Should I be starting immediately or only after 3 - 4 months?

Thank you so much for this valuable service you are doing freely for humanity.
Your answers would be Very, Very highly appreciated.

ANSWER: 1. Indulgence in sexuality is fueled by past Samskara-s and Vasana-s accrued in that direction. These in turn make one indulge in the present as well, thereby fortifying them further. By the process of Yoga, one gradually negates these seeds of past deeds, maintains purity of thought, word & deed in the present and also performs the practices required to revert semen back into Ojas. This helps one gradually overcome identity with the Ego, so as to get closer to his Atman (pure self).

The Yogic practices described earlier, along with the required mental attitude are specifically designed for this conversion. The complete set of methods to be adopted are available in past answers.

2. Apply the complete set of Yogic practices immediately.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dear Dhananjay

Thank you so much for having taken the time to reply to my answer.
I really appreciate your time.

If you expect me to go through ALL your questions and answers from
20-March-2008 to the present to find the information that you are referring to it might take me a very long time to do that.
There are just over one thousand answers given by you from that period of time. I counted them!

It has taken me a very long time to get to this point where I am now able for the first time to subdue my lower nature for just more than a month, but I do realize that if I don't get help from someone to tell me HOW to re-direct this energy it will be of no avail.

Am I right in saying this is not an automatic process, and that I need to DO something in order to redirect this energy?

I do realize that it's impossible for you to keep replying to the same repeat questions elaborately over and over again, so I won't ask you to repeat yourself on my behalf.

But can you please just give me the dates for the answers to which you are referring to? Then at least I won't have to look for a needle in a haystack. I am also not really sure to which yogic practices you are referring to so even if I go through all your answers I might not recognize it when I see it.

This matter is very important to me and would be very highly appreciated if you could just point me to the dates of the answers to which you are referring to.

Thank you again for this great service you are doing to steer people in the right direction.

Have a lovely day.

Anthony

Answer
1. Yes, absorb the essence of each and every answer, so as to get the complete picture. The path of Brahmacharya cannot be successfully implemented with an answer or two. Read a few answers every day, marking them from the start. In a year, the entire set will be completed.

2. http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma
http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/thribandha-khechari-

These contain the basic framework of the required practices. However, success comes only after the rest of the answers are absorbed and applied.

3. Refer past answers on meditation for information on how to meditate on the formless self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello,

As someone from India, how would you define the indian concept of Kundalini energy? Is it related to the sexual instinct? It says that if kundalini doesnt awake, there is no enlightnment.

Thanks

ANSWER: It is only by the grace of the Lord that man realizes the truth about himself (through Enlightenment). The manifestation of this grace is called by various names, for the sake of understanding. The 'Kundalini' energy is nothing but the representation of this grace in the world of man and matter.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks

But about the kundalini energy there is much talk in yoga and other schools like Tantra which say that this is a very esoteric and secret thing only for few people. SO thats why I asked, in general can we say it is the equivalent of the holy spirit in christian tradition?

Answer
1. Till the grace of the higher power is not directly manifest as regards a person, as in realizing the knowledge of the truth, he/she will have no inclination and no aptitude to think and move towards the self. So in the layman's terms, this is objectively described by the statement -"Kundalini awakening is not for everyone".

When the Lord bestows HIS grace, the very same person gets the mind and inclination to slowly give up attachment for the world and go in quest of the truth. The same person is then termed by the world as belonging to "The set of few deserving people". So it is all HIS play, which one eventually follows, for one is ALWAYS the Atman (self) in truth, separateness only being an illusion, the effect of 'Avidya' (ignorance).

2. The Supreme, also the Holy spirit, in manifestation, as energy responsible for taking man towards realization is what Kundalin1i is, call it by whatever name one may.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
DEAR SIR

Hi. Everytime i try to meditate for a long duration. My leg will get numb as the numbness continue i have to stop the meditation. Please teach me how to handle numbness on both leg.

Thank you very much.
BEST REGARD
AL

Answer
As the body gets purified by 'Yogagni' (the fire of Yoga), through the means suggested, the tendency for numbness will gradually reduce in due course and one gets comfortable in maintaining the posture.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
What is the equivalent of a wet dream in a woman.
How can a woman know if there has been any progress in the practice.
Thank You.

Answer
1. A wet dream in a woman manifests as a sexually oriented dream in sleep, which is correspondingly accompanied by loss of 'Prana' (vital energy) on waking up, with a feeling of weakness. While there is no loss of physical fluid, as in the case of men, the energy lost is however the same, through the 'Linga Sharira' (astral body), which then manifests as weakness in the 'Sthula Sharira' (physical body).

2. As one comes closer to his/her Atman (self), one gets less taken over by the world and sense illusion and more centered in the truth. Residence in the self, as the self, being unaffected by the happenings around oneself, be they pleasant or unpleasant is the true sign of progress.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, Thank you for your valuable answers. It really helps a lot.

I have a strange question. My inner guidance sometimes comes in the form of symbols. Twice now, my attachment to sensory pleasure has been symbolized by a centipede-like creature. In my latest vision the creature was crawling down my spine. Have you ever encountered this symbol before, either personally or in scripture and such? This is not an important question, feel free to ignore it, I'm just curious.

Best regards,
David

Answer
Different people go through different kinds of visions and experiences during the initial stages. All these however are only in the realm of the mind and do not concern the self. They can be taken as encouragements, but should not be given undue importance.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay

Yesterday I have a wet dream , for the first time, i felt pain in the lower region. I have heard many time from the previous post that wet dream has a minimal impact on bramacharya.

Yesterday, i loss my seed on the mental level. I felt that a loss is still a loss and wish to know the impact on wet dream on the body,mind and Spritual level.

I practice bramacharya for 9 months and this is the first time i experience pain. I am not proud of such loss and are now working hard on this situation.

Answer
1. Strive to maintain purity of thought, word & deed in the waking state.

2. Always perform regular and uninterrupted Sadhana (with the complete set of practices & lifestyle).

In the course of time, wet dreams will gradually taper. They disappear when the Yogi becomes an 'Urdhvareta'.

A certain drop in Prana occurs further to a wet dream, which is reversed in a week to two, if proper care is taken. Do not worry about what has happened. Working towards future prevention is what matters.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

Recently, I have been feeling a large level of bliss and peace within myself. Should I feel contented and happy with my progress? I feel a false sense of complacency.

Is this just merely the benefits of several months of celibacy? Or is this not generally seen in aspirants after simply 4 months of celibacy?

Also, I plan to do yogic practices a second time after dinner (because of my work schedule), which means I'll be doing it from 7:10-8:50 after eating dinner at 6:50? Is this alright?

Answer
1. The first phase of tranquility and bliss appears after some duration of practice, further to weakening of the first layer of past Samskara-s (impressions) & Vasana-s (tendencies). Then, a new layer of past impressions surface, causing a different kind of turbulence and unrest, trying to break practice. This process goes on for several years, layer after layer surfacing, with varying duration and intensity. These are like the hurdles faced by an athlete, with phases of free run in between.

One should not get carried over by the euphoria (which is unreal and illusory), for it tends to swell up the Ego, making one commit mistakes.

Just as an athlete on the track never relaxes his efforts till the last hurdle is overcome and

the race is won, the Yogi should maintain a sense of humility, caution, unfailing effort and a level head for years or decades, as the case may be, till 'Kaivalya' (self-realization) is irreversibly attained.

2. The evening practice should be before dinner or at 12.00 mid-night.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi this might not be one of your normal complaints but for me its very serious.I believe I am suffering from the condition spermatorrhea for the last 2 years.Any person I go to seeking medical advice for this problem thinks its completely natural and nothing to worry about.nobody will believe me.just think why would I even dream of going face to face with someone on something so embarrassing if I didn't 100% think it was the cause of all my problems. researching on this condition and the ill effects it causes every single symtom matches my case.gradually waning eyesight,knee pain,overall generall weakness and fatigue,unable to concentrate or think clearly,no muscle mass,no enthusiam and stuck in a bout of depression.the odd few times I do not have wet dreams for about a week or so my energy begins to rebuild itself again and although its not a massive improvement my mind is definetly noticeably clearer in thought.i probably have wet dreams on average 8 times a month.on average my age group of 18 year old people have it at max two times per month.please help me i know western medicine does not classify it as a disease anymore but i would be forever greatfull if you could give me any useful information on alleviating the frequency of these emmisions.even if you don't believe they cause any harm id love if you could give me some helpful tips on how to stop them.im after having them 3 nights in a row and i literally feel dead l,groggy and unable to complete any physical or mental work.i know i sound desperate but it is recognised in eastern medicine as a problem.the common cause said to lead to this problem is over masturbation which weakens the parasympathetic nervous system.also by excessive masturbation when your reproductive system hasnt fully developed yet,ie when puberty hasnt struck is another cause for it.i began heavily masturbating since 12 years of age and stopped at the age of 16.i feel hopeless .i wouldn't go to all this effort of writing all this out if i didn't think it was the reason behind all these symtoms.im really not expecting anything by writing thidbut ill give it a shot.yours faithfully john

Answer

1. Adopting a life of Brahmacharya in thought, word and deed, supported by the complete set of Yogic practices will completely cure the issue.

2. For this, the entire lifestyle, thought process and attitude towards the world/life has to be reoriented to that of a Yogi.

3. Start going through each and every past answer in this portal from the very end, assimilate the essence and apply the same in practice. The complete set of methods required to address your problem and overcome it are available in detail.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

You say in previous posts that waking up at 4'am daily will help prevent nightfall.is this really feasible as we all generally need 8 hours sleep.at what time would be best on going to bed at night then also?

Answer

1. Mere waking up at 4.00 A.M will not prevent nightfall. The wake up should be used to

apply Yoga Sadhana, with commitment to Brahmacharya, so as to transmute semen back into Ojas, following which nightfall tapers and disappears after many years of unbroken practice, when the Yogi becomes an 'Urdhvareta'.

2. 9.00 P.M. Seven hours of sleep suffices for the Yogi.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

Here is my question

1) Is the reality of a ignorant person a reflection of his ego ?

2) what happen to the reality/illusion if that ego is dead.Does it continue?

3) For one to progress, his ego and his reality must both merge to Brahma ?

Answer
1. The sense of separateness, which makes one assume the world as an object, and oneself as the subject is the result of an active Ego. That everything is pure consciousness alone, there being nothing which it does not pervade is reality.

2. What happens after one comes out of a dream upon waking up in the morning? One is conscious about his waking reality and realizes that the dream was a mental illusion of thoughts and images. However, as long as he was in the dream, it was very real.

The same occurs after self-realization. The sense of 'I', 'You', 'Others' and the 'world' are all realized as the events in the life-dream. THAT pure consciousness which one becomes after Enlightenment is realized as the absolute truth and the only 'reality'.

Just as one who comes out of a sleep-dream no longer gets affected by the happy or sad events he experienced in the dream, the realized sage is not affected by the pleasant or unpleasant, happy or sorrowful happenings of the illusory world. Knowing these to be the effect of 'Maya' (cosmic illusion) and completely unsubstantial, he remains as a mere witness, always in his state of bliss and pure being.

3. After the Ego merges into the 'Brahman' (Almighty Lord, who resides as the 'Atman' [pure self] within), that which remains is the reality. Then there is nothing else remaining. It is of the nature of silence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

You have use cosmic illusion many times.
Please give us your definition of cosmic illusion?

What causes cosmic illusion?
How to stop cosmic illusion ?

Thank you.

Answer
1. All that is perceived by the mind and the five senses (sight, smell, taste, hearing & touch) is nothing but cosmic illusion. The world of mind & matter are its constituents. They are all unreal in terms of the absolute. However, it is the absolute itself, on which all these appear as images, just as moving images appear on the cinema screen.

2. Who is perceiving the illusion? First find that out and negate that entity. All other queries will get answered on their own.

3. The illusion disappears upon realization of the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I was reading today that a neat and tidy living environment is a support to stronger meditation. I have also heard frequently that a person's environment is a reflection of their mind. In my entire life, and I am over sixty years of age, I have lived in a messy, disorganized environment. Except for very brief periods, despite committing to do otherwise, my room quickly descends again and again into chaos. The only time I kept my room neat was many, many years ago when I became very angry with my parents and decided to cut off contact with them for the remainder of my life (I did not stick to this decision). During that time, when I felt independent of my family and on my own, I kept my room for that month or so, neat. Could you shed some light on this condition?

Thank-you,

Ron

Answer
1. A Yogi should strive to maintain cleanliness & tidiness, both internal (of the mind) and external (of the body & its surroundings), for this helps keep the energy field around him orderly, organized and conducive to health, peace and well being.

How does mess get created? It can happen when one lacks the discipline to keep things in order. It can also happen when one possesses more than what he/she needs, and these very objects eventually become a bane.

2. The wise Yogi maintains a few, necessary possessions, required to sustain his body & mind and directs his energy in the quest of the self. Objects in one's possession, which are outside the purview of requirement become a bane. Much energy has to be focused, merely on their upkeep. Besides, there is always a chance that one gets attached to them and suffers when they are damaged, lost or stolen.

Filter the possessions to the bare minimum, donate the rest to those who may need it, making it a point to replace things in their respective places after use and be at peace.

Tidiness and neatness will become a part of your life henceforth.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi Sir,

I will explain my definition of Lack of Brahmacharya to you and please correct me if you find error in my definition.

Physical Level- One lacking in Brahmacharya get angry/agitated/depressed easily,the thinking will mostly focus on the world,possession.Because of the loss in semen, the body will look else way in the body to compensate such loss. Perspective will mainly focus on what one have, and one will crave sensual pleasure. Sex remain an active topic in one who lack Brachmacharya. As one grow older, sign and symptom can be seen. Such as low energy, joint problems(knee), back problem but the craving for sexual activities still continue. When one reach 55-75 years old sexual craving decreases because their semen is mostly used up and one body deteriorate and die.

Mental Level-One who cannot remain celibate on the mental level will crave sex. They will crave women and as they sexual urge develop they will develop fetish. This fetish will escalate to even one own sex.

Spiritual Level- One who never develop brahmacharya will stuck at this world, the world of illusion, thinking life is nothing but pleasure and that old age will not get them and they can remain in their youth forever.

Child- One who give in to sex and enjoy frequent sexual/sensual pleasure will give birth to "low quality" child. Then how does one give birth to a "high quality" child ?

When one who "give" for the sake of it. When one who" give" ,know all the consequences of life, when one who give know the truth behind all things and still proceed to have a child. The child born will be bless

Dhananjay- Please correct me if what I wrote is wrong,I am still learning and wish to know your view.

Thank you

Answer
1. Yes, these are some of the prominent signs of 'Abrahmacharya' (lack of Brahmacharya).

2. When a man and wife limit sexual relations only for procreation (of a wanted child or two), devoting the rest of their life to the quest of the self, with a life of Brahmacharya, the best results follow. The child thus born to a couple leading a life of virtue will be a spiritually elevated, noble and evolved soul, and will uphold the virtues in the future as well.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Recently i came across a post of yours

"God is working through those mocking you to unnerve and kill the Ego, while they themselves do not know it. "

Can you describe more God way of helping one kill off one ego .

Thank you so much

Answer
This entire creation, with all its occurrences, involving the world of people and one's Ego is itself a classroom to bring one closer to his self, via destruction of the Ego. What does one describe or not describe? All events which occur in one's life, directly or indirectly lead to this goal alone. Such is the Lord's play.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Should one avoid act that strengthen the ego and focus act which weaken one ego ?

ANSWER: One should focus on the Atman (self) and not anything else. The self is realized in meditation, and once one has had a taste of the self, he can meditate even while indulging in external activity, as an actor acting in a drama. Focusing on the self is what matters. To him who does this effectively, the Ego gradually dissolves by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Does bliss indicate that the self has been obtained ?

Once self has been obtained then instead one playing the role , one watch how one play his role?

Answer
1. The realized soul is always in bliss; while those who experience bliss need not be realized. Bliss itself does not amount to realization. Residence in the self as the self, unaffected by anything else is alone the truth.

2. The realized soul also plays his role, as long as his 'Prarabdha' remains. However, there is no personal identification with the role, unlike the normal man who takes it for real.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

Today I think of some funny concepts.

Let say one is devoted his life to Brahmacharya and never ever consider of getting married and having a child.

But Brahma want to give him a child and get married.

What is the possible outcomes?
Can he go against Brahma and continue his Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Answer
That which the higher power wills alone happens, try how hard one may, to do otherwise.

That which HE does not will does not happen, however hard one might attempt to do it.

Knowing it to be such, the wise Yogi functions as a chisel in the hands of the sculptor (Lord) remaining a mere witness, accepting that which HE wills, all the time holding on to the self. Free from the bonds of attachment for this or that, he sports like a free bird in the ocean of consciousness.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Can one see the Atman within a women when one real a advance stage in Brahmacharya ?

What is this Atman referring to ?

Answer
One who resides in the truth see's the Atman (self) everywhere, in all beings and non-beings. It is one, it is many and it is all. What is there other than the Atman? Everything is in it, for there is nothing other than it.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I want to know if there is any relation between prostate problem and the practice or not practicing brahmacharya.
Like for example, a person may have attained to a certain state of physical brahmacharya and control but may be slipping on the mental front due to various distractions of the modern life, his own weakness, etc.
What will happen in such a case? Does that create health problems like prostate problems, etc.
Please let me know your opinion and also how to get out of such problems...

Answer
There is no such relationship. Prostate troubles occur to those who continue to live in the sex plane, after having given up sexual activity due to old age or some other reason. Mere physical abstinence is not Brahmacharya. One should not mix the two.

If the practice of Brahmacharya is correct (with adequate efforts in the physical, mental and spiritual planes), no problems of any kind occur. Problems, which might have existed from before the start of practice also disappear further to diligent efforts.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
1)Is it true that a person that loss too much semen get angry easily?

2)The more semen a person lose, the more he is dissatisfy with the world? The greater his greed, the greater his sensual needs ?

These statement come from my observation, i would sincerely like to hear your opinion on these.

Thank you

Answer
1. Loss of semen results in loss of vital energy, leading to overall weakness of the body & mind. A weak mind is more prone to anger and irritation than one which is strong. It also makes one associate himself seriously with the Asat (world illusion), thereby taking the illusion very real, resulting in strong reactions to external developments.

2. Yes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay Guruji, I really appreciate you taking the time to answer our silly questions, as they do come from the foolish ignorant ego who has no business other than to react to situations without thorough understanding and objective contemplation. Unfortunately, these questions also come from my ego and I've tried long and hard to transcend these worries and abandon such ego driven concerns but it's been a long time and it still remains to be cleared. I have suffered heavy loss of prana due to abrahmacharya.

(1) When an aspirant approaches the supreme state of atma consciousness, do their prana levels increase towards the infinite nature of the atma? I tried seeking the answer in your past posts and you did infact mention that an enlightened man who resides in the atma has access to infinite life force energy but then I saw other posts where you mentioned that the amount of prana a jiva will receive is preordained and the prana which is lost is lost forever. If you could explain the dynamics of prana levels when one begins his ascent towards the atma that would be great! I would really like to see past the illusory nature of this fear and press forward with my sadhana.

(2) Also, I have been noticing repeating signs in my life that a relationship with a woman is in my foreseeable future and I would just like to know before hand what the nature of the karmic exchange should be in a spiritual relationship between man and woman in order for it to be conducive to my quest for self realization. In other words, what should a man seek or learn from the female energy so he can transcend duality and unite as a whole within himself? This is a concern because I fear any relationship with a woman for me will be rife with lustful temptation on my behalf which will cause me to plummet back into the tangles of Maya. How can I find God in a woman, rather than Maya?

Answer
1. To whom does presence or absence of Prana concern? It concerns the body and the mind, which one is not. The Atman being the source of Prana is beyond cause and effect. So as regards the Enlightened soul which has merged into universal consciousness, there is pure consciousness alone (in the state of Samadhi, where the body & mind do not exist), therefore, the question of Prana does not apply to one in that state, which is of the nature of

infinite.

However, as soon as the Enlightened soul manifests in the world through the 'Nirmana Chitta' (constructed mind & Ego, playing a role such as say a Guru), consciousness temporarily functions through the constructed Ego & mind, so as to communicate and deliver instruction to the disciples. Then, the question of Prana applies to that body & constructed mind. So even Enlightened sages eat a little food, drink water & breathe air, so as to help the body sustain itself, based on the activity it is subjected to.

The question of semen does not apply to the realized sage, for his body long stopped producing semen while crossing the state of 'Urdhvaretas' itself, which comes much before self-realization (where it got stabilized into 'Soma' [the subtle most form of 'Bindu' or the universal cosmic seed] at the Ajna chakra). The physical body of the realized soul is not like the ordinary physical body of the common man. It is in a very high frequency of vibration, of the nature of the cosmos itself. It is similar to a body made of light, though it appears as though made of flesh.

In case of the normal man whose consciousness associates itself with the world, body & mind as reality, the infinite cosmic power, represented as 'Bindu', lies in its gross most form namely Semen. Since such a Jiva perceives itself as separate from the universe, the amount of Bindu is also limited, as long as such perception exists. With this limited Bindu itself should the Jiva sustain its life activity and strive to realize the self, so as to eventually overcome the sense of separateness via self-realization.

Loss of semen via recreational sexuality results in loss of Bindu. A Jiva which loses much Bindu this way, will not have at its disposal, the enormous amount of vital Pranic energy necessary to propel itself into 'Samadhi', so as to realize itself.

2. Relationship with the opposite sex as man-woman should always be within the bounds of lawful marriage, taken to its purpose of progeny at the earliest. Then, man can refocus on his life of Brahmacharya, to realize the self, further to the birth of a child. Any other kind of relationship is not conducive to evolution and ends in suffering. If marriage is destined as per the will, of the higher power, it will transpire without doubt. Focus on your Sadhana and leave the rest to HIM, who takes care of everything.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
One should follow the heart to know which path one take.

Can one talk/communicate to the inner self on the path one take in the future?

If yes, i would like to know the method to speak to the inner self .

Thank you.

Answer
When the mind is made thought free through Yogic practices and the required life perspective/lifestyle, as described in past answers, it merges into the self which is pure consciousness and pure being. That itself is meditation and that itself is speaking to the inner self. When this is perfected, the one who speaks or communicates also merges into that

infinity, which itself is one's true self - Atman and the self of all, also called the Almighty. Then, the speaker, speaking and spoken, all disappear. Silence....

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

1) I would like to know if practice of Brahmacharya actually make one senses more acute, more sharp ?

2) What is the problem one faces with a sharper senses ?

3) I believe that sharper senses lead to higher pleasure which I want to avoid.

4) I realized that my environment play a role/assist in the growth of my Brahmacharya. What is your view between a person environment/surrounding and Brahmacharya.

5) I realized that my responsibility never decreases, even i practice Brahmacharya.

Instead, it started to grow more and more. How can i be free if the responsibilites i carry, given to me by my surrounding never decreases ?

Answer

Let go of these multitude of thoughts and practice the path honestly for a few years. He who does so does not get bothered by the above questions. The issue here is impatience and fantasy in logic and theory, with inadequate practice, which is not of any use.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello,

You know i made the vow of brahmacharya and the vow of just drinking water as a liquid for the rest of my life. For years ive been drinking Coca COla and artificial drinks always. I almost never drank water on all those years.
Do you think the body is toxic now because of all those years? Can the body become purified with brahmacharya and a life of meditation? Im 29 almost 30 now. Thanks

Answer

Follow a life of unbroken Brahmacharya with a life of Yoga & meditation as described earlier. Shun artificial drinks & fluids. The body does not require anything other than water to hydrate itself. The body will slowly detox in the course of time.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello brother,

I hope u are fine...I want to know the power of truth...in many books i read that truth is

more important during sadhana.. it is necessary to speak truth..Why...?? How speaking truth help us in progress of sadhana??

Answer
Truth is the representation of 'Brahman' (Almighty - who resides as the self within). Truth is 'Sat' (the only reality), while the Untruth is 'Asat' (falsity). Therefore, he who leads a life of honesty gravitates towards his self, does not accrue negative karma and eventually becomes the embodiment of the Lord, while he who does not do so degenerates himself. Truth & honesty are the pillars of Sadhana, for without honesty, one can not be true to his Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have taken many vows to go the brahmacharya path but have failed all times. This has led me to severe depression. I have always gone back to my old self of porn and masturbation and disgusting fantasies such as incest and others.

I am 31 and not married and my esteem and confidence has always been at rock bottom as far as I have known. Despite all these, the pleasure of porn and masturbation is still enslaving me. I sometimes masturbate even when I do not want to. I am even having intentions of having affairs with married women just to fulfill my life. Ironically, I am still a virgin and have not been romantically involved with anyone.

Despite being a qualified professional, I do not feel happy or confident. I feel like a low life form.

All these years of porn and masturbation has made me diabetic due to neglecting exercise. I feel suicidal. I have went through your steps. It looks long winded and I do not feel any effect.

Does this mean that my sins of masturbation and porn are so heavy that God has forsaken me?

I know its lame to ask but will committing suicide be an atonement for all these sins I committed?

Answer
1. Had God forsaken, the desire to come out would not have existed. One's very wish to come out of the trap is the effect of God's grace.

2. When past karma is strong, it takes time to dissolve. One should not lose hope and never give up on practice. Unfailing efforts from one's side are required to break past karma.

3. Suicide only complicates the problem further. Would you like to add heavy weight to the already existing karma, thereby carrying this state and more suffering to future existences? It is not the way of the wise.

Trust God and apply the prescribed Sadhana with devotion and commitment. The urge to break free from the trap has not yet reached the stage where unswerving Sadhana will be taken up; like how a drowning man holds on to another with the strength of ten elephants, to save himself.

When the urge for escape reaches that state, Sadhana will be taken up, no matter what and progress will slowly dawn.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

You will remember that two months ago, I promised to contemplate for a few months without asking questions and revert to you.

Over this period of time, I have experienced highs and lows, mentally and physically, although I have not broken physical brahmacharya and have also (nearly) maintained full mental brahmacharya.

I have a few queries following this period that I would like to ask you.

First, is it necessarily the case that a pure brahmachari will becoming fully courageous and not experience fear? The great Swami Vivekananda was a proponent of boldness and fearlessness and I assume brahmacharya was the key factor; for, when one learns the truth about the ultimate pervading reality and the transience of this material world and physical body, there is truly nothing to fear and fear simply becomes a byproduct of the ego. However, I still feel resentment and fear when I view death. To build up my mental strength and overcome fear, I have seen pictures of mummies and other bodies but my efforts at conquering fear are futile. I am haunted by these images. Why should I be concerned with such false images? One does not get disturbed upon viewing the corpse of another animal, such as an elephant. Does this signify some sort of impropriety or inadequacy in brahmacharya practice? How can I tame all fears?

Next, I have noticed that as I have practiced brahmacharya for longer and longer (it is now 6 months, but it feels like much longer; I await for the day when it becomes natural) I have started to care less and less about my education, prestige, achievement, etc. While I work hard in a field that I am naturally inclined to work at, my ego is not as hurt or wounded when I receive criticism or when I learn about those who are smarter or more successful than me. Is this a normal development? Will it further continue?

Third, despite only 6 months elapsing, I have been prone to more and more mental lapses of brahmacharya of late. I do not want my will power to dry up. Although I fully realize the false nature of the world, I ever more desire companionship and an intimate relationship (not necessarily physical) with a female. Do I have to supplement my daily pranayama/nadi shodana/dhyana practices or is there some other factor at work? How difficult it is to fully eradicate lust! When one thinks it is disposed of it pops up, just as the satisfied gardener returns to see weeds each morning!

Fourth, why is it true that worldly satisfaction (health, money, etc.) come to the true brahmachari? In this day and age, filled with feminist women who do not respect men, is it possible to find a suitable partner who will understand that I need companionship but not a physical relationship and also wishes to progress in this path?

Lastly, I know that engaging in activity for procreation is within brahmacharic bounds. I also

believe that one must proceed through the Varnashrama system to truly become a Yogi; unless a Jiva has tremendous spiritual imprints from the previous birth, most Jivas will need to experience worldly pleasures-artha and kama-in order to fully renounce them. Else, cravings may occur during the stages of Vanaprastha and Sannyasin, which is highly detrimental. For an individual who does not wish to have children, is it acceptable to engage in physical romantic activity for a short while (such as 9 months to a year) such that future cravings do not arise? Only difference here is that children are not produced.

With the pursuit of brahmacharya, does one eventually gain 'clarity' in life? I am not referring to job satisfaction, relationship/family satisfaction, or anything else like that. Rather, I am referring to universal understanding and being comfortable with one's position and role in this world. As a brahmachari I attempt to play all my roles displaying external emotion and effort but staying in the bounds of the self on the inside, not letting external results affect me. However, I sometimes still find myself doubting why I pursue this path, why I am in this universe, how the human race will continue in this Yuga, and so on and so forth.

If I could ever have a glimpse of the supreme truth, the Atman, my worries would be put to rest. I will dedicate myself in this manner and proceed.

I realize this is a very long message, but I had much to share with you after several months of sadhana and contemplation.

Regards,
Jakob

ANSWER: 1. When one resides in the self as the self, irreversibly, it is permanent and natural Brahmacharya. Then there will no longer be any fear. Such residence comes upon realizing the self.

2. Yes.

3. Hold on to the suggested Sadhana till the one who lusts is fully decimated.

4. The concept of time and age does not exist in reality. That which is due comes, at the right time, by HIS grace, be it a life partner or other things.

5. What is termed romance is also sexual activity. Sexual activity is valid within procreative objectives only, with one's lawful spouse, for the one who is in the quest of the self.

6. Everything will become clear, with time, in the case of one who holds on to regular and unbroken Sadhana, with surrender to the Lord. That which is to be known will then be known.

Continue the efforts patiently, without expectation and desire. One's right ends at effort. The results, HE gives, when the efforts becomes ripe.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: I will definitely continue the efforts.

A few minor points, which are somewhat troublesome:

I do not know why, but I sometimes get a severe, unexplainable craving to enjoy the male organ of reproduction. I am confused and bewildered when this craving arises and have struggled to vanquish it for months, to no avail. Is this the effort of past samskaras? The main object of lust that I have focused on vanishing is women, for it is toward them that my natural biological orientation goes, but I cannot explain this other development. I will do Hanuman japa to hopefully eradicate it in full. I am very disturbed by this.

In addition, I would like to know if it is permissible to do daily meditation and dhyana with open eyes. I am a naturally paranoid person and I have mental hallucinations. For example, when I close my eyes I think there is a corpse or deadly person next to me. I am always suspicious of closed doors and cannot sleep peacefully unless a family member is nearby. How can such a pathetic, fickle state of mind be resolved? Oh Dhananjay, such problems must be rectified immediately if I am to further progress on this thorny path, as Swami Sivananda puts it. For without absolute strength of will and thought to resist such small temptations, how can once resist an overwhelming wave of lust or passion?

Answer
With regular and unbroken Sadhana, all these issues which are the result of past Samskara-s will gradually dissolve. If Asana, Bandha, Nadi Shodhana and Pranayama are practiced rightly, the mind will naturally go blank, and becomes conducive for merger into the self. Sit blank for a minute, with the eyes open [without any other thought] and eventually close the eyes for meditation on completing Pranayama.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Radhe Radhe sir
here I am showing my impatient and anxious mind, for please forgive me. You know if one shares one's painful feelings, mind gets a bit relaxed. The following queries may not important for you and our dear practitioners but you please cooperate me with your answers.
According to destiny each and every soul goes through pain and pleasure. At present I am reaping my impious activity because I am in pain. What brought me this painful condition is what I did terrible mistake in last year. It was like terrible curse acted upon me by my own very impious deeds. Sir my good days went forever after that incident. Sir what happened, more than one year before when I completed 10 months brahma chary, due to impatient I broke it by musterbating carelessly for 3 months. The main reason for this terrible act was that my intolerance towards the beahaviour of my parents scolding and others. At that time what I thought heros like sharukh,salman and heroine and other cricketers,football players indulging day and night sex still their opulences increase day after day. But I, inspite of going through a lot of pain of 10 months of celibacy at mental level, am not getting any opulence like intelligence passing in CA exam and others. In that year one of my friend got pass in PO of SBI without brhmacharya and my sister got pass in SBI cleark also without brahmacrya. Sir the main reason of my terrible musterbating activity (more than 50 or 55

times) is success of others without brhmacharya and my dissatisfaction towards my intelligence level even after practicing 10months celibacy. After this long period I had almost forgotten what is musterbating and achieved a lot of mental purity. I had full control over musterbating. The main reason of break is written above.

Sir my good times gone. Let me know you I became very strong physically after the practice. But due to frustration and failure in exam I musterbated more than 50 times excessively for 3 months. And now I am going through weakness in all over body, severe pain in waist area and my spectacle power increased greatly. Now inspite of practicing celibacy I am not experiencing fruit like previous brhmacharya. I am feeling I don't have veerya like before. I am going through terrible destiny. had I known this before, I would not have musterbated so badly. It is true destiny can not be sidestepped. But still please help me Sir. now I am 26 and half months and things are improving very very slowly inspite of my level best practice at present. I am gone forever becoz God will never come to return my previous hardearned previous strength and veerya. I have to wait till my next birth to fulfill my desire like brhmacharya, intelligence and strength. All these are not related to self-realisation and doing things without desiring result but still ignoring my ignorance, put your valuable attention towards my painful condition. Once you said earlier expectations are impediments before strict brhmacharya. And this terrible break due to academic failure has put me in a well of great pain. How can I come out of this well and where is my previous fruit of brhmacharya and I also don't find god'grace after such long practice of celibacy at mental level. Thank you.

Answer
Those who have been let into the practice by HIS grace should not return to recreational sexual activity. It goes against divine decree. The divine fruit called Brahmacharya is not given from above to all, and those who receive it should guard it more carefully than they would their own life. It is not something to be treated callously.

The aspirant should always make efforts to ensure that this temple called the body & mind are kept clean, pure and divine, from perfect practice, so as to provide residence to Brahmacharya [which is nothing but the manifestation of the Lord]. The gem called Brahmacharya, which is the divine power of powers will not remain in a mind and body which become inauspicious. It will go away.

Let go of comparison with others and let go of expectations for the fruits. It is not in one's right to expect fruits. One's duty ends at effort alone. The gracious Lord gives more than what one will ever want, when one proves himself worthy of such fruits.

Now that the mistake has been realized, take up honest practice with the required lifestyle as described earlier, taking care not to repeat the mistake ever. Sadhana has to be regular, proper and very meticulous. When the karma accrued is nullified, things will slowly stabilize.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

By God's grace and through guidance of all pure hearted ones including you, brahmacharya has been going pretty well for the last 8 months.

I am facing problems in a different area, namely anger. There was a period during 4-6

months of brahmacharya, where I did not get irritated at all, and even my family members commented positively on it. But lately, I am getting irritated quite easily and it also leads to some verbal outbursts. Things die down pretty quickly and it doesn't affect my internal peace, but I am a little worried about this behavior. It's usually worse when I have physical pains, that's when i get irritated easily as my awareness is lower when body's in pain. The time I devote to spiritual practice has reduced from several hours a day to just few hours a day, and that may be partly responsible.

When anger arises, the ego convinces me that my position is right, and the other person is behaving incorrectly, and so it says my action is justified. Later I feel deceived by the ego after afting out on those thoughts.

Can you please Please give me some tips on how to effectively diffuse those kinds of thoughts without causing any outbursts or internal hurt?

thank you so much,
God bless you

Answer
1. The phase of a few months of calmness gets replaced by phases of emotional outbursts when the next layer of past Samskara-s surface. It is important not to let such tendencies become active, if Brahmacharya is to be maintained correctly. Else, it will eventually become an impediment to Sadhana and cause a break.

2. Through 'Vichara' (inquiry) as to whom anger concerns (Ego) and reminding oneself of the falsity of the Ego, which itself is Maya, one should quickly displace anger and replace it with the peace of the Atman (self). When such efforts are applied with strong Sadhana in the background, 'Viveka' (wisdom) gradually dawns after many years of unbroken Sadhana, following which such incidents slowly taper away.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I have a few questions thankyou:

1.I have come to the two month mark in my practice, and im feeling optimistic.One thing however that has surfaced recently, and which my ego is taking a tough stand on is the subject of the traumatic procedure of infant circumcision which in the egos view is tantamount to genital mutilation, and sexual assault, usually performed without anaesthetic, without the childs consent, and which has many reprecussions down the line.Having been circumcised as an infant, all of a sudden there is a desire to know all about it and perhaps even to ask my parents why it was done, and to have a conversation with them about it.

My question to you is that is this just the ego sensing that it is under threat, and trying to create a new drama in order to keep itself alive and unhappy.If so what is the best way to proceed.My intuition is saying that revisiting childhood trauma will just strengthen the ego, but might having a conversation with my parents be a way of bringing something dark and unspoken- of into the light?Your insight would be appreciated on this matter.

2.Would you ever recommend basti(enema) either with sesame oil to lubricate the colon and calm vata dosha, or with dashamoola to help remove excess vata(nervous tension) from the body, or even a coffee enema quite popular in the west as a means of releasing toxins from the liver.

3.I read somewhere that some men are unconsciously attracted to celibacy for the following reason-
That they were 'mothers boys' in their childhood and played the role of surrogate father due to their fathers emotional non-involvement with the mother.Their role in childhood was a protective one, and in adulthood they feel they cannot relax because they feel their mother isnt being taken care of by the father etc.So they feel that being with another woman is betraying their mother, and thus eventually come to a life of celibacy so as to avoid this betrayal.Please comment on this Dhananjay.

Thankyou very much for your response.

Answer
1. Different paths employ different approaches. Based on one's past karma, the body gets subjected to different experiences in the current existence. Do not worry about the past, but focus on the future, through honest Sadhana. The best outcome is assured. One is not the body or the mind but the Atman (soul), which has no birth and death. Everything else is an illusion.

2. To him who takes up Yogic practices along with Brahmacharya and a Yogic lifestyle, no treatment will be necessary.

3. The Male Jiva is closer to 'Purusatvam' (Essence of the Atman), than the female, which is closer to 'Maya' (illusion & the resulting desire). Therefore, it is easier for men to tend towards Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, to attain enlightnement does it take 12 years of brahmacharya literally? And does the physical body becomes like a spirit after 12 years of brahmacharya? Thanks

Answer
It might take 12 years or it may take longer, based on one's past karma & the will of the Lord. The changes which occur in the body further to years and years of unbroken & honest practice, employing complete transmutation, perfect the 5 elements of which this body is made of, thereby resonating them with the cosmos in totem. This creates a frequency of very high vibration, akin to light, though the body is still made of flesh.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Mr. Dhananjay,

Due to the grace of Lord Hanuman my practice has been successful for the last 6 months.

Yesterday, a sudden wave of passion and fantasy arose and swept me. I had thought that my lustful samskaras had been burned, but as you mentioned in a previous answer, it appears that as one layer gets destroyed, further layers emerge and threaten to disturb practice.

The fantasy involved a woman who secretly pleasured her husband's boss so that her husband would receive a promotion at work.

A few questions:

1) After the wave of passion swept over me, I started vigorously chanting Hanuman Japa and slowly regained confidence in the mind, eventually realizing the pathetic nature of such a physical exchange. Why would such a sudden thought come to me in the first place?

2) Unfortunately, after 4 months of no nightfall emissions, I had a very mild emission yesterday accompanied by mild imagery. Is the working of the subconscious mind? By the time I went to bed, I had thoroughly forgotten about the aforementioned fantasy, so how does one prevent such occurrences going forth?

3) Although I had nightfall, I still feel completely fresh and unperturbed! In my pitiful former days (6 months ago) when I would voluntarily spill seed, I would experience pains, demotivation, etc. but it appears that this nightfall has done the opposite-I feel refreshed and even more determined to upkeep my sadhana. What is the difference here?

4) Apart from this nightfall, I have had no nightfall in the last 4 months. From what Swami Sivananda has said, I understand nightfall is to be expected once a month or so accompanied by no imagery. I am worried about why I have not experienced this type of harmless nightfall, for I fear that the excess seminal energy stored within will cause health problems if it is not expelled. Will it cause agitation or will it transcend up the Nadi and turn into Kundalini shakti?

Many thanks for your clarifications on these queries,
Bajrang

Answer
1. Past Samskara-s (impressions) ingrained in the Jiva from millions of past existences are innumerable in number. They can surface at any point of time, causing disturbance.

2. Through unbroken Sadhana, until Brahmacharya becomes natural, effortless and constant, all the time and beyond time. It may take a few years, decades, few lifetimes or hundreds of lives. The Yogi has to persevere, till this state is irreversibly attained.

3. All these ups & downs are not of substance. Let go of theoretical analysis and perform the suggested Sadhana for a few years in an unbroken manner. The answers will come by themselves.

4. The one who made you take up the practice will take care of other things as well. Nothing beyond practice is in your purview. Do your Sadhana, let go of fears and be quiet. Things will get taken care of as they are supposed to.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: One follow-up question from my previous correspondence:

It is said and known that Yogis pursue the path of Yoga and self-realization for it leads to eternal bliss, as opposed to the fleeting, transient bliss of the sense world.

But here is my doubt-In the case of a Yogi, who is feeling the bliss? When all is said and done, if there is one who still feels the bliss, is the Ego (ahamkara) not still present?

Likewise, Swami Sivananda was known to be a gourmand and tremendously enjoyed pickles! (As evidenced in this video of the great jiva, whom I sincerely respect:http://www.youtube.com/watch?v=GoC5lA9-YCc).

Who is enjoying the pickles?

Likewise, Swami Vivekananda was a perennial chain smoker and meat consumer. I do not judge individual jivas, but in the case of those who are self-realized, how is it possible to be addicted to something like pickles or cigarettes when the one who is capable of enjoying is gone?

Or is it the case that when a yogi lives in the material plane he will experience the addictions of a common man?

Lastly:

Swami Sivananda and other realized sages often had foot-cleansing ceremonies (Pada Puja) done by their disciples. Would an enlightened individual not have reprimanded such rituals and celebrations given the false and fleeting nature of the body?

Sincerely
Bajrang

ANSWER: 1. The aim of Yoga is to realize the self and reside there permanently, as pure being (Atman). This alone is the complete reality. Bliss is not the objective of Yoga. Bliss is a byproduct of the Atmic state. 'Atma Sakshatkara' (Enlightenment) is truth, pure existence and eternal bliss, free from suffering forever.

The one who experiences bliss is the Ego. That occurs to the Yogi, for example in the state of 'Savikalpa Samadhi'. Here the Ego is still alive and there is still the seer, seeing and the seen. Hence that state is not permanent (for these three parameters eventually vary, are transient and therefore impermanent, unlike the 'Brahmi-sthiti' [state of the self, which is unchanging, eternal and the only truth])

As long as the one who desires bliss remains, it is not Enlightenment, for, after Enlightenment, there is none to desire bliss as well. The seeker of bliss, bliss and enjoying the bliss all merge into the Atman after Enlightenment. What then remains? What is the use if there is none to seek or enjoy bliss is a question which one may ask. In reply, it is to be stated that it was the Ego-identified consciousness, which, being unaware of its real state (as the Atman), assumed itself to be the individual Ego and therefore constantly sought bliss (the state of the Ego being suffering). Further to complete dissolution of the individual Ego, consciousness identifies itself with itself (as the Atman, which itself is truth-being-bliss) and

therefore does not seek bliss.

2. There are two kinds of 'Vasana-s' (tendencies carried forward from previous existences). One is 'Bandha Vasana' and the other is 'Bhoga Vasana'. Bandha Vasana-s are those innate tendencies which act as impediments to realization of the self (ex. the desire for recreational sex, tendency for jealousy, greed etc.) A Yogi cannot attain self-realization as long as Bandha Vasana-s exist. They are to be completely burnt through Sadhana.

Bhoga Vasana-s are innate tendencies which do not act a impediments to realization of the self. A Yogi before Enlightenment may have preference for salty food, while in another Yogi, the preference may be for sweet food. Further to realization, both the Yogi-s become completely detached from all kinds of sense enjoyment (the sense of taste also being one). However, the 'Prarabdha karma' (of which the Bhoga Vasana is a part), which remains even after Enlightenment, till the body exists is still working out. Hence that experience which is a part of such Bhoga Vasana will still be externally seen through the body of the Yogi, as though real, (though the Yogi remains completely detached and unconcerned with the experience, be it pleasant or unpleasant).

An example for Bhoga Vasana of material luxury and wealth is King Janaka. Janaka Maharaja attained complete Enlightenment and was a Jivanmukta. Yet, his past karma was such that a life of immense riches and luxury was a part of the Prarabdha. Prarabdha, be it pleasant or unpleasant cannot be sidestepped. Hence the body was subjected to a life of luxury externally, while in reality, he did not differentiate the least between a piece of gold and a lump of earth. Internally, he was completely detached, though externally displaying the demeanor of a king.

3. The actions and tendencies of a man prior to taking up the path of Enlightenment are not of any value, however noted the people may later become.

4. The realized soul does not have any addictions, for there is none to be addicted. Those who are addicted or have some desire are not realized. However, those Bhoga Vasana-s which might make one appear as having some preference, do not interfere with residence in the self, in case of the realized sage. A common man looking at such a sage might feel the reverse; but the truth remains that the Enlightened soul looks at pleasant and unpleasant experiences with equal indifference, though, externally, it may appear otherwise.

It is to be known that such an external display is only the result of past Prarabdha which dictates the presence of such an experience by the body and the created Ego (manifest to the world) and not one carried out seriously through the senses, as in case of the unenlightened Jiva.

5. Who is Enlightened and who is not is a question to be answered through direct experience, after one experiences Enlightenment himself and not before. The Enlightened being neither accepts nor rejects, for there is none to do so on a serious note. He merely carries out his job as an actor, in the drama of the Lord, doing that which is required, as a mere extension of the will of the Almighty. He is completely dissociated and unattached to happenings and non-happenings, be they pleasant or unpleasant.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you for your replies. I am clear now.

The one part you did not address was Pada Puja and why self-realized saints experience it. Is it that this a role they should play? Do their students derive happiness from washing the guru's feet? What is the rationale? Would an enlightened, having the least regard for the body, not condemn such displays of worship?

Answer
1. An Enlightened being does not want anything, be it material or some other thing, for there is no one to want it. Those who expect something or desire something at the personal level from another are not Enlightened.

2. This having being said, Enlightened beings create a 'Nirmana Chitta' (constructed Ego), so as to complete the Prarabdha as regards the world, which may involve giving instruction to disciples or say some actions for the welfare of the society.

Why is an Ego constructed after destruction of the personal Ego through self-realization? A temporary mind is to be created, if the Sage has to interact with others at the physical or mental plane, for, in his true Atmic state, there is no mind, no world and only silence. The body of the sage who is in that Atmic state (Samadhi) becomes dead to the world, silent, immobile and uncommunicative.

So, to aid the objective of the remaining Prarabdha, realized beings create one or more temporary Ego's, which then act as mediums of communication. When the remaining Prarabdha works out through such a constructed mind and body, it appears as though there is still someone with a mind and individuality, while there is really none.

3. As stated, the realized being does not want anything, including worship from disciples. So such sages do not encourage people offering worship to their physical form. However, if it is in the Prarabdha that the body should undergo the experience of worship from a few disciples, the same cannot be sidestepped. The sage remains a mute witness to the experience, without the least reaction from within.

If there is the least want or desire from within, for receipt of such worship from a disciple, then the person is not Enlightened.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello Dhananjay,

Thanks for your terrific work on this site.I am coming up to month three of brahmacharya, and im starting to slowly break through the fog of material bewilderment.My questions are as follows:

1.Through the practice of brahmacharya, it seems to me that gradually energy finds its natural equilibrium in the body and we feel a sense of 'wholeness' once again.Obviously this can take some time.With this sense of wholeness, it would be reasonable to say that the body would find its natural healthy state, and ailments that had troubled a particular jiva would resolve.

Ive always been wary of the medical establishment, due to the 'treating the symptoms not the cause' approach, but with this in mind what would be the best attitude to health related concerns for one who has not yet achieved the perfect state.Should one merely attend to whatever arises with detachment.For example the dentist is telling me i need a couple of root canal treatments and i'm quite hesitant to go through with them, feeling that if i just establish myself in the natural state, there will be no need for the dental work.I think Christian Science has this approach to healing.Your thoughts would be appreciated.

2.When i am spending time with my family, there is often alot of talk about the past.How 'cute' i was, how great i was in this and that school play.How i broke my arm when i was 10 etc etc.In other words i feel reduced to a child again, and i sit there and try to respond kindly, but this talk makes me very uncomfortable.Perhaps i am still 'thinking i am the person' and that's the image that i'm projecting.Any thoughts?

I hope i haven't gone off the topic too much.

Thanks for your response.

Answer
1. Brahmacharya will gradually prevent the incidence of new, further health issues. An established Brahmachari who maintains proper dental hygiene will not be prone to tooth decay (as the entire system including teeth become very strong further to a life of transmutation and therefore less prone to decay)

Problems which are already in bloom, due to the earlier mode of life (such as an infected tooth which requires root canal work - being a terminal stage for the tooth) should be attended to with the required dental treatment, without delay.

2. The Ego colored mind goes through various oscillations on the past, present and imagined future. None of these are of any substance.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskaram Dhananjay garu,

I hope you are doing great,

I have learnt yoga asanas from a Spiritual guru. I would like to detail them in short.

Patang Asana for 2 minutes, Shishupal Asana for 2 minites, Nadi Vibhajan 3 times, Sukha Kriya for 7 to 8 minutes (Pranayama), OM Chanting for 21 times, Breath flattering for 2-3 minutes, Mula Bandha as long as one can hold his breath (Holding Anal and Stomach muscles) & Breath Watching for about 6 to 7 minutes. Kindly advise whether the above practices are ok to merge oneself with God apart from Brahmacharya in Thought, Word and

Deed?

How many times one should meditate. It is said one should only meditate on Empty Stomach. As you know we eat 3 times a day and it takes 4 to 6 hours for digestion process to complete, please advise as to how many times and at what time one should practice meditation. I am a family guy 32 years old blessed with a 7 years old kid. I would like my kid to practice Yoga and Meditation, please suggest some basic steps for her. My wife also want to follow my path and together we want to strictly get into the path shown by THE SUPREME.

Dhananjay,

The most impediment to my daily practice of Yoga and Meditation is my Shift timings.

I work in night shifts and i am feeling very sleepy when i come back home. How to get rid of this situation. At this stage, i am economically backward and i have to earn for our livelihood and to fulfill some basic needs in this competitive world (Ex: My Child's education and savings for her future). It would surely take another couple of years for me to settle financially but still i want to come of it. I am unable to get rid of this Vicious cycle called Night Shifts. I want to strengthen my practice of Brahmacharya. Your help on the above issues will be much appreciated. God Bless You..

Regards,
Ravi Krishna

Answer
1. Include Nadi Shodhana and the Pranayama described in past answers.

2. One should practice Yoga and meditation at any one of the 4-Sandhi Kala-s (described in past answers). The ideal time for practice is before Sunrise and at Sunset. The Yogi who masters the art of merging the mind into the Atman (self), whereupon no thought remains, is in meditation all through the day, whatever be the nature of external activity.

3. When the husband and wife lead a life of Yoga & Brahmacharya as described earlier with all the requisite practices, a spiritual aura engulfs the entire home. Children who grow up in such an atmosphere of divinity, where the husband and wife do not look at each other sexually, but only with a divine perspective naturally get attuned to a life of spirituality.

For now, make the child perform a few simple Asana-s, early in the morning, followed by chanting OM with closed eyes in Padmasana, on a daily basis. This will take care of everything.

Take up unbroken Brahmacharya with the wife, with surrender to God, to realize the self alone (asking nothing in return). All problems including those of finances will go away in the course of time, to be replaced by health, peace, prosperity and well being, along with marked progress in the spiritual plane.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,

I am 18 year old normal boy, I came to know about the greatness of Swami Vivekananda when I was 16 so I started reading about him, but I was very slow, I just read little, now from the last 15 days I have read alot about him, his views on sex,celibacy and marriage, I left masturbation and lost interest in wealth and lust and left jealousy and learnt that we should love everybody, I also read your article on celibacy and I was more motivated to carry on my practice of no masturbation, it has been 15 days since I have masturbated so I had wet dream thrice, right from the age of 13 to 18 I have masturbated alot, saw porn alot, lost my semen almost once in two or three days.
Now I m looking for enlightenment, can I achieve enlightenment? I am ready to sacrifice everything now.

Answer
Everybody is here only to realize the self. There is no other purpose of the human existence. Even other objectives ultimately lead to this end alone, immaterial of whether one knows it or doesn't. Go through each and every past answer and apply all the said practices in totality, in an unbroken and regular manner. This will help progress towards the goal.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, it has nearly been 150 days of brahmacharaya. Currently, I am practicing 40 second retentions through Pranayam but there are problems.

In the beginning of the 40 second phase, I could easily do this without any problems. However, whenever, I practice 40 second retentions, I get a slight, recurring head pain and stomach pain after the practice. I do not know the cause. I do not want the head pain or the stomach pain. Should I stop pranayam or reduce the seconds of retention?

Is there any cause for alarm? This is quite strange because I've been able to practice 40 second retentions quite well in the beginning, but now there are problems.

Answer
1. Reduce the retention period to the one which does not cause discomfort.

2. There is no cause to worry. Practice lower counts till application of higher counts does not cause any discomfort. The body should gradually be eased into the practice, however long it may take.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi brother,

I have been suffering from this bad habit of masturbation. Even though I know it's bad, i cannot leave it. It's like, I am addicted to it somehow. I do it like several times a day. After doing it, i feel very bad. Bhai, I am suffering from nervous weakness because of this.I have problem of intrusive thoughts. I have fear all the time, that I will say this or that and in turn the other person will harm me. I got this mental weakness all because of this bad habit. I am only 23 and i dont know, how i am going to deal with my life in future. Kindly please show

me a path of recovery. If possible, kindly share with me the previous questions/posts which could help me. Thanks

Answer
Go through each and every past answer from the start and apply the said methods in practice. The techniques to be employed are available in detail in past answers. Applying them with commitment and surrender to God will gradually help overcome the issue.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir

The supreme being, the almighty, the god exists in every living being?
Sri Ramakrisna told swami vivekananda that god exists in every human being.

But Sir besides these, do god exist?
All my life I have been a atheist, now reading about spirituality I find the use of the word god, the almighty,the divine mother who has no image, exists.
So I want to ask that behind the existence of the almighty in every living being, is there a separate existence of the supreme being sitting somewhere far away and watching all of us?

One more question, should we worship idol?
If yes than why,why to pour milk to a stone regarded as shiv ling rather than giving it to a poor.What are your views sir?

Answer
1. There is not such a place anywhere where the Almighty does not exist. All which is seen and perceived is within the Almighty and not the reverse; so where can one search for the Almighty? The very thought has no substance. The question of oneself and a separate Almighty concerns the Ego which itself is an unreal illusion, just as a bubble on the surface of water has no existence without the water on which it rests and has come from.

The Lord exists within and without all beings. He is here, there & everywhere. When the power of the Lord manifests as life force through what is called as a physical body, it is termed 'Life'. When the same is not manifest in those terms, it is termed 'Death'. In reality, there is neither life nor death, but THAT alone, which pervades everything and within which everything is contained. There is neither far, nor near, none to watch and nothing to watch in the truth. The truth is all enveloping and not-enveloping [for what is there to envelop but itself?]

2. Even when one worships an Idol, he worships the Supreme alone. One might worship the Supreme in any way he likes, for the concept of worship is a personal one. It concerns the worshiper and the one who is being worshiped. So the question of right or wrong is invalid. As long as devotion to the Lord is honest and genuine, one might worship the Lord through form or formless, as the Yogi does in meditation.

Those who see the Lord through the 'Siva Lingam' can offer milk to the lingam. Those who see the Lord through the needy, can offer what is deserving to the needy. All these things concern the doer and not the observer. It is not in anyone's business to comment on this or that, for the issue of worship concerns the worshiper and not the observer. The observer

should do that which he finds appealing and not poke into what someone else does, for there is no right or wrong here in terms of truth.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Sir,

You are replying to many queries from different aspirants. You are giving us all so much knowledge about Brahmacharya and yoga. Yet there is no detail about yourself. We are all curious and interested about this. We the followers of your advice want to see you in a photograph at least and know some details about you as the person. Sir, I understood that you are not interested in publicity for getting famous... but for our sake, can you do this?

Answer
That which HE wills happens. If adding a photograph is so willed, it will happen. The same holds good as regards details about the entity, which is the medium for these answers. What can be done and who can do it? HE decides everything, everywhere, as always.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
sir
i want to practice brahmacharya but due to tensions in study
masturbation eases my tensions and practising brahmacharya for 1 week increases tensions i cant understand this it disturbed my
study whether masturbation or brahmacharya is good
show me the right path

Answer
This is the first impediment at the start of practice. The body & Ego which are used to a life of unwarranted sexual release, pull the aspirant back into downfall, every time he tries to come out of the trap. Masturbation is the first step to degradation. He who spills his seed degenerates without doubt, while he who retains & transmutes it shines in the brightness and luster of the Atman (self), like a star, eventually achieving all that is due and going to the state beyond sorrow, forever.

One should firm up the mind and take up the suggested Sadhana, with determination to achieve unbroken Brahmacharya forever.

Strive as suggested, carefully applying each and every method detailed in past answers. In the course of time, with consistent efforts and Sadhana, the goal will be attained.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
For one who have practice Brahmacharya in thoughts,words and action. Do he need to practice mediation ?

I view mediation as a supplement to one already existing Brahmacharya.

Brahmacharya to be the core.

What is your view on this ?

Answer
Without meditation (merging the mind into the self, whereupon no mind exists) one cannot practice Brahmacharya in thought, word & deed. On a parallel, he who practices Brahmacharya in thought, word & deed is always in meditation, whatever be the nature of external activity. True Brahmacharya is achieved only when the above is accomplished.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi brother,

I've been practicing Brahmacharya for the last 400 something days and my health has been getting considerably worse. I get random heart palpitations throughout the day that leave me with slight anxiety, but they go away and I feel normal again. I've also been getting strange joint pain and stiffness, yet I'm only 25 years old. I remember the first six months into my practice I felt better than I ever had, but slowly by slowly my health has been getting worse it feels. I've also read about sexual repression and the damage that can cause, so now I'm at a point where I've considered breaking brahmacharya just in order to see if some of these health problems will be alleviated.

Thanks for your help.

ANSWER: There seems to be repression and not transmutation. Proper transmutation improves health (barring the illness one temporarily undergoes during cleansing of surfacing toxins), while repression of the sexual urge physically (while mentally indulging) causes health problems.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: What is the best means of transmutation? It's difficult to find time everyday for sadhana due to responsibilities.

Thanks

ANSWER: Wake up at 4.00 and perform the complete set of Yogic practices suggested earlier. Develop a life perspective, as has been elaborated earlier. In the course of a few months of such efforts, transmutation will slowly activate.

ॐ तत् सत्

(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for your answers. Just one last question.

What would be effect of someone sexually transmuting their energies into some sort of artistic/creative passion?

Answer
The transmuted energy may be channelized towards any creative pursuit, be it material or spiritual. When directed towards worldly objectives, there will be excellence in that concerned field and when focused to realize the self (as in case of the Yogi desiring liberation), the same is eventually attained.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
OM Sir,

I am in a miserable ad pathetic state, as a result of constant sin and lapse (failure in brahmacharya) an depletion of the semen I am left utterly weak and have no desire to do anything.

I have almost non-existent confidence levels, am in a constant state of anxiety around people, cannot communicate properly with them etc
To make all this worse, as a result of this addiction to masturbation I become enraged at the slightest of things, a person merely looking at me can drive me to severe anger, in short all the typical symptoms one suffers when he fails in Brahmacharya/lives an evil life of sexual indulgence etc.
I feel like the lowest slime and have begun to hate myself, my life has become devoid of joy and I am unable to properly implement the correct spiritual practices -- and have little desire/will/ambition for them -- due to constant depression as a result of continuous sin and failure.

I wish to be totally free of all sex urges and desires, I have asked God to completely take them away, but it seems I still have them...
My life has become a miserable hell, and it is simply not worth living, I realise this is due to my own mistakes and sins etc.,
but I just cannot seem to break free of the addiction to masturbation, whatever techniques are possible/available I would try them to overcome this evil vice.

Much of this I believe stems from boredom, as I am unemployed and thus have very little to do; a viscous cycle.

Any advice you can give me to completely free myself of the sex desires I am very grateful for.

Answer
"God helps those who help themselves". Without applying unswerving efforts, however

daunting be the obstacles, one cannot progress. It is the higher power alone which does everything; however, one has to merge his mind into IT (which is called surrender), so as to allow the higher power to take over and work from within. Else, life becomes one endless battle.

Apply the methods suggested in past answers by going through all the answers completely and work with the thought - "I do nothing. The Lord works through this body & mind and HE will take care of the matter". With such an attitude of submission and humility, apply the Yogic lifestyle advocated. Obstacles surface due to the presence of strong past karma. They will eventually dissolve as regards the one who perseveres.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear,

Miser and the accumulator of material goods as we escape and effect substitute the "generosity" and "charity" which would escape and substitute effect for illicit sexual desire?

I thank you,

kind regards,

Jorge Diogo (Rio de Janeiro - Brazil)

Answer
Recreational sexual desire does not subside with charity of material goods or money, for, such charity is again done with doership - "I am giving these things and helping people", which eventually leads to bloating of the Ego. That which is done to oneself or others, expecting something in return does not give Brahmacharya. Brahmacharya (which is the state of the self) comes only when one performs 'Nishkama Karma' (actions performed with surrender to God, expecting nothing in return).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi,

This is an interesting thing. WHen I meditate i learnt to close the eyes and move the eyeballs upward to the forehead and then the mind get more concentrated in one thing and the lower part of he body(legs) feel more refreshed, not so tense. As if one turn the eyeballs upward one could forget the body easily, what is your opinion?

It happens that after some time even with eyes closed and in that position, one start to see white lights and get refreshment in the body. Those white lights in circles or on all the eye vision is the prana energy going upward? More one practice brahmacharya more strong are the effects? THis trick helped me more in meditation than all others methods like breathing and others.

Thanks

ANSWER: 1. The 'Thrikuti' (region between the eyebrows) is the confluence of the three 'Nadi's - Ida, Pingala & Sushumna. When one performs meditation through focus at this center, the left and right energies represented by Ida and Pingala merge into the Sushumna, leading to complete equilibrium of the energies. This is a pre-requisite, if the mind has to be merged into the Atman (self), by overcoming body & mind consciousness, so as to attain 'Samadhi'(super-consciousness)

2. Lights and visions which crop up in the process, as regards the beginner are distractions and impediments. They are not of any value. One should not divert his mind, seeking such experiences, but should ever be steadfast in merging the mind into the Atman, where there are no lights, no sounds, no thoughts, no body or mind awareness, but only silence of the nature of infinity.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks Sir.

I ask you because you are the only one who know this. When i meditate and become aware of the sleep process, the body starts to feel heavy in the bed after let say 20 minutes of meditation. After that some parts of the body starts to move in a jumpy way like the arms without me exercising any pressure and i feel sometimes little pain in the nails. After this sometimes its when i see the light all white and those moment are refreshing for the entire body and i feel very light and the heaviness disapear. this is purification right? If i repeat this everyday the body get purification?

Answer
Focus on merging the mind into the Atman and do not aspire for anything else. That which has to happen (be it purification or something else) will happen on its own accord, to him who attains to Yoga. Your aim should be to destroy the mind and merge it in the truth and not worry about the body, visions, lights or purification (which all concern the non-self)

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir

I wish to ask how lack of Brahmacharya affect one knee joint ?

I am young and run a lot.

I believe that knee problem in old people is mainly cause by semen depletion in long run 10-15 years.A lack of brahmacharya cause more damage to the knee than what aging can cause.

I never see people who pratice yoga complain stiffness in joint or knee problem even in old age. I also believe through yoga pratice, yogic fire improve the strenth and flexibility.

Please kindly share your view.

Answer
1. The entire system, including bones and joints degrade further to loss of the seed, in the course of time. The first signs of excessive loss of seed (which eventually occurs in all those who commit to a life of recreational sexuality) is seen through drying up of the 'Synovial Fluid' which is necessary for healthy functioning of the joints. As this fluid dries up, the joints turn stiff, accompanied with increasing pain. Flexibility and litheness deteriorates. Eventually, they degenerate completely and become nonfunctional.

2. The human joint is not designed for much running. Doing so will also cause joint problems in the course of time. Brisk and fast walking is the better option.

3. 'Rethas' (semen) transmuted into 'Ojas' (subtle vital energy) keeps the entire system healthy, efficient and full of vitality, as it was during youth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namastey Sir.. I have been practising brahmacharya since a month. My question is- Does mere chatting with girls on whatsapp break my celibacy?? Provided the chat is just friendly and not at all intimate..

Answer
It will eventually do so, for idle talk stimulates the senses in course of time, leading to loss of focus and thereby a break in Brahmacharya. Those serious of establishing unbroken Brahmacharya should maintain mental & verbal contact with either gender and especially the opposite gender to the minimum and cut all unnecessary interactions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste
happy janmasthami,
i was watching a video on YouTube in which sadhguru ji was saying that shambhavi mahamudra makes our brain better ... Is there any special effect of shambhavi mahamudra or practice suggested by you is enough for brain.

Answer
'Shambhavi Mudra' can be used as a prelude to meditation, as it involves focus at the 'Thrikuti'. The meditation suggested in past answers on the formless Supreme, wherein one tries to merge his self into it, assuming it as no different, does not require any mudra to be applied in particular as this meditation directly works at merging the mind into the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, you say that brahmacharya gives oneself vitality even in old age. But its not always

the case. Ramana Maharshi suffered many illness in his 60ths. There was an italian monk who supposedly had superpowers too called Padre Pio in late 1960 and suffered many health problems and didnt live long. Francis of Assisi didnt live 50 years old. In my opinion brahmacharya helps some people health but not others. Why those people suffer athritis and all kind of problems, when brahmacharya is supposed to give oneself many health benefice? ANd many vulgar person reach 90-100 years old.

Answer
1. Just as the arrow shot by a hunter will hit its target, after release, even if the hunter decides otherwise and repents for his action, illnesses & diseases which are a part of 'Prarabdha karma' (that karma which is destined to be worked out by the body & mind in this existence, due to previous acts) cannot be sidestepped.

Even in the case of realized souls, the same laws of karma hold good. None are above the laws of karma. Realized souls prevent the formation of future unwanted karma, after losing the sense of doership, further to attainment of 'Gnyana' (knowledge of the absolute). Such a being does not commit any mistake. However, the karma accrued before the attainment of such Gnyana (be it pleasant or unpleasant) cannot be sidestepped. It has to be worked out. If there are past acts which necessitate suffering of the body through a particular illness or disease, then the same comes to fruit at the destined time. Also, this being their final existence on the earthly plane, such beings have to settle all dues and clear their karmic account once and for all, before final release. The same does not apply to the common man who has innumerable future existences pending.

2. When a man has a large sum of money, it appears as though any amount of expenditure does not lead to poverty. However, this is not the case in reality. With time, further to continuous expenditure, even the richest man eventually becomes a pauper. The same analogy holds good as regards those who have earned some merit, that supports health, in previous existences, despite an apparent lack of Brahmacharya.

Brahmacharya promotes health, happiness and well being, while lack of it does the opposite. In case of those who live to a ripe old age despite lack of Brahmacharya, it is to be known that their past karma is such that a life or two of health is supported. Once this past, supporting merit has been exhausted, such people find themselves in an existence devoid of all health and happiness and have to also face the results of their recent actions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Revered Sir,

In one of the previous posts, the upper age limit for men to start the practice of Brahmacharya is said to be 32-34 years.
What is the upper age limit in case of women?

Thank You.

Answer
Is it in one's hands to know about Brahmacharya or to decide and take up the practice? All this is decided by the higher power, who alone controls everything.

The age of 32~34 mentioned for men is only a general, physical yardstick and nothing more. When one is physically younger, he or she has more energy at their disposal to focus on uninterrupted Sadhana, which requires one pointed application of Prana (vital energy).

One should commence the practice of Brahmacharya as soon as they are let into its knowledge by the Almighty. Based on one's past karma and divine will, different people get to know about the same at different stages of their life. Again, different people are able to take up the practice thereupon with varying degree's of success. One should turn a blind eye to all these factors and persevere in honest and correct practice with diligent effort, despite obstacles or downfalls. This is all that is required, for all Jiva-s are equally dear to the Lord, who does not discriminate with things such as age, gender or other illusory things.

When this much is done and honest practice taken up with longing surrender and love for the Supreme, the best results shine forth, whatever be one's age or gender. If a man or woman get to know about Brahmacharya, say in their 40's, then that too is a part of divine will, which has decided that they should henceforth commence the practice, their past karma for a life of recreational sexuality receding or having been exhausted, and a life towards liberation having started. There is nothing more final than divine decree. When HE decides, it is final.

Do not worry about the numerical age, but simply persevere in the suggested direction. The best is assured.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

1. During meditation, should the eyes be closed?

2. For focussing on the Trikuti, should the eyeballs physically look at the Trikuti? or should the eyes be closed and the attention is to be fixed on a point? When I try to fix my gaze at the Trikuti, there is a slight pain in my eye after some seconds. What could be done to fix my gaze on the Trikuti for longer duration?

3. Kindly give me some advice on the meditation technique.

Thanks a lot.

Answer
1. When the practices preceding meditation (Asana, Bandha, Nadi Shodhana, Pranayama) are rightly practiced, as described in past answers, the mind turns blank & the eyes automatically close in meditation.

2. There is neither the need to physically look at the Thrikuti, nor the need to fix the eyes to a point. What is required is proper application of the preceeding methods suggested, in an unbroken manner, for many years, following which the mind merges into the self and unreal things such as the body, eyebrows, mind etc. no longer exist.

Detailed description of the required meditation on the formless Supreme are available in past answers. Go through each and every answer from the start and slowly absorb the essence,

applying it in practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have been recently suffering from Crohn's(intestinal ulcers) and the resulting bleeding/malabsorption made me anaemic, severly malnourished on a lot of vital parameters.
Even though I denied blood transfusion,the doctors advised eating egg(for recovering from hypo-albuminea(low-protein) problem) and also another drink, which may have some fish extracts in it, apart from other medicines.
I am a strict vegetarian since birth and even though I am not able to relish these items, I had to take them with great difficulty since some days.
So does this pose a problem for the practice of brahmacharya and induce a break..
So what best can be done under such circumstances?

Answer
Let go of the unwarranted feeling of guilt. There is no harm in eating any kind of food, be it veg or non-veg, for sustenance of the body, as long as the need is warranted. Vegetarian food is prescribed for the beginner, as meat & products have a higher chance of stimulating the senses. The same does not apply, when taken to rejuvenate, during times of ill health.

The type of food never matters to the advanced aspirant, who eats a little of whatever is necessary, absorbing just the Prana.

Eat that which is prescribed, thinking it to be the medium of cure sent by the Lord, wholeheartedly, and get well. There will not be any break.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

Thanks for your response, it was very helpful.You answered my question regarding dentistry, and I would like to ask you if that extends to all medical practice.For example my doctor tells me 'you have an under-active thyroid, you must take medication to rectify this problem.Should a skilful response be to 'accept what comes, and respond in a detached manner and take the medicine'?

I realize that in the early stages of brahmacharya the body will feel quite unhappy at times.There will be tension and aches and pains, and mental disturbances.The mind tries to find a solution to the bodies distress, reading this and that health book for an explanation and remedy.It feels like a wild goose chase though.Should I be seeking answers to health in this way?Or is it largely a waste of time?

Thanks for your response.

Answer
If transmutation is correct, with unbroken Brahmacharya, involving 4.00 A.M wakeup & all the practices described earlier, the thyroid gland will harmonize into perfection in the course

of time. There is no need for medication.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

Do creative expression increase when Brahmacharya increases?

I mean creative expression in term of Art,music and literature.

I understand to realise the self is the ultimate objective. Do one have to forego all these creative expression to reach the self ?

Answer
1. If the aspirant applies efforts in that direction, with proper practice, the expression becomes better and moves towards exaltation.

2. All those things which one wishes for {within the bounds of his destiny), will come to fruit at the destined time, through honest and committed practice, to realize the self. It is automatic. One will not be made to forego those things. However, one should focus on the self alone, expecting nothing in return. Then, these other things come on their own, just as passing villages appear en route to the main destination.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir
i want to knoewhow to attain mental celibacy doing our duties
i am a student of graduation but cant follow this path because freiends claassmates are always distracting.they make a fun if
someone goes to tell brahmacharya then how to folloe this path?
plz answer this
next i have practiced this for a one week but found some thing
strange i dont know how to deal this situation and so i lost
plzzz suggest a method for me.if answer in your previous question then give me the question no. or link

Answer
1. Who asked you to inform your friends about the practice? Brahmacharya is a personal state concerning oneself and God. One should not mention or discuss the same with others.

2. If you wish to establish yourself in Brahmacharya, go through each and every past answer, absorb the essence and apply it in practice. 'Brahmavidya' (knowledge of the Supreme) cannot be attained by studying bookmarked links, chapters or paragraphs. It is not like the study of a subject in academics. The aspirant has to understand the process involved, reorient his very life and apply the same diligently for years, decades or lifetimes as the case may be, following which the knowledge comes from within, and not from any link or site.

Past answers contain the methods and mindset to be adopted. All of them should be slowly and steadily absorbed and applied. Then, establishment gradually occurs, by HIS grace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

1)I wish to ask if transmutation of semen also elevate one creative force/ Creativity?

2)Semen hold the ability to create life, also hold the key to all creativity in man.So can I say a man lack of creativity also lack the proper preservation and transmutation of semen?

3)Can i assume that if such force properly channel lead to growth on the mental level and expression?

4)However, I also understand that Creative Expression such as Art,Music and literature has its limitation and only by meditation such force can channel beyond.

I wish to know how if one focus on Brahmacharya alone, other attribute such as Art,Music and Literature will grow by themselves ?

If yes, then i wish to know how can such skills grow if one never practice them.

Answer
Simply practice as suggested, with utmost honesty and surrender for some years in an unbroken manner, with patience. All that which has to come will come. Now let go of these bundles of theoretical queries and focus energy on proper practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Why it is so important to wake up at 4:00am for someone in the path of enlightnement? To get the most benefices for the mind during meditation is it important for the body to feel tired or sleepy so the mind could detach from it easier?

Personally i try to relax during sleep so the body could get sleepy while maintaining the mind awake and then I wake up in my own sleep and couldnt move the body but at the end I failed to move with the mind too, i woke up after some time. Ive read in a little pratical book that the mind could use that state and move to another space. It says the physical body too enter another space float,or become invisible if someone could take advantages of those stages of sleep.

Answer
1. The significance has been addressed in past answers.

2. If the 'one' who is 'trying to relax' exists in sleep, it is not sleep. Sleep is that state, where there is no one to 'try' anything.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir, I have got three questions

1. How long does it everyone that takes up the method you suggested to everyone to stop getting nightfall. I have night fall randomly. It is a very vague question but i will try and be more specific. I'm 20 years old and I don't indulge in any activities with females. I keep away from then as much as I can. If I take the method you suggested,from the feedback that you may have received from other teenagers or from any other experiences, when will I start getting results. Withing weeks or months or years?

2. I know the fact that the more you eat at night the more chance of nightfall. Is that true? and Does Veerya(semen)get produced from fruits? If not, what kind of food does it get produced from?

3. Does drinking lot of water before going to bed increase chances of nightfall?

Answer
1. Nightfall tapers further to correct transmutation. It stops after the Yogi becomes an 'Urdhvareta'. The time frame differs from person to person.

2. Food taken at night should be the smallest meal of the day, for health and well being. Veerya is the ultimate essence of all that is absorbed by the body.

3. Drinking much water before retiring to bed does not promote deep sleep. It can also increase the chances of nightfall.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi Dhananjay,

I am at a juncture of 7 months of unbroken brahmacharya currently and have a few pressing questions that I would like to raise.

First, I am noticing adverse mental and physical effects. I am feeling mentally tired (e.g. my outlook on everything this material world has to offer is growing dimmer and I begin to contemplate the very purpose of existing on this dreary worldly plane) and physically, I have not seen great strides in my cognitive ability or strength. While I do not expect these, the absence of such worries me that I am not engaging in the proper form of practice. Are these common occurrences after this period of practice (6 months to a year) and will they accordingly go away in due course with proper sadhana? I feel this will be of benefit to know for others aspiring sadhus as well.

Next, I have studied the difference between stula, linga, and karana sharira. Linga sharira is the mind, composed of the conscious and sub-conscious. Does the mind also consist of the ego? For me, the mind and ego are distinct-The ego is that entity which perceives to control this body, mind, etc. while the mind is simply the agent which conducts logical deductions,

thinks through decisions, etc. I hope this is accurate. In addition, what is the jiva composed of, with regards to these three shariras? How much control does a jiva have over them?

Finally, I often despair that my ahamkara has not been silenced further to practice. Yesterday, one of my former acquaintances, who manipulated me and is a cunning fellow, launched a very successful small business and I foolishly felt pangs of jealousy. Rationalizing the impermanent nature of the leela vibhootam (play world in which we are) does not seem to alleviate the concern. Must one think, or simply do sadhana? Contemplation is useful but there seems to be a limit to its capability.

Finally, I would like to know if the following summary is accurate for an aspiring yogi: the right path is to engage in meaningful and moral conduct while performing duties of roles and doing that which one is inclined to do, without worrying about fruits, while being cognizant that desired material fruits will manifest in due course.

As an added question-Is it morally correct for the yogi to use his charisma from ojas transmutation toward attracting other people and charming them to succeed in business or consulting or other professions?

I do not know where this practice is taking me. After 6 months, I remain...confused. I try my best. I maintain brahmacharya. However, the pleasures of the material world still tempt me. I often wonder, "why should I pursue such a path when seeing no results when the sensual pleasures are right nearby" (of course, I will not indulge, but just giving you a quick glimpse of what the mind seems to think).

Regards
Jakob

ANSWER: 1. Oscillations (both physical & mental) of various kinds are to be expected, for these concern the Ego and the body, which go through various experiences, on account of 'Prarabdha'. The Yogi should focus on Sadhana, transmute to the the best extent possible and remain silent, not getting taken over by these.

2. The mind is nothing but the representation of the Ego. Based on the past Vasana-s (tendencies) and Samskara-s (impressions) which make the Ego, the mind fluctuates accordingly, via inputs from external stimuli. The 'Karana Sharira' (causal sheath) is the final repository and source of these past seeds, and acts as a barrier between the mind and the Atman (self). As this sheath gradually dissolves over many years, decades and births of Sadhana, the mind comes that much closer to the Atman and eventually merges into it irreversibly. This is termed Self-Realization.

3. The 3 Sharira-s surround the Atman, whose consciousness, when apparently individualized through these leads to the concept of a 'Jiva' (separate entity). The Jiva has as much control as it is real (and therefore has no control in terms of the truth, the Jiva being an illusion).

4. One should do his Dharma righteously, with surrender to God, not asking anything for himself. The actions of such a man automatically align to righteousness and his actions are those of God (for he does not commence anything for personal gain). That which has to come will then come on its own accord.

5. Be patient and do the requisite Sadhana, without expectations. How long it takes is not one's concern. One's duty ends at effort.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you, a few follow-ups:

1)If it is the case that the mind is the ego, how are enlightened yogis like Ramana Bhagawan and Swami Sivananda documented to have engaged in question-answer sessions with disciples and generally conduct themselves in life? The mind is needed for logical conduct, decision making, and so on for practical applications, is it not? Is it because they created an ego (mind) to interact in the worldly plane?

2)Is the Linga Sharira actually the mind? If not, what exactly is it? I understand that past vasanas and samskaras come from the karana sharira but does that mean that the linga sharira is a product of the karana sharira?

3) One question regarding practice itself: You have mentioned those who are initiated into brahmacharya are done so by divine decree. Why do people not ascribe breaks in brahmacharya to the will of the almighty? Is it not the case that whatever the almighty wills will happen, thus even breaks and abrahmacharya are condoned by him? How do I counter such refutations? The same goes for evil actions-If an aspirant is to commit harm to another jiva, is it not possible to rationalize such as the will of the almighty?
I wish to answer such a point and refute it decisively.

4) I spoke with a vedic pundit who told me that there are actually three worlds: leela vibhuti (the playful earth plane), an intermediate tier, and nitya vibhuti (The plane of the almighty). He claimed that when an aspirant is enlightened in this birth, he/she can only ascend to the intermediate tier but not nitya vibhuti. Is it not possible to do so? Also, can souls in nitya vibhuti come to leela vibhuti for benefiting mankind (e.g. the 10 avatars of vishnu?)

5) On this earthly plane, I am intensely lonely. I, although an aspirant, desire companionship. My spiritual guru of long deserted me cruelly as I found out that he was none other than a lustful man who abuses women. That broke my heart and made me question the viability of practice. My parents started getting involved in serious marital conflicts. Loss of mental and physical energy has depleted my parents. I feel as if I have no one but my young sister to look after. I pray to bhagawan ramana and swami sivananda but I do not know if they answer my calls. How should I support my sister and overcome this longing for earnest companionship?

Answer
1. Yes, Enlightened beings create a temporary Ego (Nirmana Chitta) and thereby a mind, so as to complete their pending responsibilities and work out the remaining Prarabdha. However, there is no personal identification with the same, these beings merely acting acting as extensions of the higher power.

2. Yes. The 'Linga Sharira' springs from the 'Karana Sharira', as a manifestation of the seeds present therein. However, the mind itself does not make the Linga Sharira. It is made of the

Manas (mind), Buddhi (intellect), Chitta (consciousness) & Ahamkara (Ego). The Linga Sharira in effect functions as the energy body.

3. When Sunlight passes through a red glass, the emergent light appears red. Who is responsible for the red light? The red glass or the Sun? While it is no doubt the Sun whose light is passing through the glass, resulting in red light, it must be realized that it is the redness of the glass which is responsible for the same and not the Sun, for his shining is not producing red light elsewhere. The same holds good as regards success or failure in Brahmacharya, at the individual level.

Breaks occur on account of factors not supporting Brahmacharya (residence in the self) within the Karana Sharira of the Jiva. The higher power is not asking one to commit a break. It is one's own inadequacy which is making one fail. These breaks are pointers for the aspirant to strive further in Sadhana, so as to overcome the seeds of the non-self. Hence, while everything occurs by the will of the Lord alone, the correction required is within and not outside.

4. To whom do these worlds concern? They concern the Ego which one is not. Therefore, deliberations and elaborations on such planes is only wasteful fancy. When one is yet to know who he is, of what use is it to talk about planes which concern that which one is not? Such theoretical, verbal indulgences/debates as regards other planes (which are illusory and unreal, just like the mind) are resorted to by the unenlightened and not by the knowers of truth, or those who are in the quest of the truth. First know who you are; you may later try and know about the other worlds (if they still exist)

5. Your self is the only companion which is of substance, being the truth. All external relationships are illusions, which will one day change and fade away. Therefore, persist with proper Sadhana to realize your self. You will eventually cross this ocean of Maya and set food in the land beyond sorrow. It is only by the Guru's grace that the urge for the truth within you is is motion. Realized saints (who are HIS manifestations) work in silence. Not hearing or seeing them does not amount to their absence. That which is to be done is being done, as a part of his plan.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

In yoga the hand mudras are important for the energy of the body i think. I would like 2 questions because i dont understand what is the real science behind the hundreds of hand mudras. They are like to strengthen different chakras or to call gods? They say the Kubera Mudra is dedicated to Kubera, a demi-god of wealth according to Hindu mythology.

And last question. What mudra do you recommend to help reduce legs tension?

Thanks

Answer
1. The Mudra (seal) is basically a tool to chanellize energy flow.

2. The Yogi desiring knowledge of the self, for liberation adopts the 'Chin Mudra' (also called 'Gnyana Mudra' - The Mudra of the absolute truth), wherein the tip of the index finger is joined to the mid-phalange of the thumb and the other three fingers extended outwards.

3. The little finger represents the 'Sthula Sharira' - Physical body.

The ring finger represents the 'Linga Sharira' - Astral or energy body.

The mid finger represents the 'Karana Sharira' - Causal body.

The index finger represents the 'Jivatman' - Soul.

The thumb represents the 'Paramatman' - Supreme Almighty.

4. By extending the other three fingers down, one is letting go of his identification with these three bodies, which he is not.

5. What now remains is the individual concept of the soul and the Almighty. By joining the thumb and the index finger, one is uniting the individual soul with the Supreme, signifying liberation.

6. This Mudra is most conducive during meditation or even at other times for the Yogi. It is the most comprehensive and superior of all the Mudra's, for the Yogi does not ask for anything other than liberation here, thereby staying with the path of 'Nishkama Karma' (efforts carried out for realization alone, as a part of Dharma, without expectation for the fruits). This inturn promotes 'Saranagati' (surrender to the Lord, accepting whatever he gives).

7. The Sadhana suggested, when carried out will root out all that is to be relieved, including leg tension.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I have a cold or some kind of illness that prevents me from practicing proper pranayam or nadi shodana. I also feel weak and cannot hold asanas, and my body feels stiff. I am wondering whether it is possible to give up Nadi Shodana, Pranayam and Bhastrika for the next few days until I feel better.

Answer
1. An on and off blocked nose is common during the initial few years of Sadhana, when the 'Vishuddha Chakra' purification is not yet complete. It is the result of ingrained karmic and bodily toxins, which take many years to vacate. The very blocking is a sign that these toxins are surfacing whilst being vacated, while being pushed out by the Yogic Sadhana.

2. Lethargy and an apparent physical weakness is another common effect. During the initial years, Prana is not yet harmonized into equilibrium. At one time, one feels full of energy and at the other, he feels as though he cannot do even simple tasks. This is the effect of 'Tamas' (inertia) which also makes one sleep when he sits in meditation.

3. The Yogi should turn a blind eye to these symptoms and persist with all the required methods (without omission), despite these obstacles, to the utmost extent possible. Then, all these issues gradually taper and go away in the course of time.

4. When after much unbroken Sadhana, the Yogi attains to the 'Divya Sharira' (divine body completely purified by the fire of Yoga), which occurs just before entrance into 'Nirvikalpa Samadhi', the body glows with luster and perfection, free from all imbalances, with Prana in a perfect state of equilibrium. Till then, one has to relentlessly persevere & surge with determination.

Do the suggested Sadhana in completeness, however difficult it be. All issues will go away in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
Sometimes, there are unavoidable breaks in the Sadhana - like, traveling, guests at home (during the Sadhana time), which cause a break in the Sadhana in the morning/evening. Will they have bad effect on the progress?
Thanks a lot.

Answer
1. One should try one's best to adhere to regular and uninterrupted Sadhana, keeping it as the prime focus.

2. While an occasional miss in practice, due to unavoidable circumstances does not cause much of an impediment, the same, if made into a habit will negatively affect progress.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I am writing this because I need your help to guide me on Brahmachaya. I have been practicing Brahmacharya for quite some time for around 40 weeks.

There is improvement in my mental purity and previous suppression has greatly reduce. My main concern is that i do not practice mediation .

This cause a huge problem for me and in recent few weeks, I have not meditate at all. There is also a drop in my passion for spiritual pursuit.

As for other passion, there is a drastic drop. However, my devotion, passion for meditation also decreases.

I am also aware that I lack proper foundation for mediation .I hope you can assist me in getting a proper brahmacharya foundation.

Thank you

Answer
Meditation is very important. Apply the complete set of Sadhana and lifestyle as described in past answers, adopting the required life perspective, with surrender to God. Things will gradually turn towards the better.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, is the devil, mara and the ego the same? In ancient stories many sages like Buddha, Jesus were tempted by the devil or Mara before enlightnment. In the case of Buddha it was with lust and Jesus it was material wealth. Was not the devil in those stories their own ego's problems? This duality between good and evil comes in my opinion from the departure of the mind from the source.

Answer
Yes, the devil is nothing but one's own 'Ahamkara' (Ego), while the 'Atman' (one's self) is God. To overcome identity with the Ego, so as to merge into one's self is the aim of all religions and spiritual practices. Then, the self, which is no different from the Lord, alone remains. It is of the nature of truth, pure being and eternal bliss.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste friend, you have answered several of my questions pertaining to the practice before and I thank you. I have one further question which has been pondering on my mind.

I am a 20 year old man who formerly lost much ojas, jing, etc. due to masturbation and pornography. Even after I stopped it left me unconfident and unsure as to my masculinity. Brahmacharya and strict celibacy is obviously the practice I have turned to in order to remedy the damage done.

I have thought at times that becoming physically stronger would help me in effort to feel stronger on the whole as a person. Yet at the same time I feel that it could still potentially leave me insecure and not knowing the self. Would Brahmacharya and yoga be preferable, and stronger than physical strength? I am looking to merge the mind and the self, and make the ego dissolve into the true self which is the strong one, the one who acts.

Thank you.

Answer
En route to merging the mind into the Atman (self), through the described Yoga Sadhana, all that is auspicious as regards the body such as health, vigor, vitality, strength, luster & well being will be attained. These results are automatic. The Yogi need not particularly strive for them, as they come by themselves.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay ji,
First of all thanks for your precious replies to my previous questions. I feel very blessed to be under your guidance. Due to the whole set of yogic practices suggested by you I have realised its benefits both physically and mentally. Due to this yogic schedule my mind has become more clear while earlier it always used to be cloudy and confused. Now, I am able to do meditation too. Yet I am facing some problems in my practice and I seek your holy guidance for these :-

1. The first problem is the continuos breaks in my brahmacharya practice. I always get in contact with some adult material on internet on my smartphone due to my curiosity. I have used filtering the search results earlier but when any opportunity arises I always end up changing my search settings to view any sort of these materials and finally breaking my brahmacharya practice. Due to these continous breaks my sankalpa too has suffered. I feel very frustated over myself. Please suggest me something that i can never see any sort of adult content on internet.

2. I know that each anga of yogic practices i.e. asana, bandhas, nadi shodhana, pranayama and meditation each one have their own importance and must be practiced. I perform this whole set in the morning but due to lack of time (getting only 30-45 mins) in the evening (sometimes in the morning too) I skip asanas and do only bandhas, nadi shodhana, pranayama and meditation. Is my approach correct or should I just do meditation while being short on time?

3. What should be the ratio of puraka and rechaka in nadi shodhana as it is 1:4:2 in pranayama?

4. I am not able to find link to download the book "God talks with Arjuna :Bhagvadh Gita". Can u please provide with the link.

Thank you very much

Answer
1. Through Sadhana and determination, one has to reach a level of commitment, where he will not seek porn, even if offered. Such should be the devotion to practice and surrender to God.

2. Perform as much as time permits, when there is a deficit.

3. There is no ratio. Follow the method of Pranayama described earlier.

With unbroken efforts, Brahmacharya eventually becomes natural.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello
recently I am finding difficult to maintain my vow since I have to stay in hostel. The people around me are not much interested in spirituality. I am afraid that I too might fall in to their ways and become more materialistic. So please help

Answer
1. Seek within and not outside. He who takes the world seriously, gets affected and loses hold on the self.

2. Work as an actor, playing your part, yet never becoming the character in reality.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi,

The teachings to achieve the self existed in early antiquity or it came with time and human evolution?

The specific teachings of Tantra which bring the highest rank of enlightnement and which explain the chakras and kundalini didnot exist in early antiquity but came later as an evolution of what previously existed. In remote antiquity the teachings were with stories and myths like Gilgamesh but no sadhana or moral teachings.

ANSWER: 1. The teachings have existed ever since man became evolved enough to take them up.

2. There is no rank in Enlightenment. One is either Enlightened or not Enlightened.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks.

I dont want to post this message because it can offend people. In my own views, the monotheistic religions like islam and christianity they put too much emphasis in empty rituals and dogmas that bring someone nowhere. At least the jewish have mystical teachings which is accepted among theimselves. Which doesnt mean that there was no teaching about ego death in the 2 other religions but mystics and saints while alive were and are not well accepted, often ignored and even persecuted by the ones who have authorities in those religions.

Religions are often there to extract money from worshippers, and influence among politics and in the case of islam is even worse, it gets politized very easily. What do you think about institutionalized religions?

Answer
There are as many paths as there are individuals. A path which suits one need not suit the other, for whom there is another. The gracious Lord makes all come to HIM, though the roads be many. Knowing it to be such, one should let go of analysis on this path or the other and choose that path which will help him know his identity. Any other debate or discussion is only wasteful fancy, which is not of any use. The wise do not resort to such.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Pranaam gurudev,
It's been nearly 3 years since I started my journey of brahmacharya. Its all because god came into my life in your form. Please accept my gratitude.

I had one doubt. Is the secretion of lubricating fluid as debilitating as expelling semen as in case of masturbation? Is it considered a break?

Regards
Shiv

ANSWER: 1. Secretion of lubricating fluid is the effect of a mental break.

2. It results in a partial physical break, which will eventually result in a complete break in practice if the activity which caused it is repeated. Hence, one should maintain perfect Brahmacharya in thought, word & deed. The true Brahmachari does not expel any kind of sexual fluid.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Pranaam Gurudev,

Please accept my gratitude for listening to me.

I too was taken aback and felt very ashamed of this incident as this has happened to me after around one and a half year.It just happened in a moment due to a certain movie scene on TV which was related to my sinful past.It was as if I went back to the time I used to indulge in this poisonous habit.But this has made me to come out of it more strong and now I'm feeling that nothing can shake my brahmacharya as now I've recognised my weakness and have started practicing more vigrously.

I still had some queries,gurudev-

1.Has this incident placed me backwards in my sadhana or it was a 'prarabdh' which worked out?

2.Also,I wanted to confirm whether it harmed my sadhana like a full physical break or was I just saved from it,just in time, by god's grace?

3.Whether I can be forgiven and my sadhana can still be counted continued from here as there was no expellation of gross semen?

4.Also,am I in a better position than I would have been if I would have had a full physical break?

Regards

Shiv

Answer
1. All incidents which are the result of Prarabdha are designed to help one emerge wiser. One should learn from them and not repeat.

2. A mental break is the beginning of downfall, which completes through a physical break if not careful. Since there hasn't been a voluntary physical break, it is not a complete break, which resets practice. Hence avoid the same in future and persevere properly.

3. Yes

4. The body loses some Prana and vital power further to a partial break. As long as the same is not repeated, the effects will reverse in a few months.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello, I am in my 2nd month of brahmacharya an I am still experiencing some intense depression and withdrawal symptoms such as weird pain/pressure in my back, headaches, lack of appetite.. I'm wondering if you or anyone else u know who is a successful brahmahari experienced these symptoms as late as into the 2nd month and if u have any word on when they may clear up?

Answer
Oscillations of the mind and body can last years and decades. One need not worry about these, as long as there is proper transmutation through adequate Sadhana.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Sir,

Please clear these doubts of this aspirant in the path of the self.

1. How does one know he has met his Guru? What are the signs of a real Guru. In this world 99% of people promoting Yoga and spirituality are out for money and some gain or the other. The others are not self-realized and hence have incomplete knowledge. So what is the way?

2. What will a self-realized being reply if someone asks him "Are you self-realized"?

Thank you for the guidance sir.

Answer
1. When one suddenly feels deep devotion & respect for him from within... When one feels immense peace and calmness in his presence or his teachings... When the mind lets go of all other desires and simply wishes to hear his words with utmost attention and commitment... When after hearing or seeing him, one feels unexplained bliss & joy... When one knows "The time has come" and there is nothing more important... When one no longer feels any anxiety about life but only wants to apply his teachings honestly, as though everything else will be taken care of... When one feels an unseen, yet very powerful force guiding him to do that which is necessary... When one cries with tears of devotion, like a child, for no reason and wants to practice virtue, truth and Brahmacharya, with an urge that cannot be explained... Then, it is to be known that the Guru has been found.

Then, it is to be known that the Lord has shown his grace, in transferring one from a life of 'Bhoga' (sense pleasure, which ends in suffering) to the path of 'Yoga' (Union with the Supreme, which confers liberation). There is none more fortunate & blessed than one who has found his 'Guru', who is nothing but the manifestation of the Lord in flesh and blood. The chosen aspirant should then onward take up the practice with utmost honesty, never failing the Lord, who has been kind enough to shower HIS grace, as the Guru.

2. Who is to answer? The one who sought realization (Ego) is gone... Who is there? There is none to answer. THAT alone remains in that body. So there will be no answer; only silence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay ji,

Please accept my humble obeisances at your lotus feet.

I am very grateful to you for putting in so much effort in showing us the right path of Yoga.

A question arises in my mind as to how can twisting the body into various poses lead to good health.

Kindly throw some light on the fundamental principle behind Yoga asans. What is the relation between tensing muscles, nerves, prana, breathing, kumbhak etc.?

Thank you very much,

Swapnil

Answer
1. The physical body by itself has no life of its own, merely being a lump of flesh, bones and nerves. It receives life energy from the 'Linga Sharira' (astral body), and is thus sustained.

2. These Asana-s (bodily postures) have been formulated to stimulate and harmonize the energy centers (Chakra-s) in the 'Linga Sharira' (astral body, which surrounds the physical vehicle). The Linga Sharira receives energy from the Atman (via the Karana Sharira, the causal medium), .

2. When a particular posture is attained and maintained for the required duration, conditions favorable to receiving adequate Prana (harmonized from the corresponding chakra) are set in motion. The receipt of free flowing Prana in the required magnitude inundates the physical vehicle with harmonized and balanced life energy. Then, that physical medium shines with health, vigor and vitality.

Both the physical and astral mediums in the normal man are toxic due to past actions. They require purification to achieve the above state. Asana, Bandha, Nadi Shodhana and Pranayama, when practiced in the proper manner, for many years, gradually dissolve karma in the 'Karana Sharira' (causal body), detoxify both the physical and astral mediums, thereby enabling Prana (which has the Atman as it source) to flow as required into all these mediums.

In the Yogi who has attained the 'Divya Sharira' (body purified by the fire of Yoga) which comes prior to entrance into*Nirvikalpam* , the body is completely purified and free of bodily toxins. Prana flows free, unrestricted and unhindered in such a body, resulting in health and well being of a high degree.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, about samyama on different objects. For example samyama on a particular object means that one view that object with his mind and then? WHat is the relation to siddhis and object?

Answer
Perform Samyama on the Atman (self), as suggested in the method of meditation, in past answers. Samyama on other objects, for Siddhi-s does not come in the purview of quest of the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay,

Practice of brahmacharya has been steady for the last 8 months with only minor visual and mental breaks that I will also try to resolve.

But a bigger problem now is fear.

I thought of the terrible ways in which people have been killed (Due to recent brutalities conduced against journalists). Specifically, being slowly beheaded or pelted with rocks. And I cowered with fear.

What is going on with me? I tried to fortify myself with the champion words of Swami Vivekananda and told myself to be brave. I will ask my eternal guru for guidance. But I am weak. My hands are limp. The mind, although on a path to always inquire the nature of the self, suddenly focused on the material world and considered the brutal pain these victims must have suffered.

Many aspirants ask you about lust-related queries. But what to make of this? This is just as much a problem to me.

The worst part is considering that such circumstances may befall one's loved ones. And oneself. Please guide me in the right direction. Only your true words will show me the proper manner to compose myself.

Answer
1. Fear is unwarranted faith in the negative. It is an illusion and a fancy of the mind, devoid of substance.

2. That which has to happen will happen no matter what and that which is not destined, won't happen, try how hard one may. Knowing it to be such, let go of fears and do your Dharma (to realize the self). He who does so is not affected by any occurrence or non-

occurrence and develops the strength to remain indifferent to happiness and sorrow, which are both illusions concerning the Ego.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Greetings,

Sir, I have went over/read literally all of your past answers and have previously asked you questions, just so you know this, and I thank you for this great service to mankind.

I have two questions:

1.)How can I stop being bothered by the presence of women when on the rare occasions I am amidst the people/in the public?

Without thinking negatively of them or degradingly?

Since you have made it clear in past answers that this is the work of 'maya' then it is obviously a struggle to deal with them at times while one is still somewhat under its influence...

2.) How do I develop indifference towards what others perceive and think of me? I still somewhat struggle with this.

Many thanks for your time Dhananjay

God bless

Answer
1. When one learns to hold on to the self, realizing the falsity behind the allure of flesh, which is ageing every minute and prone to decay, one will no longer feel bothered.

2. Who perceives and who wants to be indifferent? It is one's own Ego and the Ego of others. Both these are unreal. He who holds on to the self reminding himself of this truth neither gets affected by what others think nor by one's own Ego.

How does one hold on to the self? One can hold on to it, after getting a glimpse of it, further to honest Sadhana. All objectives are attained further to long and unbroken Sadhana alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, Swami Sivananda did wrote a small chapter that during meditation scary visions could appear about beings with deformed bellies or strange faces with terrifying forms he called Bhuta-Ganas. He wrote that one should develope courage and should be able to continue with meditation. Can they hurt someone who is in meditation? In my own experience i never had such visions but since i practice concentration and meditation it happened one time at night around 2-3am. in bed i heard like if someone was talking to me in my hear when i

sleep on my left side. Maybe its because the heart suffer pressure and then that illusion happen.

Answer
1. All these visions are illusions concerning the mind, devoid of substance.

2. One should turn a blind eye to such imagination, which is nothing but meaningless fancy and focus on the self.

No harm comes to him who holds on to the self, for all these concern the non-self which is unreal.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay Sir

I Have alot of problems and i know only you can solve them.
In case you have answered any of my question in the past answer,i request you to specify the date of that answer,as before asking all these problems,i knew it is my responsibility to go through the past answers first,but when i began i saw there were more than thousand questions answered,congrats for this achievement,coming back,i started reading the oldest first,i went through 25-30,but after that i knew i will not be able to go through all of it,so i decided to trouble you,i know its selfish but i really want to get rid of these problems.

EARLY LIFE : when i was 12 yr old,most of my classmates were 13-14 yr old,they masturbated even in classroom,i can't explain the hideous environment i had in my school,they suggested me to masturbate,they told that its full of pleasure and excitement,so one day when i was alone at my house,i think i was of 12 yrs and 10 months and i put some adult channel on TV and masturbated..i had ejaculation..i lost my VEERYA....since then i started masturbating everyday..even three times at a strech many times.....due to which i lost all my mental and physical powers..my memory was more weak than a 90 yr old man..i could not remember nothing...nothing at all..my parents always yelled at me for this "forgetting" habit of mine...even in academics i did not understand anything teachers taught....nothing..not only this...i also became a extremely socially awkward person..willing to go nowhere in public...these all problems still exists in me..i m 18 now.

PROGRESS IN CELIBACY : On 1st july 2014 i started my spiritual study,On 22nd July i took a vow of celibacy i.e i left masturbation...till 22 August i was not a pure brahmachari..as i still tried to satisfy my passion by looking at girls...but with the help of grace of Almighty and your teachings and answers..From 22nd August..i dont even bother to SEE a girl with lustful eye...but i love and respect them as they are manifestation of the divine mother.
My progress:
1. complete brahmacharya in thought and deed,very soon in word too.
2.sleeping on marble..just a bedsheet between me and marble surface..and using a pillow
3.waking up at 3:00 AM
4.bathing with cold water
5.avoided junk food,fruits in breakfast, chapati,rice,vegetable and daal in lunch and dinner.

PROBLEMS:

A.LOST SEMEN:Sometimes i feel like i have lost all my semen...and there is no way to attain self now..i become dIscouraged to carry on sadhana.

B.WAKING UP AT 3:00 A.M : i wake up,i bath, i practice nadi shodana...but i feel lazy and yawn when i close my eyes.According to your sequence..bandha should precede nadi shodana..but i dnt knw how to practice bandha..please refer me some links or answer and i m also confused at nadi shodana..swami vivekananda says to inhale through left/right nose fr 4 sec..retain inside fr 16 sec..and exhale in 8 sec..but on internet i see no retaining..please suggest me the right way.

C.MEDITATION: after nadi shodana...i meditate on Almighty...i imagine a lotus above my head..and imagine intangible light inside the lotus as Almighty..as suggested my swami vivekananda...but i never able to form a constant image of that light..it keeps moving..should i meditate on something tangible or on some internal part of body?

D.STUDIES: i am unable to concentrate on my studies..i feel sleepy and if not sleepy than boring to study and i rather start waiting for time to be 7:30 A.M as i have scheduled to sleep frm 7:30 to 10..because i feel extremely sleepy at this time.I have some important exams in last week of october ..its close..i have not prepared anything till now.

E.SADHANA WITH STUDIES : Sometimes i am unable to decide whether to carry on sadhana or postpone it till october..becoz i feel like i should rather study...what should i do?

F.LONELINESS: After waking up at 11 A.M...i start feeling lonely...i live away from parents in another city...alone in a room..i could go to a P.G...but opted for room for sadhana..i also had a girlfriend earlier...it was a long distance relationship...i never had sex with her or anyone..but i didn't loved her...i actually used her to satisfy my fire of lust..nothing else..but she genuinely loved me and trusted me blindly...undoubtedly i broke her heart..i broke up 2 months ago as it was against my spiritual interest..she understood it..and went away.
But now i feel lonely..i feel like i need some girl to talk with.

G.FRIEND GROUP: This is my major problem...as i m on this path now..i want everyone to be in this path...when i listen someone talking about sex & money..i feel like.."how stupid they are?..running after momentary satisfaction"...and i just keep giving lectures on spirituality and celibacy to my friends..and they make fun of me...even when i knw that i will be made fun...i still go ahead and keep teaching them...as i want all of them to lead a spiritual life.what should i do..as they talk of sex ..should i leave their company to a good extent...even after knowing that all are manifestation of God.

H.HEADACHE : my head is prone to take tension..a little computer operation,going out in some crowded place,travelling,studying long,when someone scolds e.t.c.....strikes my head..and it starts aching..i showed up in a eye hospital...they measured my eye muscle index...it was 4...normal is 35...so for one week they called me for some exercise and taught me some pen exercise to do for 3 months..after one week of machine exercise i had index of 34..i became happy and never bothered for pen exercise..after a month i was back to 4...undoubtedly this was due to tension and masturbation..what should i do?...do that pen exercise or brahmacharya is enough to heal?

I.NIGHTFALL:since my vow..i had a frequency of twice in week of nightfall...now its once in 10 days...why is it happening when i don't even bring a thought & sleep on hard surface & take cold bath..i remember dreams where i see the images of porn i saw earlier...and i feel

like i have power to accept or reject..whenever i wakeup..i regret that why i accepted this in dream...i feel like it was my choice to go on or leave in dream...and i willingly did this...last night same happened...but i rejected..but in morning i saw a drop of liquid on my underwear..although it was very less.

J.SLEEP AND THOUGHTS : last but not the least..this is the most dangerous problem in me....earlier i used to sleep almost 11 hours...this is ridiculous i know..from 1:00 am to 12:00 p.m...now reducing this time is hard for me...when i go to sleep at night at 10:30...i don't fall asleep till 11:30...just thoughts keep coming and coming in my mind...not evil thoughts...good thoughts..i don't know why i have this desire in me to teach all people spirituality and celibacy and see everyone adopting the same..i know a yogi should be desire-less,but i have this desire...i have no material desire..nor i want fame...i just want everyone to adopt this.anyhow i manage to wake up at 3:00 am...i had slips thrice in last ten days in waking up...again wen i sleep at 7:30..i decide to wake up at 9:30..set the alarm...alarm rings..see the alarm..willfully cancel it ..and sleep again and wake up at 11.should i change my sleep timings..if possible suggest me a schedule.

So this is the end,i know it is foolish and childish of me to put up such questions and almost dictating my entire life to you....BUT..this is my problem...i just annoy people by asking them so many questions..i know u are also annoyed...any human can get annoyed by me...so its up to you..u can opt not to answer.
i will go through all past answers after november and get the answer myself without bothering you,but if you could give it now,i could apply it now.

I will pray to God for no re-birth of you,absorption of you in God even though i know that will happen without my prayer also due to your invaluable service to aspirants.

THANKS

Answer
1. It is natural that the beginner often feels sleepy when he sits for practice. 'Tamas' (inertia) takes many years of Sadhana to be brought under control. One has to persevere with grit and determination to overcome the same. Further to such effort, HIS grace shines.

2. For the benefit of aspirants, the required links are given below:

METHOD OF YOGIC PRACTICES:
http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma

BANDHA-S: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/thribandha-khechari-

3. Perform meditation on the formless Supreme, as described in past answers.

4. Wake up at 4.00 A.M, perform Sadhana till 6.00 and then sit for studies.

5. Do your Sadhana and be quiet. It is not for you to advice others or proclaim regarding personal practice.

6. Performing the suggested Asana-s, with the other practices will restore normalcy of the eyes.

7. Nightfall gradually tapers over a period of time. Past karma dating back to many existences is not annulled in a few months or years. Do the Sadhana and be patient.

8. Sleep before 9.30 and wake up at 4.00. Do not sleep later in the day.

Question
QUESTION: Namaskar Dhananjay.

1) Free service is being enjoyed from you. There are many other sources of free information and education that are being utilised on the web. The individuals and organisations providing these services have different personalities and dispositions. Please explain the karmic implications of the above mentioned on the individual.

2) Are gifts and money given in return for authentic vedic rituals legitimate sources of income?

3) Is it okay to accept gifts/money (where no work has been provided in return), just to avoid insulting the donor and subsequently giving the FULL amount or object out in charity? Does that still cause a karmic connection between the INITIAL donor and INITIAL recipient that is not of the nature desired by the INITIAL recipient?

Thanks.

ANSWER: 1. He who performs 'Nishkamakarma' (actions carried out without doership, as the Lord's will, not expecting anything in return) has no karmic implications. Karmic implications concern those, who commence an action, with some expectation or return in mind.

2. Yes, as long as one is content with that which comes by itself.

3. One should not take that which does not belong to him, or is not a justified receivable.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: 1) So what should one do when he/she receives a gift of money where acceptance does not enable it's transfer to the recipient for eg. by Airtell money or direct deposit?

2) So one using the Internet with a sense of doership is bound?

3) Is inheritance a legitimate receivable?

Answer
1. By accepting cash or kind or credit which one does not deserve, or has not been earned, one becomes indebted to the donor, which will later have to be repaid. Hence the Yogi practices 'Asteya' (not taking/receiving anything which he is not due for or does not have a right over), even though the one donating might not mind it.

2. One can accept that which comes on its own, from lawful inheritance (given by parents or other ascendants etc.) One should however not demand the same or be after it.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
DO you think self realization is attainable by people who have no particular religion in today's world? Is there self realized beings in Africa or native american with no official religions, at least not recognised as the big religions?

Answer
1. Religion is one step of the Ego in the journey to the self and not mandatory.

2. Yes, there are Enlightened beings who did not belong to any religion earlier.

After Enlightenment, there is nothing called a religion for realized beings as the one who assumed belonging no longer exists. Such a being does not have a gender, caste, creed, religion or other classifications. Pure consciousness alone functions from the body, till the time to vacate it arrives. Then it is absorbed into the universal cosmos, without trace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,
It is a real pleasure to have the opportunity to ask a fellow such as yourself questions about something that I have so much passion for.

I am a 31 year old male.
My brahmacharya started around 75 days ago and since starting I have had 4 nocturnal emissions including one last night.. Taming my mind has been getting much easier as time goes on, and I have had little to none sexual thoughts indulged upon for anything longer that a split second, If one enters my mind I release it right away now.
I use to have many bad habits but I felt a strong desire to stop and to purify my body, so starting in 2012 I have given up all consumption of alcohol, meat, marijuana, and masturbation. I no longer watch any television, I only drink water and boiled-spiced milk, and I rarely leave the farm that I live on. Eating large quantities of food including lots of junk foods have always been a big part of my life, but I have also recently given that up as well. I now eat a very sattvic diet with 3 meals a day.
I feel lots of benefits to my new lifestyle, and I am able to tolerate the ignorance displayed by those regularly around me much better now. My calm and understanding has been growing.
I have read much of your past answers and they have helped my success greatly.

My first question is on nocturnal emissions. In the beginning of my fight with masturbation the wet dreams seemed different if I remember correctly. I did not pay too much attention to the substance that was released so my memory on this is not extremely clear, but due to current releases in sleep it seems that the substance has changed. It seems that the substance had become much less sticky, less thick, and less of a white color. It is more watery now, much more thin, and more transparent but still has a whitish color to it. My dreams are not of sexual nature when these occur anymore, the last one was me swimming

down a fast river, and the one before that was me riding on a fast motorcycle.

1. Can you tell me what is occurring inside of my body for the fluid to be changing like this, and has this become a fluid other than semen now?, like prostatic fluid as mentioned in another persons question.

2.How much does this set me back? I do not feel the huge energy losses like I used to when I masturbated of had a sexual dream. I just get a depressed feeling, and feelings of loss of motivation to practice.

3. I ONLY get these nocturnal emissions while sleeping on my stomach, and have not had one while sleeping on my side of back yet. Most of the times I am aware enough if I move myself onto my stomach while sleeping and correct my position, but other times I don't realize this and I wake to a depressing mess. What do you recommend to make sure I do not turn to my stomach?

4. Last night I also put nutmeg (jaTI phala, mada zauNDa) spice in my milk for deeper sleep, could this have helped cause the emission?

5. Mula Bandha - I perform this after my asana practice, and before my NADI SHODHANAM. Is it correct for me to exhale completely, perform Mula Bandha and hold, perform Uddiyana bandha and hold, and perform Jalandhara bandha and hold all three together for as long as possible? I usually do this and give myself 10-30 seconds breaks in between each for recovery. Am I performing this correctly?

6.In meditation, must I touch the tip of my tongue to the back of the roof of my mouth as far back as it can rest? Or is anywhere on the roof ok? Recently, It feels as though food gets stuck in the upper portion of my throat and I was wondering if the cause is my new tongue positioning in meditation. Could this position I am now using be causing this by building the upper throat muscles that I never had before?

7. I have been taking vitamin supplements for many years (over 10), but was also masturbating. Now that I am retaining my semen and practicing brahmacharya, can I stop taking most nutrient supplements?
I suppose that my body no longer has the demand for nutrients like it used to because I am now retaining my essence and eating healthier, although I am still having occasional nocturnal emissions.

8.I was also wondering if the beginning stages of brahmacharya is a good or bad time to be taking aphrodisiac herbs like ginseng, Ashwagandha, amalaki, or shatavari?

Thank you so much for taking the time to help us all, it is of the upmost value and highly appreciated sir.

Answer
1. As one conserves & transmutes, more of it is absorbed & less of the vital fluid is expelled in nocturnal emissions. The little that remains is then thrown out with prostatic fluid during an involuntary sleep emission.

2. While a nocturnal emission is less debilitating that a voluntary release, there is still a certain loss of Prana. With honest and regular practice of the said Yogic methods with surrender to God, wet dreams gradually taper and eventually stop when one becomes an

Urdhvareta.

3. It is natural for the body to periodically change its position in sleep. The cause of a wet dream is past Samskara-s and not the body position.

4. No.

5. All three cannot be performed at the same time, as Mula Bandha is held in 'Antar-Kumbhaka' (breath inside), after Puraka; Uddiyana Bandha is held in 'Bahya-Kumbhaka' (Breath outside), after Rechaka and Jalandhara Bandha is again achieved by snapping the head down on reaching 'Antar-Kumbhaka' (breath inside), after Puraka, with the throat locked. However, the three can be performed successively in continuation, which is then 'Tribandha'

6. One should not do any such things in meditation. One should meditate on the formless self, as explained in past answers, with the body completely relaxed. Controlling or flexing the tongue back is not meditation. If there is any physical or mental activity, then it is not meditation. Merging the mind into the self, so that only the self remains is meditation.

7. No supplements are required when one practices proper Brahmacharya with 'Mitahara' (a balanced and nutritious diet)

8. Why will a Brahmachari require Aphrodisiacs? Those are for Bhogis and not Yogis, who sustain on the power of the Atman. None of those are required.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

We feel better progressing along the path of Brahmacharya.

Suppose say, we managed our life up to until 60+ of age as healthy as possible, and also managed to have a good profession. If we end up having no close relations to look after us, how are we supposed to handle last days of our life?

Please let us know your thoughts about how to handle our life towards the end when we are single.

regards,
RK

Answer
1. Who arranged for your entry into the Earthly plane? Who placed you in the womb of your mother? Who took care of you there, when you had no awareness of who you were and knew nothing? Who takes care of the millions of chemical and biological processes which occur through the waking, sleeping and dreaming states within your body? Are you performing all these?

Man eats, works, senses and rests thinking he is the doer. Even while performing these activities, he has no control over what is happening within his system, just as he has no

control over what happens outside. A remote power is running the body, automatically, in the exact way required, by coordinating all the vital organs and the brain. The same power is also taking care of the external world, in the way necessary.

2. The higher power which arranged for your entry into this plane & which is currently taking care of your sustenance will take care of your well being in the future as well. There is no change. HE who has brought you here and is sustaining you here will also take you away from here at the right time and again place you in a new existence, to ensure evolution.

Worry about the future is the resort of the Ego, which is assuming it is doing all things and taking responsibility, while the reality is that nothing is under it's control.

When the Ego is displaced through surrender to the higher power, this query will no longer exist and things continue to be taken care of, as they have always been, by HIS grace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,

I want to ask if one progress in brahmacharya, will one suddenly experience a sudden outbreak of lust ?Is it cause by previous suppression that a sudden outbreak of lust come in double the force?

By the grace of the lord I have not make any physical break and I manage to suppress this lust by my will and with increases physical exercise. However, I know I am not safe, as lust still exist on my mental plane.

I know if Brahmacharya at mental level is not achieve, it is not perfected. Other than practising more meditation is other methods available ?

I also discover that physical erection can be control by emptying our lung and diaphragm.By removing/due reading breath one can cease or even remove sexual thoughts.

I wish to seek or opinion on my methods .

Thank you
AL
Om Nano Narayanaya

Answer
1. The seeds of past Samskara-s (impressions) dating back to many existences, cause the appearance of the particular emotion they represent, when they surface (be it lust or other traits).

2. Meditation (merging the mind into the absolute) is the final and most superlative methods, beyond which there is nothing. All other Yogic practices are the means to achieve this state and not anything else.

3. Breathing techniques calm the mind to a certain extent. The calmed mind is then to be

aplllied on meditation, which as stated above is the superior most.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,

After practising Brahmacharya for quite sometimes, I discover I turn into a more generous person. Now my attachment to my wealth decreases and I am more ready and willing to part/give away.

Is generosity an attribute that develop along with Brahmacharya ?

Answer
As one progresses in Sadhana, the tendency of 'me' 'mine' gradually reduces and one begins to see the larger picture, as life being a drama. This makes one more generous and less serious about one's own existence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
My humble obeisance,

Before i start asking questions sir, i would like to give a glimpse of my life and the past happenings.

I am a boy 22 yrs old. About a year ago i was not spiritual and led a life of masturbation,smoking and marijuana. However some bad occurrences in my life led me to become a loner and slowly i started yoga.
While i was still in that bad phase,I found out that people around me can hear thoughts,not sure about other persons thought but especially mine,. Maybe they have reached a certain level of realisation, may be not. I would notice people laughing at me when i passed around them as my thoughts were audible to them..even some children. While others would look at me with disgust, and yet some others who would comment at my thought ,though in no sense it was helpful, rather it felt like intrusion of privacy and i got really perturbed. Later I entered into relationship but later broke up on account of infidelity on the partner's part. After some months I began the life of Yoga and have been following it ever since without any physical break though mental breaks do occur,albeit involuntarily on account of hearing people talk about sex in debasing manner and subsequently my past tendencies flaring up. Now I begin my questions hope you be so merciful to answer them.

1. I experienced bliss after following roughly 1 month of perfect brahmacharya(in thought,word and deed). {As per the knowledge obtained through reading past answer,this is the case with one layer of sanskaras having been burnt way}. Then after a few days this bliss subsided and I started feeling normal again. However i noticed that my mind was prone to getting influenced by impulses again. So my question to you is that :Will my mind be always prone to influences when one layer of sanskars dissolve and another rise? Especially prone to a greater degree..in other words :will each succesive layer of sanskaras constitute stronger vasanas as compared to the previous one?

2.With regard to people with telepathy, or my case with uncontrolled telepathy and people hearing thoughts, I have seen that :1 Whenever I do mental japa while walking to the point of actually beggining to smile due to japa's influence...ladies stare in my direction some with seriousness, some with amusement, some with a look as if watching an animal speak(that is to say looking as if me doing japa(mental) is something new and bewildering). that makes me feel self conscious, apprehensive and my head gets lowered as if i had committed some crime. Other times , i would start expressing my anger through my looks, as to why do you care if I am remembering my lord. So my question is what to do in such circumstance..obviously i want to continue with my japa, but their look makes me feel as if something is wrong with me.What is the correct reaction?

3 Again two instances related to this thought reading or being read problem(After entering brahmacharya). Once i was going to fetch some food ...looking down on the ground and silently chanting Lord's name, when all of a sudden I automatically looked up and noticed two girls staring at me, i looked up feigned anger,the two girls looked away and i resumed my walking while looking down,japa however,having been disturbed because of becoming self conscious. Later when i returned home i recalled that incident ,I remembered that their bodies were shining brightly as in golden. My question here is:were they spiritually advanced beings sent there to help me, or devas or Krishnas representation as I was chanting his divine name? Sir with all due respect, I know that these things are mere distractions even if they are devas ,and dont worry I wont fall into their temptations as i remember Patanjali saying that one should deny invitation from the celestials if offered. I just wanted to have your opininion about the nature of these persons.

Secondly, the day my first session of brahmacharic bliss ended, and new sanskaras were surfacing, I had a very high fever and went to college thinking it to be my duty to do so, ignoring pain and pleasure, however on reaching the college another mind reader friend of mine, said it is not wrong to have sexual feelings about one's own mother in this age, it happens to everyone. Ofcourse those days i was trying hard to attain brahmacharya by trying to focus only on the job at hand like study, however sometimes i would accidently glance at or would notice the bare feet or calf muscles of family members and a stirring would start which would be brought back in control in no time with vairagya and viveka.And 4 years earlier i had stumbled upon a stash of incest porn on internet and used to watch it a lot. However this had been taken care of much before the advent of my yoga practice. My only question here is what was the purpose of that person to mind probe me and comment on some aspects which had been taken care of and cause mental disturbances and waves again?? of course i cant ask him,for he will straight away deny any possibility of mind reading and label me insane.

4. Many of these mind readers talk openly about sex going so far as to encouraging it and saying one who refuses sex cant get anything in life. Ofcourse to me it has no effect ,and have learnt to distance myself from these people somewhat..even though these people are helpful to all, but i m thinking about those people to whom these teachings are preached might be lost to spiritual life. It is as if I am living in the region of Uttar Kuru ,which as per mythology is the place where free love(i.e sex) is sanctioned by the ancient rishis.
  What to make about these people, not in a judging way ,but as to being partially realised(here mind reading on me and communicating mentally with others) and teaching others about sex, benefits of masturbation and encouraging to look at women's curves etc.??
5. Since i am practising yama and niyama .Sometimes little ants get trampled beneath my feet and i feel sad, both out of compassion and at the loss of my determination to perfect

ahimsa. Though the main problem starts when near college entrance ,there are many ant hills, and i have to look down to avoid trampling sometimes stoop my back even,when suddenly i feel conscious and notice people staring at me.. then my ego wants to look up pretending i do not care about the ants,whereas i want to keep looking down hoping people wont care.This battle b/w me and ego tears me up. Also when mom asks me to kill a mosquito which has wandered inside the mosquito net , i pick it up and throw it outside the mosquito net, without harming him, receiving taunting in return. Pray tell me what to do in such situations both near the college, while on road, and at home inside the net.

6. I read in your recent post that this practice is to be kept a secret,and telling someone else leads to a fall. In my case the person who I was in relationship with called me and desperately asked me to go back to her, after refusing her some times,she asked me for a valid reason as to why I would not relent. So i told her that I have taken a lifelong vow of celibacy for attaining God. Later she rang back at my phone and tried to dissuade me from practice saying god is just to make one feel optimistic and what not . But I stayed firmed to my decision and didnt budge. She then asked me that who do you see god in...referring to the fact that once I had attributed her to having been sent by god to make me realise about the transient nature of relationships.(Yes...via mind reading ,but she interpreted it incorrectly) My question here is sir, Will I fall from grace on account of having divulged about my vow, even though it was done keeping in mind the yama of truth i was following and also in hopes of that she wont trouble me on hearing this from me?? ..as celibacy and religion and spirituality according to her are archaic and she wouldnt ,thus,would like to associate with me in the future. True though after the last mentioned talk with her ,she hasnt tried to dissuade me or asked me to come back.(This was during the stage the second layer of sanskars has emerged..which I beieve I still am in.)

And my last question ,O gurudev, would be if there is a difference between Dhiryaretas and Urdhvaretas in nature or is it simply the difference according to previous acts.In one semen has never been spilled(Urdhvareta) whereas the other person had been a prey to lustful thoughts. Though I know that both will reach the same final stage i.e. self realisation at perfection of sadhana.

My humble gratitude to you for taking out the time from your life to aid Spiritual Aspirants seeking self realisation,such as me.

Note: I hope you do not consider me to be wasting time here on account various references to telepathy, which does not occur in the day to day lives of most people.

Saadar Pranam!

Answer

1. Each successive layer of Samskara-s are subtler, as compared to the previous layer. They move from gross to subtle. The intensity depends on their strength and may vary. The Yogi should turn a blind eye to all these things and persist in unbroken Sadhana.

2. Prayer should be internal and not external. It is enough if one mentally holds on to the Lord, surrendering all actions to him alone, with a sense of devotion.

3. Let go of such illusory mental imagination and focus on your work. Such occurances have no substance, being a depiction of one's inner desires.

4. No one is mind reading. It is one's own mind which is monkeying around, snowballing

imagination.

5. It is not practical or feasible to walk looking at the ground, avoiding each and every creature. What is necessary is to maintain a general attitude of harmlessness towards all beings and creatures, wishing them well. Do this much and be at peace.

6. Make it a general rule in future, not to mention or divulge details to others, concerning Sadhana.

7. Both are stages in the journey of the Jiva. A Jiva which attains to the stage of Urdhvaretas very early may have gone through the stage of Dhiryaretas in previous existences through hard Sadhana. None of these things are to be worried about. One's Dharma is to strive to the best extent, to merge the mind into the self, now, in this existence. Technical titles or states are not to be worried out.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay Sir

Its been two months of my brahmacharya practice, I live alone in a room, and nowadays I feel very lonely, I just keep sitting or sleeping or searching on internet.
Earlier when I used to feel lonely(it was rare though because I was in a P.G), I saw movies and porn, but now I feel its not worth watching.

Q.What constructive activity I should do when I feel lonely, I do not like studying these financial subjects, nor I m able to meditate, but I am interested in reading the Vedas and The Bhagvad Gita, I would have gone for it but people say its difficult to understand without teacher.
Which book should I go for as a beginner?

Thanks

Answer
1. Biography of Milarepa, the realized saint of Tibet:http://www.cosmicharmony.com/Av/Milarepa/Milarepa.htm

2. Yoga Sutra-s of Pathanjali http://www.yogastudies.org/wp-content/uploads/Science_of_Yoga-Taimni.pdf

3. Upanishads http://www.hinduwebsite.com/upalist.asp

Read these materials in the above mentioned order. Do not jump and do not be in a hurry. Read matter is to be thoroughly absorbed and implemented in real life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I have a few questions regarding the health of the skin.I have been practicing brahmacharya for a few months now with many benefits.Skin health may seem off the topic but it keeps on coming up for me.

My main concern is dry skin on the face.In the west, skin care is huge business and i have accepted the idea that the skin needs to be moisturized.But it never feels supple and healthy and rather dry and tight.I realize there are many factors that contribute- diet,climate,water intake etc.The face is not something i want to concern myself with too much, i already feel this has led me to unnecessary vanity and identification with the body.

Please could you tell me, 1. What is the most healthy and natural way to look after the skin.I realize that being starved of prana my also contribute to lifeless skin.
2.How much do the omega 3's contribute, and water?Which nuts and seeds do you recommend that dont lead to a feeling of heaviness in the body.
3.Would a yogi use anything on the face.
4.Any other recommendations.

Thankyou Sir.

Answer
1. The Yogi, who transmutes through unbroken Brahmacharya does not require moisturizer or soap, under general weather conditions. The body remains hydrated, naturally, through Brahmacharya. Such independence gets set after a few years of practice.

Commercially available applications are chemical in nature and toxify the system. They cause skin damage in the course of time. It is not advisable.

2. In very cold climates where the beginner may feel the need to hydrate skin, one can apply the cream of milk or a natural oil of olive or coconut in the morning and wash it away while showering. This removes excess oil and leaves a thin film, sufficient to prevent dryness.

A balanced and nutritious diet, as applicable to the concerned geography, containing all nutrients suffices.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Just for information there is a video in youtube,http://www.youtube.com/watch?v=SnLj8DMqaC8 which show a tibetan monk in Nepal who is doing a real levitation. This is incredible, no trick. Its worth watching, very encouraging for spiritual searchers.

Answer
Siddhi-s should neither be the aim, nor can be the means to spirituality. Siddhi-s concern the non-self and not the Atman (self). They are therefore another event in the life-dream of the Ego and not the truth. Development of Siddhi-s does not in any way contribute to spiritual evolution.

The wise Yogi remains indifferent to Siddhi-s, which are nothing more than distractions and works at merging the mind into the self; the state beyond sights, sounds & words.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I read the story of Milarepa and I wanted to ask you a few questions about Milarepa and our current spiritual path.

Milarepa cleanses his karma and is given meditation instruction from his master, Marpa. This results in success in meditation and Milarepa achieving a certain level of knowledge.

Does this compare to us nullifying our karma to a sufficient degree so we can embark on the path of brahmacharaya and succeed in meditation?
....

Later in the story, Milarepa enters into Samadhi after seeing the bones of his mother. Is this saivikalpa samadhi or the the results that usually appear to a brahmachari after 2 years?
.....

And finally Milarepa opens the scroll given by his master and achieves Nirvana samadhi. I assume this is the state where Milarepa achieves full realization?

Answer
1. There are different means to cleanse karma. Each Jiva is made to take a suitable path by the higher power, who is the real Guru. Yoga, based on Brahmacharya is one such path. The path which applies to one need not apply to the other who has a different magnitude and nature of karma. All true paths lead to merging the mind into the Atman (self), which itself is meditation.

2. The samadhi referred to at that point is Savikalpa Samadhi. Time cannot be a yardstick, as progress varies, based on various other factors. A Jiva might be born very close to Enligntenment (due to past efforts), while another may require hundreds of births.

3. That is entrance into 'Nirvikalpa Samadhi', in which one is not aware of the mind, sounds, sight, smell or other sense perception while meditating. It is however still far from self-realization, for the Yogi, though experiencing the 'Brahmakara Vritti' (mind having taken form of the absolute), has not yet roasted all the seeds of past Samakara-s and Vasana-s, which will establish him in 'Sunyata' (void) forever. Therefore, he is still prone to the action of the three Guna-s (traits) after he comes down from Samadhi, back into the Earthly plane.

On long practice of Nirvikalpam, one reaches the Dharma-Megha state, which is where these seeds are deactivated for ever. It is only here that one crosses 'Turiya' and goes into the 'Turiyateeta' (beyond Turiya state) forever, which is termed by the names Nirvana & 'Kaivalya' (self-realization). He is then a complete 'Brahmaswarupi' (complete manifestation of the absolute), always.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
DOes the Avatar and the ancient greek concept of demi-gods living in earth means someone

is self-realized and born by a celestial birth (no sexual intercourse)? There is no virgin birth in the scientific era, modern holy people are normal human beings, not aliens, born as everyone else.

Answer
1. An Avatar is the Absolute, manifest in flesh in blood. It is therefore always realized (even from birth), being the Supreme.

2. Demi-Gods are Jiva-s at a higher plane than the normal man. They are not self-realized and therefore are not free from suffering, birth and death.

The nature of birth is not a deciding factor.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

Today I would like to know more about blood from you. I know this may not relate to Brahmacharya or the topic you like to share.

I am asking because the mystery of blood puzzle me.

I would like to know if practice of Brahmacharya change the quality of blood in the human system ?

If there is such changes, does it enhance one health?

Also ojas is the final form of blood. What happen if one lose too much bloods ?

For normal human , Blood signify Life.Can blood tell one personality/Life ?

Answer
Knowing Brahmacharya gives the best results as regards the body, mind and eventually overcoming identification with these, which one is not, focus on honest practice. The aim of the Yogi should be to overcome identity with the non-self and become the self and not get caught in fancies about what happens to the blood or bones or some other thing concerning the impermanent body, unreal covering called the body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay Sir

How are you Sir
With the help of your grace, its been two months of my brahmacharya practice.
Please help me on my doubts.

1.I am really having problem in meditation, after pranayama,I do meditation in Sidhasana posture,

A.I am confused regarding what to meditate on, usually I follow swami vivekananda teaching,which is "imagine a lotus above your head, in the centre of lotus is the Almighty, the Intangible surrounded by effulgent light" but I am unable to do it, I am confused regarding what to see, how to see something intangible, so rather I keep concentrating on light and the light keeps moving,I am unable to concentrate on light also, I have seen your answers too, you suggest to meditate on formless supreme but how to meditate on something which is formless, this is exactly my question, how can we imagine which have no form, light also has form, so we should not meditate on it,should I concentrate on the point between my eyebrows, or imagine some deity, I feel I can do it, so my question is, on what should I meditate?

B.After 10-15 minutes of meditation I try to feel my right leg, which is stuck in the middle of the left leg in Sidhasana posture, I try to feel that circulation has stopped there, and I break my meditation unwillingly, padmasana is much more difficult for more me, as soon as I sit in this posture, again I feel my right leg, trying to get out of that position, as circulation stops there.

2.Till today I thought we can tell people about our vow, but reading past answer I knew that we should keep it as a secret.
Till now I have said to only my ex-ggirlfriend about it but along with this after knowing the adverse effects of masturbation, I am nowadays recommending every friend to stop it and telling them that I have stopped and u also must stop, should I stop this or keep telling them?

3.I read one answer, you suggested to perform sadhna facing north or east, so my question is what is the significance of direction in sadhna, is it astrology, do you believe in astrology?

4.Sir, have you had Samadhi during meditation?

THANKS

Answer
1. What to meditate on and how to meditate is available in past answers, in detail.

2. Maintaining the pose is difficult initially. The same becomes easy after a few years of honest Sadhana.

3. Do your Sadhana and be quiet.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay Sir

I have a very weak concentration power due to which I face problems in meditation, Japa can improve concentration.

1.So at what time should I do japa, in morning and evening or both, or any other time and where should I put It in the sequence which is bandha followed by pranayama and meditation?

2.Which mantra should I Japa?

3.How long should I do Japa?

Answer
It is evident that the past answers have not been gone through. The when and how of Sadhana is available in detail. Read the same, assimilate the essence and apply in practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

i was reading paramahansa yoganandas, autobiography, in that i have seen kriya yoga as his main yogic technique.

Is kriya yoga same as pranayama, i would be grateful if you can throw us some light on this

thanks

Answer
1. Kriya Yoga is a method to realize the self, just as other forms of Yoga.

2. Pranayama is an 'Anga' (component limb) of many forms of Yoga such as Kriya Yoga, Raja Yoga etc. Pranayama, therefore, by itself is not Kriya Yoga.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

1) Are the accidents (physical, mental or emotional level) or mistakes that happens (or one commits) in one's life also the play of God purposefully inflicted upon the individual?

2) Do you think the fate/destiny will be changed by our sheer will power and dedicated efforts, or is it eventually we are just following the fate?

In short, is it the case that for an individual his fate is already destined and one moves according to it no matter what, and whatever he does is pre-planned whether it is an accident/mistake, or a dedicated will power and hardwork.

regards,
RK

Answer
1. Experiences (pleasant or unpleasant), are the products of one's past karma. Through suffering, one realizes his errors and slowly disinclines from repeating them. Suffering is the means to 'Gnyana' (knowledge of the truth).

2. To whom does fate concern? It concerns the Ego & body, which one is not. Hence control

over fate is an illusion concerning the Ego and not reality. Things happen as they have to, as destined by the higher power.

3. One is only an actor controlled by the director (Almighty) in this play, scripted by HIM. Hence things happen as per HIS will and HIS will only, try how hard one may to do otherwise.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am in support of celibacy due to religious perspective but here on this site many other groups some experts are supporting masturbation causing damages due to fear and guilt after masturbation so please sir guide me.

Answer
Guidance comes from within and not outside. Just as the effects of many years of masturbation are known from experience, the effects of many years of Brahmacharya will also be known through experience, further to such practice. One can then decide for himself, which gives what, based on direct experience. The Atman (self) within is the real Guru.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Namaste. I live in South America and was one of the victims of media, friends and "sexual education" encouraging women to masturbate and explore their sexuality. Despite I have found God early in life and the Lord became so important to me, I only came across an enlightened Guru who taught me the importance of celibacy, continence and transmutation of sexual drive as a way of life later in life. Since then I learnt some practices to sublimate sexual drive and avoid masturbating, which I found out to be demeaning and really low practice that could even drive me crazy and I am not exagerating, because after months of sublimating I fell and consequences for mind and sould were terrible afterwards.

So I am trying to master over myself and not fall never again in my life. It is not easy as I have to pass over long periods of purity followed by a few sad falls. I learnt to practice Kundalini Yoga and some pranayamas but still I get in trouble when menstruation comes out and mine lasts too long, even 6 or 7 days when I can not sublimate and hormones drive me and badly arouse me with no chance of sublimating. I dont have a couple and wont have sexual relationships until a good man who wants to practice Brahmacharya comes to my life. Or maybe I wont have sexual relationships again and thats fine to me.

Also it is so sad that most advice related to sublimation or Brahmacharya is directed towards men as if women were not suited to this task. Please, give me some advice on how to help myself when I am menstruating and if possible, recommend me books and reading on this sensitive matter, on how to help women get Brahmacharya and purity, also when a women is menstruating.

Thank you so much and please forgive my English

Beatriz

Answer
1. The process of Sublimation as regards women, has been addressed in detail, in past answers.

2. Go through the Yogic life and Sadhana suggested in past answers and apply the advise cent percent. Sublimation will activate in the course of time. Proper and unbroken practice of Brahmacharya, as suggested, with surrender to God will resolve excessive menstruation without doubt.

3. Books to be read have also been mentioned in past answers.

Go through each and every answer very slowly & carefully and absorb the essence. Then apply the said methods in practice. The phenomenon of transmutation, the lifestyle to be adopted, and the Sadhana to be applied are the same, both for men and women.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
namaste sir
i want to became brahmachari but i cant came from masturbation as it releases some stress suddenly i have now fall after 15 days tap
now i am get hopeless
can you suggest me what to do after getting masturbation
how to regret it?

Answer
Gradually increase the periods of Brahmacharya to 20 days, then 25 days, then a month and so on. Apply the suggested Sadhana honestly with devotion to God. Once three months of unbroken practice have been achieved, one will not like succumbing to the tendency to spill the vital fluid, and even if he does so will regret. Brahmacharya will gradually gets established in the course of time as regards the one who puts honest efforts.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

Prevously I have ask you about anger issues. Today I would like to know more about anger in relation to Brahmacharya.

1) What happen if one is in constant anger when irritate by small issues ? How does it affect one growth?

2) How does anger affect one spiritually, mentally and physically ?

3) What is your suggestion to help one cope with anger issues ?

4) How does anger cause a impact on one surrounding ?

5) In my opinion, one who can't control one emotion lack self-control. Desire is even harder to control compare to one emotion.
Can I say that one who hold no control over one desire, also hold little control over one emotion ?

Sir I am asking all these question because someone I know is having anger issues, I would like to know more about anger and see what I can do?

Thank you
AL

Your Sincerly

Answer
1. Anger takes one far away from the Atman (self). He who moves away from the self loses all and finally himself. The same applies as regards to losing oneself in other emotions, that are based on perceptions of the Asat (non-self).

2. Hold on to the self (through proper Sadhana) and be quiet, at peace, looking at the world as a play where oneself and others are actors. There is nothing more benefiting & auspicious.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I have read about your previous post and I need more explanation regarding this paragraph.

You say that anger and lust is 2 of the same things, does it also mean that when one is remove the other will be also be removed?

Anger can express as lust and lust can be express in anger ?

"Anger is lust and lust is anger. Each is another form of the other. The presence of one always leads to growth of the other. It is God who is the doer and not us. We are his mediums alone. How can anger or jealousy grow when one reminds himself of this fact at the time of weakness?"

Answer
One has to dissolve the seeds of past karma, from which arise anger, lust and other base emotions. Then, further to dissolution of such past Samskara-s (impressions), the Manas (mind) takes the form of the pure self and eventually dissolves into the Atman (self), as salt dissolves in water. That is the infinite state, where one occupies the entire universe and more. It is one's true state. For this, one must perform honest and unbroken Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji, By the grace of the almighty, I have seen an increase in vitality in the spiritual, mental and physical facets of my existence further to maintaining celibacy and continence. However, when ever I put my self in the meditative state my prana surges upwards as expected, but recently the heat being generated is a little too 'intense'. So much so, that it throws me out of my meditative state. I have switched to cold showers but this is proving to be a short term solution. Your advice would be much appreciated.

With Humble Regard,
Sahil

Answer
Twice a week, soak the head overnight with coconut or olive oil and wash the same away in the morning. This will releive the body of excess heat.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I started the practice of celibacy from the 10th of July this year. I was happy with my progress, but I gave in to the demon of lust yesterday (30th september) and masturbated after watching porn. Now I am feeling very low. I want to observe celibacy till I get married and don't ever want to indulge in such sinful activities, but I am shattered by what happened yesterday. Why doesn't GOD destroy lust in me once and for all. I will be starting over again, hope I never indulge in such activities ever again. Do you think the seminal loss yesterday must have reduced my aura? How long before I heal it again?

Answer
1. It is because God wants you to come out of the trap that HE has brought you into this path of the absolute truth.

2. It is one's own past Samskara-s (impressions) & Vasana-s (tendencies), the result of past deeds, which make one break the practice. Hence it is for oneself to strive and negate these through Sadhana.

Take up honest Sadhana with the required methods and persevere as needed. Things will become, as they should

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello SIr, in ancient taoist and zen texts they say that to cultivate spirituality and realization of the self what is needed is brahmacharya (discipline) and emptiness meditation. If one during meditation is able to reach and maintain a empty state of mind they call Tao, the 3 energies will sublimate by themselves and one reach the self that way. Do you agree or this teaching is false? WHat is the main difference with indian yoga?

Answer
When one merges the mind into the Atman (self), it is meditation. There, there is no body, no mind & no awareness of the world and its phenomenon. Pure consciousness alone exists, infinite, complete and of the nature of bliss. Calling it emptiness or something else or not

calling it anything at all makes no difference.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
This is in continuation to your answer to a query from some one about handling last days of life, which triggered amny questions and doubts...
First of all, to attain that high state of surrender may be possible for 1 in some millions of people(Is this the state of sanyasa)
Till then doesn't one have his duties, such as not becoming a burden to others, taking care of his children, dependants, etc.
Even these duties seem to be coming out of fear,uncertainity and expectations for a common man, for eg, parents may want to have children so that they will take care of them during old age,etc.
So what should be the duty of a common man, who may not have attained such a perfect state of mind, or falling short of it. or even assuming that he may have a long way ahead to attain such a state.
One suggestion I have is doing ones duties(which is again very hazy and changing with time and situation) along with his sadhana. Would like to hear your opinion and further comments on this.

Answer
1. The Ego is always bound by its duties (as dictated by Prarabdha), even after self-realization (to the created Ego), till residence in the body & mind remains. So the advice applies to all, independent of spiritual attainment.

2. To whom do these responsibilities, fears or anxieties apply? They apply to the 'Ahamkara' (Ego), which one is not. So the way out is to indulge in Sadhana, Vichara (inquiry) & Vairagya (dispassion) along with honesty in one's Dharma (duty), and constantly remain detached from everything non-self, by holding on to the self. As this technique is come to terms with, one does not get affected by the happenings or non-happenings of life, just as an actor does not grieve in reality, further to playing the role of a grieving man in the drama.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My humble greetings to you sir

I have lately been feeling miserable as i have failed to make any decent headway in the path of Brahmacharya, every time the semen leaves after i foolishly masturbate hell is manifested in every way possible into my life. So now my motivation is nigh non-existent, and i struggle with the most mundane of tasks. (I have been trying seriously now for roughly a year at Brahmacharya, i cant seem to go much longer than a week, which is humiliating and deeply embarrassing for me to admit.)

I have tried to apply the lifestyle and practices you have mentioned in past answers, but i live in a very busy, crowded and noisy place, which means that it is almost impossible to mediate or practice the aforementioned lifestyle changes.

How can i remedy this?

Coming to my main question, what is the point of life/existence?

I am approaching this from a non-religious perspective, sir, you see I was raised as a Christian, but do not really follow it any more.

My path to Spirituality and subsequently Brahmacharya began when i had a realisation, I realised that God was all and i had a deep love for the Father (I personally refer to God as the 'Father') and then had a deep longing to be one with Him, and abandon all the false worldly distractions.

Sadly this has faded over the roughly 1 year since i began or had the experience of desiring to dedicate my life wholly to God.
Now i am wondering what the point of this illusion is and how to get back to the blissful state.

Please, sir, can you offer advice and help to me so that i can get back to the correct path?

Thank you very much, i offer my humble gratitude.

Answer
1. To realize oneself as not being the one with objectives; to realize oneself as not being separate; to be complete and content in the self as the self; to be oneself as oneself, which is the self of all selves... irreversibly & forever is the purpose.

2. The path will be known, in the course of time, further to unfailing efforts.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

There is a strong link between the sexual tendencies that manifest in an individual with his/her previous births.

1) What about the people we are associated in this birth? Our parents, siblings, relatives, friends, enemies, strangers who helps/troubles and so forth, were they somehow connected to us from previous births but we are not aware of it?

2) Is it the case that we meet someone in our life to fulfill a specific aspect, no matter whether it is positive or negative to our life?

regards,
RK

ANSWER: 1. Yes. Most present relationships are the result of past karmic connections, with those Jiva-s.

2. All events (including contact) are designed to help the Jiva realize an aspect & evolve, in way or the other. The world runs on karma and he who negates all past karma and does not

form new is not born again.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for the reply. I needed clarification with few more points.

1) Are we affected by the karmas of immediate previous birth only, or are we trying to negate the karmas of many number of previous births?

2) Consequently, the Jivas we are associated in this birth are karmic connections cumulated from many previous births?

3) Do you think it is meaningless to worry about someone who was very dear to us leaves us forever (death is one example, even otherwise people leave for misunderstanding, etc), and they came and left us for a reason predestined?

Please let us know your thoughts about this.

Answer
1. One works out the net cumulative of past karma, which can involve karma from previous existences also.

2. They may or may not be.

3. Yes. One should accept that which occurs as the will of the Lord and focus on realizing the self alone. Chewing on past events or relationships is fanciful waste of time and resources, which does not do any good.

The wise focus their energies to liberate themselves from this unreal dream, not wasting their resources on anything else.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Maharaj Prostration to the light dwells on you....
Recently i started practising brhamacharya and progressing on my 20th day...sometimes i feel like i have the brain of swami viekandnda, i feel like i am dissolved while reading book , for the past two years i feel that there is always something inside me trying to say something and its saying me become a monk , i have no desire , nothing ,all i want to know my real nature in this birth, this time am not taking any decision or liking this monk life..thre is something inside me giving me a mental push ,i always want to be a loner , always meditating , reading only spiritual books ,my mind is fully filled in attaining freedom by this birth itself., i avoid friends , whatever i did with lastly drinking ,cinema , waste talks all seems to wear out from my consciouness, i avoid all of them, i told my parents that i cant be with them ,and live in this material world , i want quiet solitude place ..why is it happening so ? is it my previous karmas ? am not at all spirritual three years before...but last one year i am visiting himalyas,nepal many spiritual monastery..my friend who was with

me throughout this spiritual journed ordained as monk in ramakrishna math,belur..but i cannot go there, am so much pulled towards the buddhas teaching and wants to be in the order of buddhist monk, and its easy for me to engage myself with buddhas noble paths..i believe that in my past life i died without realizing my nature , in this live its shaking me to practie sadhana and be liberted...please advise

Answer
What is required is to merge the mind into the Atman (self) and hold on to that state of stillness. Then, whether one lives alone or with people, calls his path X or Y, does not matter, for all paths lead to that state alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Ive read in lot of websites that a spiritual person does not eat meat and dont drink alcohol which is a lie. This is not universal, reading the sacred texts and looking more carefully not all religions and sages say the same thing.

There are many sages eating meat for example in actual times the Dalai Lama (even if buddhist) and the Pope eat meat. Muhammad ate beef and lamb but no pork or alcohol according to Quran. Jesus and Moses, being both jews, were without doubt drinkers of wine and even encouraged their followers to drink in weddings and christian or sabbath as a form of blessing from god, almost as an offering. There are denominations of Hinduism (shaktism) which permit meat eating and offering of alcohol as a form of worship to a god as well.

"The Lord gives us wine to make our heart glad," David tell us. (Ps 104:15) Wine was a gift from God (Deut. 7:13, Ps. 104:15) and at the end of time, it would be provided in great abundance. (Jer. 31:12; Joel 3:18, Amos 9:13-14)

Why some religion prohibit one thing the other one prohibit another and permit what the other prohibits? Those individuals were founders of religions or great spiritual leaders.

Answer
"The Lord gives us wine to make our heart glad," David tell us. (Ps 104:15) Wine was a gift from God (Deut. 7:13, Ps. 104:15) and at the end of time, it would be provided in great abundance. (Jer. 31:12; Joel 3:18, Amos 9:13-14)

1. The wine referred to here is not the physical alcoholic liquid, but 'Soma' (the sublimated nectar that condenses at the Ajna Chakra), further to years of unbroken Brahmacharya and Samadhi meditation. Soma confers bliss & well being.

"At the end of time, it would be provided in great abundance." - When the Yogi enters 'Nirvikalpa Samadhi' (complete super-consciousness), the stage which is the end of his worldly pursuits (and therefore time), Soma nourishes the body in abundance, helping him remain suspended in Samadhi for days, months or years without food, water and air.

Alcohol is the toxic byproduct produced by fermentation of yeast. It toxifies all vital organs of the body, reduces their efficiency and burns 'Ojas' (transmuted vital life force). The mind gets cloaked under a thick veil of 'Tamas' (inertia), which in turn increases 'Agnyana' (ignorance).

Under the grip of ignorance, the foul appears sweet and the truth becomes repulsive. Alcohol is the easiest step to get caught in the tentacles of Maya, which always ends in suffering. Various foolish & sinful acts, which in turn produce negative karma will be committed, leading to further unwanted karma.

The wise Yogi does not resort to such mindlessness. Those wishing progress in 'Brahmavidya' (knowledge of the self) should never consume any form of alcohol. 'Madhya' (alcohol) is for the 'Bhogi-s' (those after sense pleasure) and not 'Yogi-s' (those after the self).

2. Food is governed by one's activity. A man toiling for hours in hard physical labor requires meat for the same, which his body digests, effectively, without leaving a trace.

A Yogi spending hours in meditation, with little or no physical activity does not require meat. Under light physical activity, meat does not digest thoroughly and turns into 'Aama' (bodily toxin). The presence of much Aama in blood makes the mind aggressive, passionate and easy irritable. The system becomes unfit for Brahmacharya and meditation. The body, which is being purified by Sadhana turns toxic once more. For this reason, it is generally advisable for the beginner to shun meat.

Food does not affect much the advanced Yogi, who eats just a little of whatever is available for sustenance (be it plant or animal source).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir, I am trying to practice brahmacharya since 3 years but have not been able to cross more than 3 months at a stretch. Currently i am on my 39th day and will try my best this time. Also, i am trying to follow other suggestions given in your answers.

I started working in office without much show off and concentrated only on my work. I also didn't ask for promotion etc as I thought my work will speak and I'll get whatever i deserve. Last few months were worse in my professional career. I didn't get my visa stamped from my company as I didn't insist on it and also i didn't get promotion in spite of working very hard. I know our job is to make effort and nothing else but sometime I think the word is so cruel that you won't get justice until you fight for it. Other people take you for granted.

As you have cleared all my doubts in the past answers, I had made up my mind to not ask any more question until i follow your advice and do some significant progress but I'm very much disturbed by the sequence of events. I consider you as my guru and have no one else to seek advice. Please help.

Answer
Persist in honest practice, with surrender to the Lord, without expectations. That which has to come will come, at the destined time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
It is say that during the life of Swami Trailinga a day he was put in prison for being naked in the streets but then escaped physically and miraculously as if teleported. In some

unexplained story this even happened spontaneously to common people like a filipino soldier called Gil Perez (its documented, even by authorities) who awoke in Mexico and was put to jail accused of being witch. One apostle of Jesus was put in prison by a jewish king too and some angel appear in his dream and he ended up outside the cell even if he had chains. Is this real or scientific, do they travel a wormhole or move by an unknown dimension of nature?

Answer
It is a Siddhi (occult power), wherein, the Yogi de-materializes his body at one place and re-materializes it at another. It is beyond the understanding of modern science.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir!

Sri Krishna in the Bhagawad Gita says that 'Abhyasa' and 'Vairagya' are the two weapons to deal with the fluctuations of mind,does 'Abhyasa' here means 'Practice of Yoga' or 'Practice to keep the mind detached'? Please Enlighten us on this.

Thank You!

Answer
'Abhyasa' refers to the net sum of all those activities carried out, to merge the mind into the Atman (self). 'Vairagya' refers to developing detachment towards the world and sense pleasure, knowing them to end in suffering.

Sage Pathanjali describes the means to Yoga (Realization) as - "अभ्यास वैराग्याभ्यां तन्निरोधः" - "Through such Abhyasa and Vairagya are controlled the modifications of the mind, which eventually leads to self-realization".

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: hello! so yesterday early morning i saw a picture of a topless woman and kept revisiting it until eventually i had a pretty much involuntary orgasm/ejaculation without really touching. yesterday i couldnt eat much and today i have slept for almost 14 hours and have barely eaten anything.. i am feeling intense.. I know this will pass but, my mind keeps on filling with pornographic images all day today and i find that the more pornographic images fill my head the more i feel like i am on the verge of a major anxiety attack or something. what do i do now that my brain has filled up with all these pornographic images and there is all this pressure.. should i sit down and calmly masturbate to no thoughts or what? this is scaring me, i have been on a 3 month streak of almost full brahmacharya.

ANSWER: 1. Are you applying the complete set of suggested Yoga Sadhana ?

2. First put a complete stop to accessing stimulating material on the net.

3. Subject the body to moderate physical exercise, along with the Sadhana and meditate. Do not masturbate. Keep the mind busy with constructive work/activity. The situation will pass.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: i havent been doing any Yoga Saddhana and am trying my hardest to get a moderate exercise.. it is very hard for me right now because i am having trouble eating as well.. i eat mostly vegetarian but i just never have an appetite anymore... food doesnt taste good like it used too.. im in a pretty intense depression right now.. weird this is not like me.. before when i was on brahmacharya i was doing better than ever... back then i would meditate at least an hour every day some times up to 3 hrs.

Answer
Follow the suggested advise properly. There cannot be transmutation without Sadhana. Without Sadhana, it becomes mere abstinence (suppression) and forceful abstinence causes dangerous repercussions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
i just asked a question a little bit ago about my broken brahmacharya but i left out one thing... last night after the initial break i was having a strange sexual kind of dream and upon awakening it felt as if i was surrounded by entities that were trying to push me back into full blown pornography addiction.. is this true are there actual external entities pushing me towards that or are they just a manifestation of my own Samsaras that are trying to make my brain revert back to the old way... this is kind of scary i instantly started with Om Mani Padme Hum and trying to stay connected to higher energies in everyway possible even calling on jesus... this is an intense journey.. would it help to Sage and Cleanse my sleeping space?

Answer
1. The result of past Samskara-s manifests in different ways, through ones imagination. There is nothing more to it. Ignore and persist in Sadhana.

2. Yes, you may call on Jesus or chant "Soham".

The cleansing required is within and not without.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Dhananjay,

Although I've read in ur past answers that our body produces whatever it requires on it's own provided we tread on yogic path continuously.I was still confused whether I can consume Patanjali's Chwyanprash(Baba Ramdev's) as a supplement because what concerns me is that besides many other health benefits it is said to provide, it enhances the libido as well, which i belive could be detrimental to my progress.My intended purpose for consumption is just to put good things in my body, which would strenthen my organs.

Also if you could generalize it to other things like multi-vitamins, Whey protein..etc.It would give a complete insight.

Thanks for your selfless service.

Answer
Do not take supplement powders, chyavanaprash, processed whey protein or other external foods which claim to be natural health boosters. Avoid commercially prepared external supplements such as those mentioned above and stick to a balanced and nutritious diet, comprising of home food only.

Include plenty of greens, fruits, dried fruits, dairy and fibre in the diet. That will suffice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I wish to know how long term -smoking affect one spiritual growth or mental state ?

Previously you have discuss about alcohol and meat, I appreciate your answers to these question.

I would like to ask about smoking via Bramacharya because I believe it should not left out

Thanks
Al

Answer
Smoking makes the entire system toxic and gradually kills the living cells. 'Ojas' gets destroyed further to such toxification, degenerating the entire system and especially the brain. As living cells get destroyed, the body slowly loses immunity and becomes prone to various illnesses & diseases. Internal decay sets in motion, fouling both the body & the mind.

Any kind of addiction impedes attainment of the natural Atmic state. Addiction to smoking causes constant unrest, agitation and a sense of dissatisfaction, which the addict tries to relieve through more indulgence. This further devitalizes the system, pushing the person into a vicious cycle. Those wishing well being should get free of all forms of addictions, especially substance abuse such as tobacco, alcohol & drugs.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

1) Why do some babies die inside mother's womb itself? Are they really blessed souls or the other way around? How this is viewed in case of someone willingly doing abortion?

2) Why are some people born with defects (physically/mentally challenged). How does this

type of birth associated with the parents?

3) How does helping the special people in the name of charity contribute towards negating our negative karmas? Are there really concepts like blessings and curse exists in the realms of ordinary human beings?

regards,
RK

Answer
1. The nature of 'Prarabdha karma' in case of that Jiva, for that existence is limited to life in the womb and not more. Past negative karma can manifest this way.

Those who willfully abort, or cause to abort an unborn child, intentionally, incur the severe karma of 'Brunahatya' (killing the fetus), for which, they later have to bear the consequences. Induction of life into a womb is divine decree, which man has no right to interfere with.

2. It is again the result of one's past, negative actions, which demands such suffering from birth defects. The parents may also have some negative karma, which makes them suffer the pain of living with and seeing a child with birth defects etc.

3. One can offer help, but without doership (I-ness). Helpful actions done with doership cause merit, to experience which, one has to be reborn again. Causing harm to others causes de-merit to experience which also, one has to be reborn again. Merit and de-merit do not cancel each other. Their results will be experienced separately.

Hence the wise do not indulge in meritorious actions with doership (but think "The Lord is doing this through the body & mind. I do nothing") and do not indulge in de-meritorious actions, which bring negative results.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
There are said to be two types of pranayama namely hatha and raja yoga varieties. Can you please explain in detail as to what these differences are, and which pranayama is which exactly?

Answer
There is only one Pranayama. It is achieved when there is neither inhalation nor exhalation of breath, but natural suspension. All others are only the means to reach it. That which does not eventually help one reach the above state is not Pranayama.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjayji,

First of all I would like to thank you whole-heartedly for providing us insights into this wonderful journey of brahmacharya. I am 30 years old unmarried man and have given ways

to my lust at several occasions in the past thus depriving myself of the great benefits of celibacy. I was able to observe physical abstinence for close to 75 days but felt very intense urge to masturbate last night, which I did. I now feel guilty and also am worrying whether I can follow brahmacharya as a lifestyle. This incident makes me feel like a loser and also make me think whether I can master my lust or not. You have mentioned in your previous mail that you need to practice brahmacharya by following various aspects and ask the seekers to go through the previous mails to understand these. It would be very kind of you and helpful if you can provide the links to the previous answers for readers to navigate easily and also can I have your contact no. I would like to speak to you and set my foot firm on this wonderful journey.

Once again, thank you so much for your insight and guidance.

Answer
All the past answers are to be gone through without exception. Brahmacharya is not a science which can be studied chapter wise, looking at the index. It requires reorienting one's life, with a change in attitude towards oneself and the world, through surrender to God.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, what is the opinion of hinduist religion and yoga about homosexuals? In those last years, for example the TV, music industry, media, have many gay and lesbian people such as many famous pop singers, Lady Gaga is a bisexual. This is because the establishment want to influence or change people's mind in those subjects. I know that some politicians, judges or media owners which are also members of secret societies (http://en.wikipedia.org/wiki/Grand_Orient_de_France#Separation_of_Church_and_Sta) with hidden agendas want to make religion and morality invisible in social life.

Answer
Sexuality is an illusion concerning the Ego and is itself unreal in terms of the absolute. However, the concept of sexuality has its rightful purpose, for procreation, in this Leela (play) of the Lord. Since homosexuality does not lead to procreation, and therefore goes against the laws of nature, it is a perversion experienced by the Jiva, further to past karma, just like various other deviations from the course of nature.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

1 Questions :D

"Spiritual Growth without Bramacharya is impossible" ?

Share your view :)

AL

Answer
Residing in the self, as the self is Brahmacharya, spirituality or whatever else one may wish to call it.
Is there any difference between the two? True spirituality results in natural Brahmacharya and the true Brahmachari is spiritual.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

I am an aspirant for celibacy but it has never fructified so far. i became an addict of masturbation from 14 years of age. now i am 34 and married with a child and family still tend to masturbation on and off. As usual it is a routine cycle i resolve not to do and be sincere in my efforts for avoiding masturbation. but unfortunately is has been a struggle for the past 20 years and i have not succeeded in maintaining celibacy. i do maintain it for some periods the maximum for an year and half just before my marriage but again i am a victim of viewing promiscuous websites in the internet and falling a vicitm to masturnbation. whether i am living with the family or staying away from them for work i tend to do masturbation. i pray to god to have mercy but it is not coming from my heart. I want to cry and call lord for help but i feel some how i am not doing the right type of prayer. I knew even superhuman effort cannot overcome kama and krotha and we need His mercy to overcome this tyranny of masturbation and the desire for sex.I am now entering adult dating site too now and then. But i do visit brahmacharya sites as well when i am sober, but this bloody lust has made me a prey. i even tried taking my life when i was young at 20 because of this masturbation habit but god saved me and i am again in the same plight. I wish i stay continent form now on, even today morning i broke celibacy by pillow masturbation twice after one week of celibacy. I really like to be a honest and perfect brahmachary but i am not able to do even an inch of the aspiration, now i have fallen so much i feel i am not able to achieve what i want to achieve that is my gut feeling. kindly help and save me from this plight. hari om help me please.....Are there any hope for hypocrites like me? Kindly tell me how to make for the loss and how to get proper control...

Answer
Do the suggested Sadhana honestly, with a strong urge to come out of the problem. Sadhana should be unbroken and heartfelt. The Lord's grace comes to those who strive as required, with patience, for a long time and not by wishful thinking.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
dear sir,

Kindly can you tell me is there any hope for people who take to brahmacharya and fall a victim to lust again and again. Is there a place for them in Lords heart or he is left in pathala? Also after a voluntary seminal loss is there a slogan to regain some strength to pursue brahmacharya/ kindly reply..

Answer
The Jiva eventually realizes the fallacy of lust, knowing it to always end in pain, and takes

stringent efforts not to indulge. This gradually leads to Sadhana, which in turns burns past Samskara-s & Vasana-s, thereby delivering the Jiva into residence in the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir, Dhananjay,

Should or should we not take multivitamins with our meals?

Much due respect,

Answer
Under the normal course of things, in the case of a healthy and vigorous person, a balanced, wholesome and nutritious diet, containing all the necessary ingredients should suffice. There is not the necessity for multivitamin supplements.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

Swami Sivananda has mentioned that a woman's heart is unfathomable and impenetrable. What does this mean? He says in "Parables of Sivananda", "the impenetrable heart of a woman, that gives her love the magic of magnitude, without the least real substance in it!"

I see the words unfathomable and impenetrable oft used to describe the nature of love with a woman. What does this mean? I fail to understand what is meant by heart and what is meant by unfathomable and impenetrable....

Nonetheless, I do not care about love with a woman, and I want god and universal, cosmic love to develop within me but I am just curious. Perhaps it will allow me to reinforce Dispassion and Discrimination.

Answer
Since the nature of a woman is governed by Maya to a large extent, the statement has been used to describing the nature of Maya (cosmic illusion), whose nature is beyond logic & reason. To whom does Maya concern? The Ego, which one is not. Maya poses no trouble when one holds on to his true self (Atman).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir, the shambhavi mudra (direct the eyes towards the middle of the eyebrows) that still the mind, could be practiced without any danger?

Answer
Shambhavi mudra can be used as a prelude to meditation. However, focusing at the 'Thrikuti', with the eyes closed, mind merged into the Atman should alone be the final objective and not merely looking at the mid eyebrow or tip of the nose.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Is it true that having long hair or facial hair enables one to
collect and store greater amounts of cosmic energy/prana/chi from the universe?

I ask because I've heard from many different religions and ancient times that growing a beard
or having long hair makes you a stronger human being, physically and mentally. & most hindu masters, kings, Vikings, Jesus, all had long beards.

I just wonder how legit this is. I have been practicing celibacy now and just now started letting my beard grow out and noticed an increase in my stamina was really good during my workouts & runs. This is so weird. Ive never felt like this before having a full beard. I nev never felt so masculine but more humble and calm at the same time.

I just need to know what your take on this is or experience.

Answer
Yes. The ability to retain the vital force is greater with uncut hair/beard. Details on the function and benefits of hair are available in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hope you are doing fine.i'm a 29 years male.i asked you some question before.
since january 2011 i have been trying to observe the vow of brahmacharya after reading your site .primarily i was experiencing too much energy within me and there was a glow or aura on my face. but now those aura and high level of energy has gone. i'm also doing some pranayama. i am an unmarried person and i don't find a suitable partner till now. sometime i suffer from stress and feel uncertainty.what to do?

Answer
Always apply the complete set of suggested Yoga Sadhaha, with the required practices for proper transmutation. Lack of proper Sadhana does not sublimate the sexuaL energy, which can have adverse reactions. The sign of proper transmutation is the development of a bright attitude, like that of a child, full of cheer.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

Is there a period of digestive rest that my body needs before exercising after my full morning Yoga-schedule?

Thanks,
Erik Messick

Answer
1. A tall glass of water on waking up, followed by a glass of milk before Yoga and another milk beverage after the Sadhana is recommended. One can give a half an hour break after the morning Sadhana and eat breakfast.

2. One can sit in the sitting-leaning position for a while if a need for rest is felt. It is best to avoid sleep during daytime. Keeping the body & mind active (without sleep) during Sun up ensures deep, sound and interruption-free sleep at night, which confers health, strength & well being.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Bhaiyya,
I have a query.
Sometimes, when I listen to spiritual songs or do any such contemplations or even feel inspired, I feel a weird electric like sensation from my spine going upto my head and face. It is actually very pleasant sensation and filled with warmth and I feel a lot more energised and filled with love.
This has been there from childhood and has become a bit spontaneous now.
What is it?
Please throw light upon it.

Thank you

Answer
'Pranothaana' (upward rise of Prana), along the spine causes such a feeling. Application of proper Sadhana with unbroken Brahmacharya will regulate the same, making it harmonic, stable and smooth. This will aid spiritual growth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, In a previous posts you said that the physical body of a sage is made of immortal light even if it appear physical made of flesh and bones. Maybe im wrong but I imagine the meaning of the Trinity of the father (God), the son (body in the form of Jesus) and holy spirit (kundalini) as states of the same element. Like ice, water, vapor, transforming according to cold or hot temperature, this is easy to understand. But what is the real reason a body can change in light? When some religions say its God, it doesnt explain anything. There is a video about this in youtube, http://www.youtube.com/watch?v=s7U1jSiXBvA

Answer
While there is no doubt a covering of flesh, even as regards the realized sage, the constituent elements of that body [Akasa-space, Vayu-air, Agni-fire, Aapah-water, Prithvi-Earth] are in complete resonance and equilibrium with the very same elements in the cosmos, without distinction. Therefore, the body can be de-materialized by merging the constituent elements back into their source.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Since a couple of months I have been failing practising brahmacharya. I would abstain for about 8 to 10 days and then again fail. This is happening with me since this two months. I want u to provide me certain tips. I masturbate once after 8 to 10 days then repent and then start once again. This cycle is continuing and thus I am not making any progressive changes within me. I want to live a life like Swami Vivekananda but fail due to lack if proper guidance and support. So I want u to guide me. And tell few things about how to extend the period to 12 years stepwise. Plz do motivate... Plzz .. I never quit by the way.. So plz help me achieve my divine dream...Plz

Answer
Apply all the suggested methods of Yogic transmutation & gradually increase the period to two weeks, then 20 days and so on. Mere abstinence is not of any use. What is required is proper transmutation of the vital force through the Yogic Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Beloved Dhananjay,

You are like the Trinity to us. Practicing quietness (quiescence) has helped my Clear Senses gift much so, as well as non-judgement. People catch onto my breathing while in another room. People observe my thoughts and problem solve based off of what I do.

I have come a long way in honing this gift thanks to your advice, but my agitation is in me because I want to know if people have the gift that I have. How can I tell or do I even want to know? Why not?

My gratitude,
Erik Messick

ANSWER: Who is oneself? Realize the answer to this truth by being internally quiet, then it will be known that what one terms 'others' is nothing more than a fragment of the Ego's imagination. All else is an illusion.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Beloved Dhananjay,

I must query again. I believe that you're saying that there is a possibility that i'm schizophrenic paranoia. I know that I hear them. They're in people's breathing. I can even hear someone far away or my loved ones, at times, who live an hour's car drive away. I'll practice this though. Thank you. Are you saying that they are not there and that my conscience makes them up for me to hear? Or that my ego decides to hear them?

Sincerely,
Erik Messick

Answer
Based on the nature of one's past Samskara-s (impressions), the mind is made to go through various illusory experiences, under the force of the Ego. One should turn a blind eye to such experiences, which have no substance and hold on to the self through Sadhana. Nothing more is required.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir,

Kindly guide on

a) Correct sequence of morning activities.

sequence 1
bathing
morning sadhana
moderate physical excercise
bathing(becomes necessary due to sweating)

Sequence 2
morning sadhana
moderate physical excercise
Bathing

I've tried both sequences but taking a bath twice in the morning doesn't seem good in winters. Pls suggest correct way.

b) Does yog asanas sustitute physical excercise for taking care of physical sublimation part of semen.

c)Benefits of pressing the perenium by heel during asanas. should it be done.

d) can one do simulataneus moolbandha for the entire duration of morning sadhana.

my humble regards

Answer
1. Waking up at 4.00 A.M and performing sequence 2 is the right way, with physical exercise, Asana preceding the rest of the practices. Sequence 1, where one has a bath immediately upon wake up is useful for those who feel too sleepy to continue without a bath.

2. Yes, as long as they are performed right.

3. The perineum is pressed in Asana-s such as Sidhasana. It helps channel energy upwards.

4. No. Bandha-s are to be applied, only for the required duration, as explained in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dhananjay?

Should I tell others about this website and Yoga? I want to let as many people know about it as possible because you are such a Guru. I want to help the world.

Is it wise to work, exercise, or even do intellectual work during digestion?

I turned a blind eye to a very many voices today. I enjoyed my day very much in the meantime, especially after giving testimony of Yoga in church, relating it to Christianity. There was a sort of power in not giving them attention. Also, I note another voice. He's directly in my head, toward the rear, and it is unlike any other. He doesn't come as often, but he did usually when I was about to do the right thing, after I did the right thing, or in order to prove the right thing to me. "Never second guess." Might it be my conscience? Maybe my God (or my Father in Heaven)!? There was a possibility of me being His Son, yet I'm not yet!?

Erik

ANSWER: 1. Do your Sadhana and be quiet.

2. Digestion occurs all by itself, in parallel. Not indulging in strenous physical activity for a while after a meal is advisable.

3. To hold on to the Atman (self) and be quiet is what is required. Everything else is to be ignored.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Sir?

This morning after my sadhana, or actually after my pranayama, I have been controlling my breath via my diaphragm ever since. I have been breathing less and I have had more concentration that I am actually widening as I go about my day. It's only been 3 hours. I feel that this is natural as according to your past instructions. I have been breathing less and am in more control of my body and mind. It seems that I use less oxygen and make use of the oxygen better. Is this closer to the atman?

My breathing is kind of tight, but I'm learning to let go of the tension as I still control it with less muscles.

Erik

Answer
It is normal for the breathing to slow down after Yoga Sadhana. Slow breathing takes the mind closer to the Atman. In Samadhi, breathing stops, as the mind is merged into the self.

The slower breathing becomes, the more still gets the mind, helping one merge into the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

One of the most difficult periods during which to control lust is the time immediately following physical tiredness. Suppose one has played a basketball match or finished a grueling exam. When the mind and body are tired and one looks to relax, the sexual urge becomes highly appeallingy and very hard to control, leading one to want to look at pornography or indulge oneself sinfully.

I would like some sure-fire ways to help the mind and body recover when they are exhausted. The logic is simple: WHEN I AM ALERT AND AWAKE, I am fully conscious of all impressions and can resist maya easily; however, when tired, this control diminishes.

How can these periods of tiredness be dealt with? Should one sleep or take a short nap in the middle of them to prevent a break?

Thanks
Jakob

Answer
One can take a brief nap and relax, till one feels refreshed. It is also useful to practice slow, deep breathing, with the mind kept blank, so as to keep away from lust.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
Aging is the result of loss of prana from the body.

My question is.
Is it that with age the amount of prana produced by the body every month decreases ? or that the prana is consumed in removing the toxins accumulated with age, that little is left for the regenration of cells of body....that the body becomes weak.

Answer
1. "शीर्यते इति शरीरं " - "To constantly degrade is the attribute of the body". It is in the nature of the body, which is 'Asat' (unreal) to age and eventually fall apart. This process is at minimum intensity between birth and teenage. The degradation gains an upper hand from the onset of puberty [whereupon the vital energy (Veerya), which had been retained for optimal growth for more than a decade or so in the child, starts its downward journey, and gets expelled frequently, hastening 'Jara' (weakness & decay leading to ageing)]

2. A Yogi who has realized the significance of Brahmacharya, through 'Shama' (self control), 'Vichara' (inquiry), 'Vairagya' (dispassion) & 'Sadhana' (unbroken practice), strives to transmute the vital force, whose downward gates have been opened further to puberty, by

sublimating it upwards. This gradually helps him break even the force of degradation of the body, and maintain its health, so as to effectively focus energies towards 'Atma Sadhana' (efforts towards self-realization, the purpose of the human birth)

The chief cause of ageing is the loss of 'Bindu' (seed of life), represented by Veerya (vital force), whose gross most form is Rethas (semen). Therefore, the practice of Brahmacharya is beneficial to maintain health & well being.

It is to be remembered that the body is an 'Upadhi' (medium) to work out karma, impermanent and unreal. One is not the body. Therefore, one should never be attached to the body. The aim should be to maintain health and well being [so as to effectively carry out Atma Sadhana, for ill health makes Sadhana difficult] and not get caught in the Maya of possessing physical beauty.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi, ive remarked that when someone masturbate or lose his seed too much, he becomes shy when talking to others, or even less sociable as if somewhat restless in a given situation. Why is this so? Is it because he fear judgement of others or just an appearance? On the other side, if someone practice brahmacharya he doesnt care about anything really, what other says is of no importance or a waste of time. Both situations happened to me.

Answer

Brahmacharya takes one closer to the Atman (self), which one is. Abrahmacharya takes one away from the self, which one is not. The Atman is the source of all power. Going away from it is distancing oneself from life force. Therefore, lack of Brahmacharya saps one of life force, which is in turn seen in the form of lack of confidence etc.

ॐ तत् सत्

(That Supreme being is the absolute truth)

en such a responsibility, one would be unable to acquire a physical body to work out Prarabdha karma. Without working out karma, realization of the self is not possible. And the Jiva which has not realized the self is ever unhappy & incomplete, not being itself.

Therefore, one must always see the Lord functioning through one's parents, and show respect, with a sense of duty and a feeling of Love, whatever be the individual nature of the father and mother.

2. It is one's own past karma, the result of Agnyana which stands in the way of realizing the self. There is not such a force, with form or formless, anywhere, outside, which stands in the way of realization. The issue is within and not without. When one negates the ignorance within, realization occurs all by itself.

Self-realization is not attained by learning something new. It is the result of letting go of identification with what one is not (the body & mind). Hence, none are to be blamed for lack of it, for it is an internal matter and not external.

3. Marriage or the lack of it has no connection with the state of Brahmacharya or self-realization. It is not that all those single succeed in Brahmacharya, nor that those married

cannot achieve the state.

4. If one's parents are not supportive to his practice of Brahmacharya, it is one's own past doing, which has taken the form of nonsupporting parents. Hence, it is for oneself to win them over with dedication, love and understanding.

5. Even if one's parents as individuals exhibit base traits, it is something concerning those Jiva-s, the karma of which they will have to answer. Why should you reciprocate at the same base level, thereby polluting your state of being, when one's true state is that of Love, forgiving and silence? He who knows the code of conduct and yet indulges in hate is lower than those indulging in base thoughts/deeds without knowing the code of conduct.

There is a higher power, which is running the show, watching all, knowing what should be done, to whom and when. Do your Dharma and be quiet, remaining free from hate, anger, disdain and bitterness. All Jiva-s are progressing towards the self, at their own pace, in the way required. It is not in one's business to be judgmental about other's when there is much work unfinished, inside.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: In the world, there are many who try to manipulate the Jiva. Manipulation, domination and cunning are necessary for worldly success and simply surviving in the world. Parents try to manipulate me as well; my father, for example, wants to take my salary to pay off his expenses and take a vacation. He used the excuse of "I am your father. I raised you and deserve your money." Everyone in this world seems to use rhetoric and bogus moral causes to get what they want from others. My parents use the vedic injunctions and various codes to manipulate me and prevent me from pursuing the self. Everyone is the world is a wolf that tries to kill others to get what they want. Indeed, the world is a jungle and one must constantly guard himself. No one can trust anyone else.

You seem not to understand the nature of others. One cannot win over his parents for the practice of Brahmacharaya through love, dedication, and understanding. First of all, love is bondage, do you not understand that? Love for parents is anther word for attachment. Second, showing my parents love will not win them over, it will further bond them with me, and increase their amount of worldly influence in my life. One must use cleverness and diplomacy to survive in the world for the sake of yoga; not doing so will lead to others, specifically parents, manipulating me. Trusting parents is like a lamb trusting a lion.

If one is about to be manipulated and will be exploited to a point to where yogic practices may be threatened, can one use worldly cleverness to survive?

ANSWER: Realize the truth first. The meaning of love will later be known.

ॐ तत् सत्

(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hi Sir,

1.) Can one show an external reaction of anger and confrontation in normal interactions? That is, is it alright for one to be externally aggressive but remain internally silent on the inside? One shows a fit of anger, but feels no anger on the inside. I normally have an aggressive personality.

2.) It is very difficult to control these feelings of disgust, disdain and hate towards my parents. My mind highly dislikes them. You say one must show respect and duty towards one's parents. What does this mean?

3.) I keep convincing myself that I must deal with these parents so my remaining karma can be worked out. Is such an attitude fine?

Eagerly awaiting your response, sir.

Answer
1. One should enact the role as required, with the necessary external reaction, as warranted by the situation. One should however remain internally calm and completely detached, without the least anger. Also, one should not harm or hurt another.

2. The one feeling disdain should be gradually annulled.

3. Displace the Ego which is the source of negativity, through residence in the self. All will be well

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

In Brahma Sutra, Chapter 4 - section 2 (Ref : http://www.swami-krishnananda.org/bs_0/Brahma.Sutra.4.2.html), there are discussions about the death of ordinary men, liberation of knower of Saguna Brahman and the knower of Nirguna Brahman.

Knower of the Saguna Brahman liberates through the Sushumna Nadi, and for the ordinary (ignorant) men, the exit happens through other than Sushumna Nadi. The body is left back in both these cases.

Adhikaranas 6 to 8 explain about the knower of Nirguna Brahman.
Could you please comment on the following queries:

1) What will happen to the body of the knower of Nirguna Brahman, and how the exit happens for the same?

2) What is the difference between the liberation of the knower of Saguna Brahman and the

knower of Nirguna Brahman?

regards,
RK.

ANSWER: 1. The term 'Knower' of Nirguna Brahman (formless Almighty, without attributes) in the Brahmasutra-s denotes a Jivanmukta, who has attained full blown self-realization. Therefore, he is at 'Turiyateeta' (always effortlessly in the state of pure consciousness or Sahaja-sthiti) and hence does not entertain the perception of the Loka-s (worlds/planes which concern the mind) or those of a Lord limited to shape, form and structure.

At the time of final departure, through 'Videhamukti' (complete, irreversible liberation), the apparent Jiva merges into Supreme consciousness seamlessly, as water contained in a bottle, lying on the ocean floor, would merge into the ocean, if the bottle were to be broken. Is there any distinction between the water that was in the bottle and the sea water after the merger? Can the two be separately distinguished? Such is the merger into the Supreme, at exit.

What happens to the physical/astral/causal bodies is not of any value, for these are non-entities in terms of the absolute and therefore, eventually go back to their source, namely Prakriti.

2. The knower of 'Saguna Brahman' (Almighty worshiped through form, with attributes) has a perception of the Loka-s (worlds/planes which concern the mind) or those of a Lord limited/depicted by shape, form and structure. Therefore, there must be a mind to perceive the same. The presence of the mind infers the presence of an Ego, however small it may be. Hence, such a Saguna Sadhaka goes to an higher astral plane (concerning the mind) after releasing himself from the body through the 'Sushumna Nadi', via the 'Brahmarandhra' (at the crown of the head), where he performs further Sadhana in the 'Sukshma Sharira' (astral body) and finally attains Videhamukti into the Nirguna Brahman, who stretches into infinity.

Such advanced Saguna Sadhaka-s are also sometimes given other portfolio's by the Lord, as regards 'Lokasangrham' (welfare of mankind), which they carry out till their final exit (such as say guiding certain other Jiva-s in the path of the self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thanks for the reply.

Could you please tell us whether the mode of liberation of the knower of Nirguna Brahman and in one of the previous post in which you discussed about the ability of yogi to dematerialize the body are related somehow?

In short, is it the case that the knower of Nirguna Brahman just disappears by de-materializing the body and the atman gets merged with the parabrahman, in contrast to the knower of Saguna Brahman where the body is left behind?

Answer
1. Materializing or de-materializing of the body has no connection with attainment of 'Gnyana' (Enlightenment). It is a Siddhi concerning the body & mind (which are both unreal) and hence has no value in terms of the absolute.

2. The final release may involve de-materialization of the body (if it is so destined), or it may not. It is not that the bodies of all knowers of Nirguna Brahman de-materialize. The Sutra only refers to the complete merger of the Atman into the absolute, then and there, which is the point to be noted. What happens to the body is not of importance, for the body is an illusion and unreal, in terms of the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste sir,
i am in currently tenth day of my brahmacharya practice,this time i am practising it sincerely at physical and mentle level,but i have a fear that i can lose my semen in wet dream. yesterday i was reading an article on wikihow titled as'how to stop wet dreams'in this article i like a method very much i want to repeat it below
''some monastics who abstain from sexual behaviour change their sleep pattern by sleeping only a few hours at a time and waking up frequently throughout the night to meditate or pray briefly before returning back to sleep,reducing the risk of involuntary ejaculation''
sir if this method is effective according to your view,if i can also apply it in my practice to prevent any risk of wet dream.
thanks

Answer
1. 'Nidra' (sleep) should always be sound, deep and uninterrupted. That which has interruption is not sleep. Lack of uninterrupted sleep will lead to ill health and a break in Sadhana. It is not that waking up often will prevent a wet dream, for wet dreams occur when the Jiva comes back into the Astral plane in Swapnavastha' (dream state) and never in 'Nidravastha' (sound sleep, where there is no perception of the 'I')

2. The cause of wet dreams is certain past Samskara-s and Vasana-s. Wet dreams stop, when, by ardent Sadhana, the aspirant burns these and becomes an Urdhvareta. Not before.

The right method is to take deep, uninterrupted sleep and wake up early in Brahmimuhurtham to apply Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, Ive read the stories of the 84 mahasiddhas of the Tantric school. Many of them attained sagehood but were not moral or lived moral life, as we can read. They ate meat, fermented wine or lived with prostitures. They didnt care much about moral rules. WHy?

Answer
Who has written these stories? Do you know who these Siddha-s were? What did they actually do? What was their level of spiritual attainment? What is meant by Sage-hood? Whether they ate something or didn't, whether they did something or didn't, in what way

does that take you closer to realizing your self? Does that in anyway change your misery here?

Let go of what someone did or didn't and do that which will help you realize who you are. That poses a bright chance of knowing that which is to be known. All else is only fanciful debate, which has no substance.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
The so called siddhi power obtained by the sages/saints/shamans. Do they come because they have been cultivated or because when someone attain self realization, they possess them as a by-product? Such siddhi are levitation, bilocation, prophecy, control over nature, etc. At the same it is said that siddhi are an obstacle to self realization.

Answer
Siddhi-s, like everything else, come because it is so destined, as regards that Jiva. Even then, these come to the extent proposed by the higher power & not more. Some of these come en route to realizing the self and are hence termed byproducts. Attachment or desire to any kind of Siddhi is an obstacle to realizing the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
How can we explain that state?

I always wondered as many other people if when the mind suddenly awakes in the middle of sleep but cant really move the body is a sort of meditative state or the start of an out of body experience. When awakening in this state all look very vivid and we are fully concious and one did nothing to have it, this state comes without one's willing it.

Answer
It is neither a meditative state, nor an out of the body experience. Inability to move the body at such times is the result of lack of coordination and transmission, further to a temporary break in the link between the body & mind.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir

You suggested to have lunch atleast by 1 p.m followed by a banana or two.
I have been following this but what I noticed was that my lunch was digested & i had pressure in the evening before 5:30, I mean my stomach was clear before 5:30, so after being light I did sadhana in the evening.

My question to you is
1.Have you suggested banana for this purpose only I.e to clear stomach to do sadhna

2.Can I do nadi shodana and/or pranayama in the evening with a unclear stomach,
If I didn't ate banana?

Answer
1. The banana is a good digestive, which aids easy digestion and elimination. It is also a good source of energy & other nutrients.

2. One should do full Sadhana at the proper time. The bowels will clear themselves, when possible, when this much is done. One need not worry about their state, be they clear or unclear, or whether one has had a banana or not.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi Sir,

I have a serious problem. I cannot interview well anymore.

Before I came into spirituality, I was naturally a good interviewer because I would tell people what they wanted to hear, and did not really care about the "truth" as long as it's my job. I was SO,SO good at playing a role and interviewing with people to get a job offer. In fact, I would get an offer in every single interview that I had.

Now I have several problems:

1.) I appear very nonchalant and laid back, so whenever I interview, I sound like I simply don't care about getting the job
2.) I can't interview well at these firms
3.) I can't tell people a "lie;" PEOPLE can see right through my acting now, and my acting is now completely useless, and doesn't help me interview well. Anyone can see my lack of enthusiasm and my artificial expressions and say, "this kid actually doesn't care." Even though I try and do as you say, "act in a certain role," my nonchalance easily comes through

I DON't KNOW why God took this skill away from me, but without it, I will not be able to get a job despite my resume. It's like God is purposely screwing up my interviews and making me answer in stupid ways.

Please help me....

ANSWER: Your limits end at honest effort. Do that much and be patient. Things will happen as they have to, at the right time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Is it alright to lie in these interviews or must one tell the truth all the time?

ANSWER: A lie does not take one anywhere. It only ends in more lies, which will all be eventually found out, putting one in a much more troublesome situation than the one in which he lied. One can avoid or remain silent in situations, where speaking the truth may cause harm to oneself or others, but should not lie.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Also, sir, it seems that the way I behave now attracts a large amount of disdain from males. Males usually treat me with disdain and disgust while females treat me with intense attraction. When I'm networking, I cannot create the same impression on other people and people don't enjoy being around me. It seems like my career is falling apart around me and I don't know if I can do anything more. Even if you're a genius, if you're not close to other people or well liked, you can't do anything.

Answer
1. Your focus should be on Sadhana and not on what others think or don't think about you. One should reach the state where he is not affected by acceptance or rejection.

2. One's attitude should be -"Let that which happens happen. I will always remain true to the Lord, having surrendered to HIM, via Sadhana, being true to the tenets of Yoga." Then, it will eventually be realized that, that which was being affected was the Ego and not the self.

One's career does not fall apart because of Sadhana and Yoga. It is the Ego which falls apart.

2. All these are events in the dream to make the Jiva realize the fallacy and non-substantial nature of the Ego, which is getting affected by the reactions displayed in the world drama. When one learns to hold on to the state of the Atman and be at peace, the world no longer poses trouble.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello there,

Is it true that we as humans only use %10 of our brain?
Or do we already use %100 of our brain?

If so, how do we unlock the rest?.

What happens if we gain access to the rest of the percentage? (%100)

Would celibacy be the answer?

Answer
Yes, only a fraction of the mental potential is made use of under common conditions. Mere celibacy does not help unlock the potential. What is required is unbroken Brahmacharya,

which involves transmutation of the conserved energy into higher planes, following which one's faculties slowly improve over a period of many years.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaste Dhananjay,

After several months of earnest vichara (albeit with mental temptation) a few fundamental questions have arisen. Would be eternally grateful if you could shed light on these.

1) I can easily understand now, that I am not this body, prone to decay and inevitable devolution. But am I the soul (jiva) who controls this body like a puppeteer controls his puppets? Of course I realize that any capability of the jiva itself arises solely from the atman. But when, like Ramana Bhagawan, contemplates that he is not the body nor the mind, what is...left? This vacancy makes me very uncomfortable. How can realized sages claim that they are NOT the mind when they use their cognitive faculties to think about philosophy, respond to the queries of their sishyas, and so forth? The mind is very much real. So is their brain, IQ, etc it seems.

2) Is intellect (truth-realization) not the same as intelligence? I know many men who are much smarter than me (IQ-wise) who still crave for every form of sense pleasure. I suppose no amount of IQ, book knowledge, or wealth correlates with the desire to understand the supreme Reality.

3) Kindly clarify the karana sharira, or causal sheath. It carries the 5 klesas/kosas (please clarify, I am ignorant on the specifics) and carries past impressions to future births, it is said. In other words, does this mean that EVERY jiva is pure (a derivation of atman) but appears to have different dispositions (e.g. angry, lustful, shy, etc) due to the karana shariras?

4) My dear guru Swami Sivananda graces my heart and physical residence and came to me in the most unexpected of places right when I was on the verge of a vital BREAK in brahmacharya. Is a soul (jiva), upon exiting the physical body, capable of creating such occurrences? Is it only for self-realized jivas?

5) Often, when I have doubts, I look at the loving face of Sivananda and crystal-clear answers pop into my head. Is this simply my own mental rationalization or is there any link between me and my guru by which he is helping my shatter the avidya that binds me?

6) I engaged in the strictest form of brahmacharya for two months, during which people routinely commented on my intelligence, women viewed me with desire, and so forth. However, I started to slack in my practice afterward (no physical breaks, but mental lapses and occasional viewing of online material) and my former luster disappeared. Do I take this as either 1) a positive since it proved that the external world is fickle and unsteady or 2) a negative since my "powers" were lost?

For you, these may be simply answers, but to a practitioner and aspirant, they are the words of one's guru being conveyed through a divine medium in the form of you.

Most respectfully yours,
Sreyas

Answer
1. The Jiva (individual Ego) is different from the Atman (soul- an indivisible part of the universal). Who contemplates? It is the Ego. When through such contemplation, the mind becomes completely still, it merges into that source (Atman-true self), from which it has arisen. Then there is only pure consciousness, infinite, full of peace and bliss. There is no thinking or doing in that state. It is..is.

Does the Sun consider himself the red glass, just because his light passes through it producing red light? Is the music player itself the singer, just because a voice is coming through it as the song? The cognitive senses of the realized sage are used to communicate with the external world, so as to do that which is to be done, to people, as dictated by the remnant Prarabdha karma of that Jiva. To whom is the mind, brain and body real? It is to the perceiver and not to that from which these spring forth, just as light emanates from a torch, producing different images that appear and disappear, while the torch alone remains as reality.

2. Intellect concerns the ability to understand what is apparent, as perceived by the mind & the senses. Intellect cannot understand the absolute truth, which is beyond its purview. Intellect is a product of the Ego, and the absolute truth is beyond the Ego. Hence intellect concerns the unreal and not the real.

3. The 'Karana Sharira' is another body surrounding the physical and subtle bodies, which is the repository of the seeds of past karma. Hence, for the purpose of understanding it is said to house the Ego, which is the final barrier between the Atman and Paramatman, which are only the Paramatman.

4. That which is wished by the Lord transpires, be it through the physical body or otherwise, through those from who HE wills so.

5. The great Lord works through form and formless. HE helps every Jiva, in the way required, for evolution. The Guru is one such form through whom HE guides.

6. Getting slack is letting the Ego take the upper hand, which will eventually end in a break and take one far away from his self. One should make the mind still, surrender to HIM and rest in the self as the self. Nothing more is required, for it is the truth and the only reality, all else being an illusion.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I feel somewhat disengaged and depersonalized after sadhana in the evening. It's quite peaceful, but I have trouble with self-expression and being engaged or caring about conversation at a dinner table with recent acquaintances. Might this be due to meditation?

I ask this because I notice that I have quite a blank face after I meditate.

I am adhering to brahmacharya as recommended in every shape and fashion.

Can you explain why I feel this way?

Answer
It is normal to experience inner quiet and silence further to Sadhana, which gradually displaces the Ego. One should cultivate this inner silence, developing the thought free state, by holding on to the self. External interaction then gets limited to the extent required, to necessity & not more.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

I can hold my breath for 18 seconds over 6 sets during pranayama. When I am about to finish my exhale after my first few sets, my abdomen and diaphragm jerk a bit, but I still try to control it all the way out. Is this unhealthy?

I smoked cigarettes for 2 years, and I do not anymore. I have a small wheeze. I feel that my lungs could use some sort of yoga technique to speed their recovery and cure my wheeze, which I hear when I force my breath out. Do you have a recommended technique for such a situation?

Thank you,
Erik Messick

Answer
Apply the suggested Pranayama with all the other constituent methods of Yoga for a few years in an unbroken manner. Everything will get right.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Dhananjay,
After lot of struggle I had encountered favourable conditions at my workplace. But very soon complacency set in and I went into the quagmire of breaking into induced carnal pleasure. Somehow the elation of having won over my hardships put me into this stage of pleasure seeking. Somehow there was a constant call from the conscience that what I was doing was wrong for further advancement but I fell in the whirlpool. Then I felt immense pain physically. Now I have realised my mistakes and I am worried if the good situation I have managed to earn will fade away.
Why does it happen that when the times are good for me I enter into state of extreme elation which I can't control and complacency sets in though these moments of success and happiness after very few in my life.
Only suggest what's wrong with me
Regards

Answer
1. It is the nature of the Ego, the product of ignorance, to experience elation at pleasure and sorrow at pain. Till one does not overcome identification with the Ego, this situation of extremes, which is a sign of imbalance exists.

2. The ignorant Ego, constantly seeking external pleasure (not having realized that the

greatest bliss is within) flies at accomplishment and falls at failure. It is ever dissatisfied, devoid of equilibrium and the cause of unrest. Hence the wise Yogi constantly strives to get rid of it, so as to reside in the self, as the self.

The Yogi of wisdom, in equilibrium, who resides in the self, is neither elated by happiness nor pained by sorrow. Knowing both these to be unsubstantial, impermanent, fleeting and the effect of Maya, he watches as a mere spectator, completely detached from both, only holding on to the self. That is Yoga, as Lord Krishna tells Dhananjaya (Arjuna) in the Bhagavad Gita:

योगस्थः कुरु कर्माणि साङ्गं त्यक्त्वा धनञ्जय |
सिधयसिद्धयोः समोभूत्वा समत्वम्योगमुच्यते ||

"Forsaking attachment to your actions (or their fruits), indulge in Yoga O Dhananjaya"| Accepting success and failure with equality, this evenness of mind is called YOGA || - Chap II/48 - The Bhagavad gita

Hence one should turn a blind eye to happenings and non-happenings of this dream world, do one's duty and remain steadfast in Sadhana to realize the self alone. That is the path taken by the wise seekers of liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I wish to ask if someone is incline in music or art.

Does it mean that his chakra has/have open in a higher plane that enable creative expression to manifest.

I wish to ask if art/music or any creative pursuit has anything to do with Brahmacharya.

Best Regard
AL

Answer
1. Inclination towards a particular activity only means there are past Samskara-s (impressions) supporting such activity. The extent of blooming of a particular chakra may or may not be the case.

2. Through Brahmacharya, one has better vital force at his/her disposal, which may in turn be channelized towards constructive activity, efficiently.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

What is the logic behind one praying for the welfare of others (parents, siblings, wife, children, friends, etc)? Does it have any value in terms of changing others life? How does it

effect us eventually?

regards,
RK

Answer
It is enough if one develops a well wishing and harmless attitude towards all, be they relatives or unrelated. Prayer, in particular, is not necessary, to the one who see's all with a divine perspective. The Lord takes care of all, in the way required.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir - Hope you are doing well !

I have a query on which I would like your guidance. I have been searching for a girl for marriage from past 3 to 4 years. I have never been excited about the prospect of marriage. So during initial 1 - 2 years I frequently had fights & arguments with my parents. Finally, I relented and thought that if i am destined for a marriage then I cannot run away from it and like all other duties should accept it humbly. But from last 2 years though I am trying to search seriously for a possible partner I am unable to search one. I have been rejected by many gals.This has not affected me though (because i do not have aversion / like for either states - married or unmarried) but I do face a lot of mental turmoil because of family & society pressure. Tomorrow I am going to meet a new girl and I have 2 queries in this regard:
(1) When should I state my wish for a celibate marriage. Should this be made clear in the very first meeting or should this be revealed after marriage (last time I told this to some other girl in our second meeting and I was rejected but I still don't mind telling this to a new girl in our first meeting tomorrow)
(2) Also, one more thing, that bothers me greatly is that, what if after marriage, if a girl find its difficult to maintain this vow of celibacy and walks away if I am not ready to break it. Sir, i am desiring 100 % sex free marriage but I am not sure if the incoming gal would be able to manage this lifelong. This thought that what if someone divorces me after marriage because of celibacy is making me nervous

Sir, please advise.

Answer
1. Sexual relations, with one's lawful wife, for progeny, does not go against Brahmacharya. It is in the course of nature to bring man and woman together, for offspring, so as to continue the race. One can give up sexual activity, further to the wife conceiving and then focus on unbroken practice. Knowing it to be such, the question of a celibate marriage is not necessary.

Go through the process of marriage and progeny in the natural way, if it is so willed by the higher power. Things will happen as they have to and the same higher power will make you both take up Brahmacharya, at the destined time, if it is so willed. It is not for one to decide for or against progeny, but accept the will of the Lord, letting things shape up naturally.

2. Let go of the botheration, let go of the decision and let things proceed naturally. If a celibate marriage is willed, it will happen. If it is not willed, it will not happen. One should not

decide this or that, but accept that which happens as the will of the Lord, as long as his actions are within the bounds of Dharma. It is not in one's purview to bother, when HE decides and takes care of everything.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

ABout kundalini. I understand the practice of brahmacharya but after that, to awaken kundalini and make it go upward do you have to visualize it or bring it to the head using your will and imagination during meditation? Are they other easier methods?

Answer

Why do you want to develop the desire to awaken Kundalini? Desire is the first impediment to realization. Do the described Sadhana, follow the lifestyle and mental perspective suggested earlier and develop quietude. All that has to come, will come to such a one. Nothing more is required.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Hello, a long ago i wrote you asking if some countries are less moral than others and you said only that races are in different stages of evolution. Is this related to morality, to a race or culture? I never understood that. Sorry, by morality i mean brahacharya but other things as well.

ANSWER: What is morality? Doing one's Dharma properly is morality and nothing else. He who does his Dharma right practices Brahmacharya, without his own knowledge, automatically. There are those who do so and those who don't, in all countries. It all boils down to how evolved (closer to his self) one is. There isn't any generalization here, in terms of race, caste or creed, which are all superficial things and not real.

ॐ तत् सत्

(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Ok thanks very much but is it irrespective of gender too? Do lust works the same in men and women? For example women are more morals and live more years than men everywhere but at the same time the cause of lust in man is the woman. The years of life difference is not because of wars as some say because this happens in countries that never are at war like Canada, swiss...

Answer

1. While it is much more difficult for women to develop 'Vairagya' (detachment), their nature being influenced by 'Maya' to a larger extent, gender has no connection with morality or realization of the self.

2. The cause of lust in man is not woman. It is his own 'Agnyana' (ignorance)

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Is it okay to use running(like training for the Olympics) as a tool for meditation to burn off karma because of the strenuous training.

I wanna get up to 100 miles per week. Is it healthy for long term?

Should I take on a sattvic diet even if I'm an athlete?

I'm 22 years old.

ANSWER: 1. Physical activity is beneficial when it is moderate and not extreme. Strenuous physical activity does not in any way help meditation. Rather, it becomes an impediment.

2. No. The human body is not designed for that. It will not be beneficial in the long run.

Eating meat does not pose a problem to an athlete, as long as there is commensurate physical activity in the form of training or practice to burn the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Okay. What if I reduce the 100 miles per week and made all the running easier and still got faster in the long run, would you support that?

My goal is to run a mile under 4 minutes, and I'll(with God's help) do it within 3-6 years or more, as long as I take the runs easy I'll be meditating at the same time. Doesn't this go along nishkama karma?

Also I thought eating meat wasn't good for karma because we're eating
a living being.

Sorry if the questions seem lame.

Answer
1. Running, if carried out, should be moderate and within limits. Pushing the body to extremes is not conducive to Sadhana. The human knee is not designed to withstand fast and strenuous running over a long period of time.

2. Working without attachment for the fruits of one's action is 'Nishkama Karma'.

3. The universal life force is working in all beings, be it plants, animals or even inanimate objects. The law of creation is not bypassed, as long as one consumes that which is required, just to the extent necessary for his sustenance, based on the nature of his activity.

Eating meat is not advised for the beginner aspirant as meat is highly 'Rajasic' (activating) in nature and thereby increases the chances of aggression, passion and unrest, which can cause a break. The past Vasana-s (impressions) are still very strong in the beginner, making him vulnerable to downfall.

Meat requires large amounts of physical activity to be properly digested and assimilated. A Yogi spending much time in meditation and Sadhana, in a sedentary manner hence does not require meat, which can become toxic under such low activity conditions.

This does not apply to an athlete indulging in high frequency physical activity. However, excessive physical activity will not leave much energy left for Sadhana. One should hence be moderate in all things, so as to conserve much energy for Sadhana.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

India,China & a few other asian countries have witnessed a genocide level of infanticide of the female gender.Asians mostly have a predisposition towards a male offspring.As of 2011 60 million women are reportedly missing in india in purview of a balanced sex ratio.The future looks grim as no govt. effort is working.

I have 2 questions as below:

1)Is abortion for reasons like gender selection/handicap/deformed foetuses a crime as per vedas/shashtras/dharma.

2)Why such a fate has befallen women in asian countries.Is this nature's way of putting a barricade to the exponentially rising human population.

I ask these questions on this forum as I believe without a balance of purush & prakriti in society many individuals in future will have lopsided personalities & thereby won't be able to reach a state of brahmacharya.

Answer
1. Aborting a fetus is incorrect action, which results in accrual of much negative karma.

2. The why and how of things is a matter concerning this world dream, based on the past karma of individuals.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
QUESTION: I read about your experience during your first two years of Brahmacharya on having frequent bouts of illness and some very severe. I've been sick a few times during my first four months without having any slips. But I am taking medications(some lower sperm count) from doing schizophrenic activity in the past. I've started to exercise(running) since this past week, but I've improved quite dramatically as before I wasn't practicing Brahmacharya.

I've pretty much eliminated desire for a lot things including a relationship/friendship with a girl. I always keep my thought in check if the desire reappears(this happens a lot right now).

I also feel that I'll pay the price if I get attached to enjoyment of any of the five senses(indulging in foods that taste good, listening to soothing music, etc.) Since I've started running again I've just been eating salads with no dressing, drinking only water and milk, and fruits, and a bag of candy(once a week).

I always thought that Brahmacharya could help anyone achieve a task that seems impossible(physical or mental).

It seems like all you have to do is perform your sadhana on daily basis, and the rest will get taking care of. But I always thought we're suppose to suffer to burn off all the happiness we had in the past. It's like the "no pain no gain" saying. I thought we should create our own suffering but do it slowly.

What type of challenges(we should create our own challenge) occur in the later stages of Brahmacharya?

ANSWER: 1. Nothing more than performing honest and unbroken Sadhana, with surrender to God is required. To him who subjugates the Ego, remains humble and has perseverance in applying the Yama-Niyama-s of Yoga, all situations get tided over.

2. One should not become overconfident, thinking he has achieved invincibility, just by a few months or years of Sadhana. He will soon be humbled by the next layer of Samskara-s, which surface with enough turbulence to unsettle him, as a leaf get thrown about in a whirlwind.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Is there a book for how long we do the asana practices(they look impossible to do).I'm very inflexible and I have chronic pain in my hip when I get further in my running training.

ANSWER: Asana-s are to be applied, for as long as comfortable. The duration gradually increases with practice, in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: I found a book on amazon called Asana Pranayama Mudra Bandha. It has over 400 practices(poses). Should I spread all these practices throughout the week/months and become a master within 3-5 years?

Answer
It suffices if the Asana-s suggested in past answers are applied, in the way advised. One's aim should be to perform Asana-s to help easen the further practices of Pranayama,

Pratyahara & meditation, so as to attain Samadhi and not become an acrobat performing physical poses. This much and not more is the significance of Asana-s. The mind should focus on merging into the self. That should be the focus.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

It seems my words have a great deal of charisma. Ordinary people are quite magnetized and taken by my personality. It is said a sign of "Ojas" is powerful charisma, and powerful influence over worldly minds. However, it has only been 8 months of brahmacharaya. Are these signs of sublimation into Ojas?

Answer
1. Why are you concerned with with others think? This is the first sign that the Ego is being glorified, which always ends in a downfall.

2. That which comes, comes from HIM. Nothing comes from the 'you' (Ego) which is experiencing these things. So work at overcoming the false self first, not getting caught in the web of Maya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,
I have read Swami Sivananda's book on Brahmacharya. I have seen his list of forbidden food items which include onion and garlic. However I am unable to avoid onion as it is a frequently used ingredient in our family recipes. Also, within a few months, I will be trekking at the Himalayas, where fresh food is difficult to get (Swami had strictly advised not to eat food left over for days) and I have been advised to eat garlic as it is in an extremely cold region. Should I still avoid garlic? These are my two concerns. If necessary, I am ready to cancel the trip.

Another query: How do I get good sleep? Every norning I wake up, I don't feel energised. I have to get up and go to college. I never feel active throughout the day.

Answer
1. Those are general pointers, to be applied when possible. When one ventures outside, it may not be possible for strict enforcement of the same. Hence beginner Yogi-s are advised to venture out only when necessary.

2. If a life of Yoga & Brahmacharya, with all the suggested Yogic practices is applied, with 4.00 A.M wake up and 9.00~9.30 P.M sleep, deep sleep will come in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

The focus of the glorious practice of brahmacharya is to irreversibly realize that one is the atman and that one alone is real. A few queries as I embark upon my 9th month of unbroken celibacy with the grace of the almighty and the soul who realized him, Swami Sivananda.

1) Attachment to the body or feeding the sense pleasures is said to be something to be avoided. I understand this and accordingly try to limit my palate a few times per week (by eating plain curd rice with little or no side dishes). However, sometimes one feels compelled to treat the body because the body is like a vehicle-impermanent, yes, but nevertheless requiring maintenance to be useful for a long life, which is also why we do yoga asanas and such. Is it wrong to satisfy cravings for certain sugary foods or tasty foods once in a while? Is it wrong to receive a massage after a long football match which leaves one's body enervated? Is it wrong to take a strong dose of headaches tablets when one has a cold? I do not know the right perspective to take with the following.

2) I have in the past mentioned to you of one fellow, a cunning genius with malintent, who has bad-mouthed me to my community. I became aware that this nonsense has only continued to spread of late and it is plaguing all my relations. What is my duty here? Must I explain to others about him? I fear that will only backfire as he is much more cunning and intelligent and will leverage these statements into advantage. At the same time, quietude has seemed to do nothing. In the real world, doing one's duty and remaining quiet seem to be two different things. Kindly advise.

3) A second fellow I know of is "oily"-He recognizes that I understand people well and has consequently, out of jealousy and insecurity, attempted to make me look foolish on various occasions. Once again, I wonder whether it would be advisable for an aspiring sadhu to calmly teach him or tell others about him, or remain quiet and hope all this passes by?

4) I often feel that every event in my life has shown me that my destiny is to eventually be a full urdhvareta yogi. I have realized that the women body is nothing more than a mass of decaying flesh due to my childhood interests in studying anatomy. Various cunning geniuses have attempted to seclude me (As mentioned above) or make disparaging statements about me. My niece, who had so long lectured me on brahmacharya, ran away a few weeks ago to live a householder life in an illicit relationship with another man.

5) Kindly explain why ONE soul should go through so much torture? Sometimes I want to cry. I have no true friends because people sense that I merely play roles and do not get attached. Cunning folks have attempted to seclude me. All I have left are a tenuous promise to Swami Sivananda and faith that following this path will lead to bliss. But will it? The doubts linger. I look at others partying. I look at those in intimate relationships. Etc.

How can one strengthen one's faith to be as strong a rock, impervious to doubts? I constantly doubt and doubt. All I have are your answers on this forum and Swami Sivananda and Krishnananda's teachings. I don't trust many other yogis because many are charlatans.

Awaiting your response with much gratitude.

Jakob

Answer

1. There is no restriction as regards eating the food one likes, as long as it is done in moderation and not extremes.

Massage by itself is not advisable to the beginner as there is an intermingling of Prana-s in the process. If taken, it should be limited, under hygienic conditions and only from a member of the same gender. It should never be taken from the opposite gender.

When it becomes unbearable to bear a cold or the like, one will take recourse to some form of medication automatically. It is a natural process.

2. Simply hold on to your Sadhana, do your duty and be quiet. All things will get tided over.

3. To be quiet, calm and do ones Dharma cheerfully is what is required. Jealousy concerns the one who indulges in it and who will reap the resultant karma. Why should you worry about it? Be quiet and be in peace.

4. One should do his Sadhana with surrender to the Lord and be quiet, accepting that which comes in destiny. What others do should not be one's concern.

5. To make one realize that the Atman (self) is the only truth & the only friend, this Leela is being enacted. All that which is perceived by the senses and conceived by the mind is unreal and will hence fade away one day.

It is natural for the Yogi to be put in harsh conditions, in the course of destiny, so as to make him realize the truth. Suffering is the way to realization. To the one who perseveres, light eventually shines at the end of the dark tunnel, leading to residence in the bliss of the self. One need not worry, doubt or fear. Those who surrender to HIM completely, are always taken care of.

Do the suggested Sadhana with even more zest and commitment and never deviate. The time will come when there will be no doubts, fears or worries, further to merger in the Atman (self). That strength is without a second and complete.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have read an article on 'Why many people who practice meditation shave their head?'. It was written that when we cut our hair, our body energy flow towards our head in large amount to restore hair which were lost. So, that extra energy helps in meditation.

And this is the reason why they shave their head on shivratri, a night before amavasya when full moon's energy and body energy coz of shaved head can be utilized for meditation.

But You suggest to have long hair?

Answer
The body (and therefore hair) are impermanent coverings around one's Atman (self), which will one day ripen & fade away. Those instances, where people shave their hair on a holy day or some time during the year is only a symbolic representation of letting go of one's attachment to this body (Asat) which one is not. Man is attached to his looks and body appearance, through Avidya (ignorance), and as a result takes great care to maintain the body and its parts attractive, through 'Dehatma Buddhi' (erroneous assumption that he is the body). This attachment is a hindrance to realization of the self, for attachment to the

unreal always ends in suffering.

Donating hair to the family diety or at a holy place such as a temple (by tonsuring the head) is also performed for the very same reason. God has no use from receiving a devotee's hair, nor does he bless someone just because that person shaves his head & offers hair at the holy place. The activity is only an opportunity for the common man, who is engrossed with the unreal things, to develop some 'Vairagya' (dispassion), by aligning his mind towards God and letting go of something which he is attached to (hair).

The Buddhists also shaved their head for this reason alone (to develop detachment) and not any other. There is no benefit in terms of energy, through shaving hair. Shaving hair does not improve meditation by any extent. Meditation is achieved through merging the mind into the self, further to displacing past Samskara-s and Vasana-s and not by other means.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Why does society portray men as lusty beings and women as being chaste and pure? It is utter balderdash isn't it? Women are also as lusty as men. They also watch porn, fantasize, masturbate and indulge in sexual activity, yet it is men who keep on getting blamed.When will society understand this simple truth that lust doesn't see gender or age, it attacks every human being on this planet. Even Srila Prabhupada had called women lustier than men. During ancient times also the belief was that women were more lustier than men.

Answer

Whether women are more lustful than men or not, whether the society says so or doesn't, in what way does that improve your well being and take you closer to knowledge of the Atman (self)? An honest aspirant should have his mind fixed on Sadhana and not on how the world reacts to different issues.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Dhananjay.

A very good day to you. I have a few questions to ask if you do not mind.

1) It is vital to let go of one's ego. I believe I am selfless person, but even this statement can basically conclude that I am indeed selfish & acting on ego. How can one forgo ego completely? I often care what other think of me; this is not about feeling proud of myself; but I fear I might have hurt them in any way; that makes them to think and act as such towards me. I wish for a harmonious and peaceful relationship and I often care about what other needs and feels. Does this still concludes if I am acting/thinking based on my ego?

2) I have read on Atman, Brahman - and the concepts (Tat Tvam Asi, Aham Brahmasmi). But I feel loss and hopeless when I indulge in sexual activities. I understand that the ultimate reality is that everything is Brahman and the body/relationships/material we possess are merely Maya - that Atman are the product of the Brahman. I however wish not to lose the relationship I have; would I still be able to experience Brahman i.e. the Almighty (the energy).

3) I am in a relationship with a sex worker. I am 25 whilst she is 20. She is forced to do so as she is a single mother & it is poverty driven. I love her as she does on me. I understand her work & her life completely. She states that she will stop this work when we are married. Is it a sin to get married to a sex worker who indulges in sexual activity every night? I have also read that a person who sells their body (divine shell) have their souls tainted. Is there any way that she can recover from this if she has complete remorse?

4) Based on my understandings, to feel God, one has to be in a peace & relaxing state; with emotions in check and the senses in control. However, I read that some states the senses should not be rewarded. For instance, listening to good music. However, I find mental peace & the ability to concentrate when I listen to soothing music (rejuvenating). When I concentrate and relax (mental & emotional peace); I feel happy and I feel I should keep others around me (other Athma) happy; this includes animals and plants. Kindly clarify me if I am moving in the wrong direction of feeling God by rewarding my senses i.e. listening to a good soothing music that alters my thinking. For your information, is it wrong that I think by others (soul/Athma) being happy; I am feeling God's presence & energy.

5) Is there any particular food that could enhance the Ojas production? Does exercising & eating protein (soy made) depletes the Ojas? Does protein (natural or man made) contribute towards Ojas production or depletion?

6) Could you recommend me where I can find a personal Spiritual Guru that could guide me on the ways of experiencing Brahman? Some say that the Guru will find me instead when I am ready. Some recommend me to go to yoga & meditation centres. I am however sceptical about this. I would love to learn about this myself; but I feel of getting trapped with my own ego.

7) At times my selfishness (thinking of personal benefits) are triggered when I have negative emotions or when someone act negatively against me (forsaking/sacrificing me) for their benefits/enjoyment. I have tried thinking if they are happy, I can be happy too. But this gets detrimental that they eventually starts bullying me making harsh joke out of me. Is there any way for me to go around this?

I look forward humbly with great enthusiasm for your reply. I hope best that your answers could enlighten me. Some of the questions above has been haunting me from leading a productive lifestyle.

Answer

1. The Ego is to be overcome through Sadhana & surrender to God.

2. One gets married to that Jiva, which is destined to be one's life partner. There is nothing more as regards this.

3. No profession is lower or higher. However, certain professions make a deep dent in one's well being, at the physical, mental and karmic levels. The way out is to fix one's mind on God, perform Sadhana and indulge in actions without attachment.

4. While there is no harm in listening to pleasant music, one should not get overtly addicted or attached to the same, for the beauty of music also comes from HIM alone and not merely from the music or the singer, who are all mediums.

5. Ojas increases with an increase in the time spent at merging the mind into the self. Not by other means.

6. Perform the Sadhana shown to you by the Lord. The Guru will be known at the appropriate time.

7. Being quiet, in the inner silence is the way out, for all situations.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

How many sadhanas (Asana, Bindhus, Nadi Sadhana, Pranayama, Meditation) can I do per a day? I am doing 2 a day; one during Brahmimuhurtham and the other before dinner at 6.

5 minutes in Nadi Sadhana is recommended, but should we move up in the amount of time we practice it in each session? I feel that 5 minutes is short.

Also, there is scientific evidence that our testosterone cycle runs on a weekly cycle, climaxing after 7 days of abstinence. I can see this having a incredible impact in my life on the 6th and 7th days of every week that I keep Brahmacharya in the form of strength, mental focus, personal power, etc. Can you give us insight on why this happens?

Also, can you give us your insight on why it is said in the bible that we should rest on Sabbath days in order to give our bodies and minds rest? Surely we shouldn't rest from our Sadhana though, right?

Might my 7th day of the cycle by my true Sabbath day? Sunday is the day for church.

Thank you,

Answer
1. Yes, that should suffice.

2. No.

3. Do your Sadhana and focus at merging the mind into the self. What happens internally, as regards the body & its hormones is only fanciful curiosity, which is a distraction. That which has to happen will happen, by the will of the higher power, who has been running the body as required, ever since birth, when you knew nothing about it.

4. Sadhana should be as regular as sleep, food and other activities. One's self is itself the Lord. How can one rest from prayer, which is worship of one's own self?

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I won't be working anytime soon, so I'm left with free time between the asana yoga sessions that are done twice daily.

Besides sleep, what can I work on throughout the day?

Should I focus on doing the asanas you provided in earlier answers all day? Will it speed up the process of getting to perform pranayama?

Answer
1. Yoga Sadhana is to be performed twice a day, at the suggested times.

2. One can perform any kind of constructive activity, at other times, as may be necessary, with the mind free from expectation, in a cheerful and happy manner.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Since i practice brahmacharya and meditation I tried to change the life of some close friends which go to church by teaching them about spirituality and even the Bible according to this point of view. I told them the Bible teachings from the first to the last book is to "rest in the presence of God" which is by practicing meditation. But the only thing they replied to me was "what, what?". So this is totally alien to them. I explained them for example the psalm of David which is a popular book was almost all about states of mind and meditation, this is clear. The only thing they say is what you are talking about. So how could you change somebody? Those serie of quotes are all about the practice of meditation.

Psalms 4:5 Commune with your own heart upon your bed, and be still. –
Psalms 16:7 I will give praise to the Lord who has been my guide; knowledge comes to me from my thoughts in the night.
Psalms 23:2 He makes a resting-place for me in the green fields: he is my guide by the quiet waters.
Psalm 46:10 He says, "Be still, and know that I am God;
Psalm 131 - I Have Stilled and Quieted My
Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, with our unveiled faces reflecting like mirrors the brightness of the Lord, all grow brighter and brighter as we are turned into the image that we reflect; this is the work of the Lord who is Spirit. —St. Paul, 2 Cor. 3:17-18
The center of the soul is God. — St. John of the Cross, Carmelite friar, The Living Flame of Love
The highest of all things desired is to become God. — St Basil the Great (4th century)

Answer
First achieve irreversible residence in the self, naturally, at all times, which is itself the Lord. You may then decide as regards advising others.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
When you talk about brahmacharya and methods to realize the absolute, for the inteligent person it doesnt mean religion itself is the only way right? isnt better to go beyond religion? If you said all religious path could bring someone to the absolute then the absolute is beyond religion.

Many of the wisest individuals that ever existed in this earth like for example the Buddha himself, the Buddha was not religious but a spiritual philosopher, he never believe this or believe that, same thing with Plato and his succesors in the platonic school, all of them were philosophers and spoke about
"philosophy" http://en.wikipedia.org/wiki/Platonism#Philosophy to attain the absolute, it was not religion of worshipping gods or spirits. It was a philosophy without connection to a particular set of worship. This philosophy is perhaps the only one in the west that goes to the essence of things. The essence then is wrapped in religion and sects.

Answer
1. What is religion? It is a path, a lifestyle and a set of mental perspectives which one follows, so as to eventually align his mind into the Atman (self), away from the Ego, which is ignorance.

2. All religions in the true sense advocate self-realization and nothing else. That is the only objective, whatever be the name given to the religion.

3. Therefore, all those who strive to realize the self are religious about that objective, which itself is a kind of religion. Hence, there are as many religions as there are people, each following a unique way to reach the self.

So the question of being religious or not does not exist.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I feel like I have lost the capability to make important decisions and move forward in life.

Presently, I need to find a job ... I am jobless for 1.5 years now and my family is becoming concerned, I dont still know where to go, what to do and even where to ask for guidance. My legs feel heavy when I try to move even an inch and there seems darkness and an invisible wall in any direction I see.

Also I broke the faith of girl who trusted me knowing that I cannot be sure if I would be able to ultimately marry her or not and therefore should keep away until god makes a decision.

Yet they are no directions in sight, trying to make a decision feels heavy and I feel like im not doing my duty properly. Im stuck at the crossroads ... It feels i have let everyone down.

PS: I do sometimes feel oneness with universe but living in physical world is becoming harder and harder. I guess my real question is whats preventing spirit to illuminate all my life and not just few moments once in while. Im unable to encompass beingness in daily living.

Answer
Do the suggested Sadhana, to realize the self, with unconditional surrender to God, asking nothing in return. It is that boat alone, which will help you cross the ocean of darkness, following which light will shine by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I have a question regarding the 'astral tube' that gets established between a man and a woman during intercourse. You have written that it takes a minumum of twelve years for this astral tube to dissolve.
What should I do when I have had intercourse with a girl in my youth (we had a relationship for about six months)eight years ago and I want to marry in the future? I didn't have intercourse with a woman since then, though I masturbated for some time. Should I wait another twelve years from now on before I marry? Or should I count twelve years from them time I had intercourse with this girl (I was twenty one then) When I marry I don't want the astral tube with my former girlfriend to interfere, like you described in a earlier post.

Many thanks,

J.

Answer
Atma Sadhana helps dissolve such connections faster by getting one closer to his self. Do your Sadhana and relax. The rest, HE takes care.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

I desire to follow Yoga Sadhana in adherence to correct principles. As I have mentioned before, I have now been a physical celibate from several months although mental celibacy is not yet fully attained and I committed a few visual lapses which I wish to never repeat.

1) My first question is on the nature of the ego, mind, and body. I would really appreciate your explanation of how these are interrelated. As per Ramana Bhagawan's teachings, I engage in the constant inquiry "Who am I? or Naan Yaaru?" as he said in Tamil.

But I would like to clarify where the mind rises from. I know that this body is occupied by a Jiva with 5 klesas and kosas, which constitute the karana sharira of past impressions from past births. Is the mind formed when this Jiva uses this physical body and brain to interact with the environment? How does the ego arise? I know the jiva is the pure atman enveloped by the impurities of the karana sharira, but I would like to know where the mind and ego arise from to combat them effectively. Please, please explain this in detail. I read through all relevant past answers but the explanation eludes me. I know cognition of the truth is not the same as realizing the truth, but I want to know that my pursuits are directed appropriately.

2) In order to combat desires in further stages of sadhana, I wanted to experience desires now so that longing would not arise. I accordingly prayed that I would experience a sexual scene in my dreams and this led to a wet dream. Surprisingly, this did not quench my thirst for material pleasures but only amplified them and taught me a huge lesson. Would it be

right to say that satisfaction from material pleasures only comes when we will this and develop self-content but satisfaction from brahmacharya occurs automatically with HIS grace?

3) One obstacle I keep facing: After a few weeks or months of strict brahmacharya, the mind becomes "bored" and tells me "hey aspirant, you have been austere for a good amount of time, why don't you enjoy with some visual stimulation or physical stimulation".

The second obstacle: After a few weeks or months, the mind tells me "hey aspirant, why do you bother with all this when you have no idea if it is true? what if life is only about sense pleasures? there are so many bogus swamis out there. maybe there is no such thing as self-realization and maybe it is only for those who are incapable of achieving material success"

Raga-dvesha is to be avoided but I truly hate both of these thoughts. They are like Mareech and Subah who sabotaged the yagna of Viswamitra and Lord Rama.

I trust Swami Sivananda's words that all paths of yoga lead to the same end goal as one realizes they all merge into the ultimate truth-bhakti, jnana, karma, and raja yoga all ultimately parts of the same reality and I will strive to develop all. However, the jiva which occupies my body seems to progress most enthusiastically when the path of jnana yoga is followed and this is why I have such inquiries.

Gratefully,
Jakob

ANSWER: 1. The 'Ahamkara' (Ego) is the effect of the seeds of past karma, stored in the 'Karana Sharira' (causal body)

The mind exists independent of the physical body. It can function even when there is no awareness of the physical medium, as in a dream.

The how and why are to be realized and not heard. One has to do his Sadhana and realize it for himself.

2. Everything occurs by HIS grace alone, for there is none. One's right ends at efforts to unify with HIM. He who does so need not worry about anything else, for all that is taken care of by HIM.

3. These are common excuses of the Ego driven mind, which all aspirants encounter. Keeping faith in the words of the Guru (that attachment to sense pleasure ends in suffering), one has to let go of the same, hold on to Sadhana and cross the ocean of Maya.

4. Different Jiva-s are drawn to different paths, based on their past Samskara-s and the will of the creator. One has to persevere in the path shown by the higher power and not rest till the objective has been attained.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you.

You mentioned before that from the ego comes the mind, from mind comes the senses, and from senses come the body.

This would mean that winning over the ego would mean...the non-existence of the body. What do you mean by this?

Also, when you refer to the "mind", are you referring to the brain/cognitive functioning areas within the body or some other entity?

ANSWER: 1. Yes, once the Ego is fully annulled, as in case of the Enlightened one, there is no rebirth in any kind of a body, be it physical or mental.

Even when alive for the reminder of life after Enlightenment, such a one merely occupies it as one does a house, without self identification.

2. The brain is a physical organ and not the mind. The term mind refers to the process of flow of thoughts, which occurs on account of the 'I-ness' (Ego). When the Ego is merged into the Atman (self) in Samadhi-meditation, no mind exists. It again springs forth on coming out of meditation.

The 'Atma Sadhaka', using the power of Ojas conserved through Brahmacharya, frequently merges the Ego into the self, over a span of months, years or decades as the case may be. This makes the seeds of past Samskara-s which constitute the Ego, gradually fragment and break down, rendering the Ego weak. Eventually, the Ego collapses into non-existence, following which the Supreme force residing inside alone remains. That is the true self. The resultant state is termed Enlightenment or self-realization.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Ah! This is why I can partially achieve a few minutes of pure bliss in meditation but once I enter the world once more, the mind starts to roam, feels emotions, insecurities, etc. It is truly a herculean task.

Without a brain, a person cannot think, feel, or do anything else. Why do you then insist that the ego is the chief culprit behind buddhi, chitta, ahamkara, and manas? The brain allows us to interact with the world, no? The mind arises and protracts like the web of a spider (As Ramana bhagawan put it) when we come in contact with the outside world. In addition, the brain allows for "buddhi" and sensory perceptions "consciousness or chitta" as well. So, the "jiva" is the sum of the body + 4 anthakarnas (including ego) + causal sheath.

What am I supposed to be doing in meditation!? Merging the ego into the self is easy in words but what does that actually entail? I am confused and frustrated. I try to focus on Hanuman and the Atman but it is really an uphill struggle to keep concentration for more

than half hour.

However, I have thankfully realized with the grace of the lord that "intellect" or "buddhi" or "acquired knowledge about the world" which comes from chitta and manas is NOT the same as the "atma gnana" or true realization. This is why many highly capable men, much smarter than myself, find themselves ensnared in the throes of sensuality.

Answer
1. The brain is the medium and not the source. It is the source (Ego) which is to be incapacitated.

2. What is to be done in meditation is elaborated in past posts concerning the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,
I m 22 year old and practicing witnessing the breath meditation from last 1 and half year and from that i have got a calm,stress free state of mind and developed my awareness but i can't go to the NIRMALA STHITHI(no breath and no thought state) so i started practicing celibacy and from your information i m doing it fine. So i want to ask with a few more years of strict celibacy and meditation can that state be attainable with this technique.

Answer
The desire free mind, when merged into its source, the Atman (self), results in 'Nirvikalpam'. For that, the one who is exerting should himself cease. This occurs further to unbroken Sadhana, surrender to God and strict adherence to all the 8-Anga-s of Yoga.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: sir,

I am wondering if I should continue pranayama. It seems all progress has come to a standstill. I am still at 32 second retentions despite nearly 9 months of brahmacharaya. I should be close to 64 seconds but I am nowhere near that close. What is to be done? Am I unfit for pranayama?

ANSWER: Judging progress or failure is not in your purview, which ends at effort. One should hold trust in Sadhana and practice unceasingly, even if it were to take ages or many births.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: As a beginner yogi, should I avoid travel as much as possible, and avoid worldly mixing? Sometimes, I'm forced to do this because of these job interviews/networking occasions.

Answer
Those are general pointers. If your devotion, commitment and trust in Sadhana are complete, everything is taken care of by the higher power. Such is the road offered by HIM to the unswerving Yogi who wants nothing but HIM and who trust HIM completely, as a little baby trusts its mother.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

I have been practicing brahmacharya for around 8 months now. The first two months were punctuated by a physical stimulation that nearly ended in voluntary spillage but thankfully I have realized my mistake. I now conduct regular vichara and sadhana in hopes of attaining HIM.

First though, some pressing queries linger.

First, I have ambitions. I want to be one who influences thousands. I want to be rich. I want to help charity. The "I" thought is strong in all of these. Therefore, I decided to merely play roles: I would perform the role of an influencer, the role of one who strives to be rich, etc. But who am I feeling? There is one who desires these things. Is it OK to have desires and preferences? Even in the path of self-realization, one has to WANT the supreme knowledge, is it not? Kindly clarify how I can pursue ambitions while never losing sight of the fact that all comes from HIM, the atman. For example, Prime Minister Modi is a shining example of brahmacharya transmuted into intelligence and magnetism-however, he still seems power-hungry and has definitely not attained realization of the self. I am quite confused here.

Second, it seems like we must create egos in the present world and the yogi will never attach himself to the ego, merely playing a role instead. I create egos based on my desires to attain wealth, influence others, and give to charity. But WHO, WHO has these desires? Do these desires stem from past karana sharira or from our lives, which we are moulded and influenced from a young age as to what is good and bad?

Third, while I have now realized the disgusting nature of most of the sex acts, I am still occasionally severely tempted by the idea of oral sex. I do not understand this-the mouth is a dirty place and a barren one. I ask you this: I am not a married man. My desire to realize the self is true. In order for these desires to be extinguished, should I explore them with a married partner and then discard them OR will entertaining them only make the desire burn more and more?

Fourth, who defines duties? I know instinctively that I have a duty to help parents or a duty to help others or a duty to get goods grades as a student, but who ever defined duty? Could they not be arbitrary? E.g. in some country it could be one's duty to murder others or something. What are the duties I must follow?

Fifth, Sivananda once told Krishnananda "Stay here till death, I will make kings fall at your feet". The statement seems a but ego-driven for such a great saint, does it not? Also, does this mean that following the brahmacharya practice one will get influence and power to help others?

Awaiting your response,
Gars

ANSWER: 1. The primary focus should be on realization of the self, asking nothing in return for the performed Sadhana. When this much is maintained through unbroken Sadhana with surrender to the Lord, those desires which are to be experienced will be sated, in the required manner, at the destined time.

2. Desires concern the Ego and not the self. They stem from the seeds of past karma. He who remains honest in the quest of the self has his desires fulfilled, as destined by the higher power.

3. Do your Sadhana to realize the self, asking nothing else in return. HE will decide which desires are to be fulfilled and which are to be annulled, so as to not trouble you.

4. Each's duty is unique to him/her. The honest Yogi will come to know his, as a by product of his Sadhana. One needn't worry.

5. The intention and purpose behind a statement cannot be known through textual reading of the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Unbroken sadhana will undoubtedly be performed, but we must make decisions on a day to day basis as to what we will do. E.g. do I study business or biology? When making these choices, one realizes that due to the causal sheath there are definitely vasanas liking certain things.

Although I will do my sadhana, can I pursue these things I want? For example, I will have to make some money to support myself and my parents. I want to be influential. etc. Is it OK, in other words, to pursue what one is inclined to doing?

My hope is that with 1) sadhana and 2) unexpected performing of things I enjoy I will eventually shave the mind and have no moha to anything. Is this the right path?

Answer
1. One can pursue any creative activity that one finds himself inclined with, but without attachment or expectation for the fruits, in a detached manner.

2. Yes, Sadhana and surrender to the Lord, accepting that which he gives cheerfully, alone free's the aspirant from suffering, which comes in the realm of the mind.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I know you say not to share experiences during meditation until final liberation. But this has been bothering me for a while and I am not sure how to deal with it properly.

Sometimes times during meditation it seems like the breath almost stops and it feels like there's a force sucking me into void. But right as when it's about to happen, I have a vision of someone, and it looks so real that I get distracted. Like the other day, I was meditating, and it seemed like the mind had come to a thoughtless state and my mom yelled my name loudly from her bedroom. I got up to check on her, but it turned out to be a hallucination and my meditation was disturbed and I couldn't get back to thoughtless stat. Another time I was meditating as I was going to sleep, and my breath totally stopped and I was getting slightly excited and again my mom appeared and started a conversation with me. I knew from other days experience that this was not my real mom and just a hallucination, so I ignored her and kept meditating but my breath had resumed but very slow. The vision of my mother tried to pick a fight with me and said "I am going to get you married to this girl.." and kept yelling and came close. I was afraid that she would touch me and disturb me out of meditation, so I imagined a force field around me and imagined that Goddes Durga and Lord Hanuman are protecting me. Then as I continued meditating....a flock of pigeons appeared and surrounded me. The came really close to me and I knew that the forcefield was not working. One pigeon came and ticked me under my armpit and I couldn't stay still from tickling sensation, so I moved and suddenly all vision disappeared and then I couldn't get back to breathless state. Thing like this has happened at least 4-5 times where visions disturbed me. Can you please give me any tips on how to stay focused when such visions appear?

thank you very much,

much gratitude and love,
K

Answer
Persevere in proper Sadhana, as described earlier patiently. With time, the past Samskara-s which manifest as these visions will gradually break down and vacate, following which meditation becomes steady.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Thank you for your continued guidance. I just finished one year of brahmacharya. First 9 months was a lot more successful than previous 3 months. Lately I had some visual and mental breaks and even stimulated myself a couple of times but thankfully I realized what I was doing and stopped before having any discharge. So thankfully, it didn't lead to a complete break, and when I would come back in senses I wondered why I was so stupid to almost lead to a full break.

When I analyzed it, three things led me towards circumstances that make me seek out visual and physical stimulation.
1. Due to work stress and change in place, my sadhana was affected, and I hadn't been meditating as regularly and as long as I should.
2.I started playing video games on my phone. For some reason, whenever I played the

game, I became more irritable and restless during rest of the day. Sometimes I was so restless at night that I couldn't sleep and as a result there was added stress.
3. I started talking over the phone with a female friend of mine that I used to fancy many years ago. She married someone else and I completely lost attraction towards her but we remained platonic friend and occationally chat over phone or communicate on email. But lately due to others things going on (reduced sahana combined with work stress) I started fantasizing an affair with her, especially on the days she called me on the phone and chatted for hours. Sometimes she would also complain about her husband and life, and this will further fuel my fantasy although I ever told anything about this to her.

After a close encounter with a full break, I have realized my mistakes fully and have resumed Sadhana and stopped playing video games completely. I am wondering what to do with the female friend. Should I stop all communications with her? Or Should I talk to her with Matru bhava, thinking of her as mother. I think I have fantasized so much about her during the years I was not successful in Brahmachrya, that those thoughts are returning now when I talk to her. With most other women I seem to be able to keep mental brahmacharya just fine. Do you think I should completely cut communication with her? What about other female friends in general as far as observance of brahmacharya is considered?

thank you very much,

may God bless you,
Kannan

Answer
Maintaining such contact will undoubtedly end in a break. One should let go of such contact, both mentally and verbally, if Brahmacharya is to be maintained.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I would like to know how an aspiring sadhu is to handle the following professional situation:

I was in a team to present an energy construction project to a board of government agencies. My team was unresponsive the entire project and one of the members was useless, who was incapable of contributing intellectually and was a drain. I pulled much of the project together.

However, on the day of the presentation, I mistakenly wrote down the wrong time and missed the presentation. My group was understandably mad. However, all everyone remembered was the fact that I forgot to show up at the right time.

My action: I sent a sincere message to everyone saying this was my mistake and that I had checked with the government agency, and no one would be penalized for my absence. Despite this, some group members did not even respond to urgent messages I sent out later. We have to finish the rest of the project now.

1) Was my action of taking responsibility appropriate?

2) How does one not get mad with buffoons?

3) Why are people not quick to forgive and forget?

4) How is an aspiring sadhu to handle the rest of the project? Despite knowing that the world is the play of the lord, why do I still have guilt and anguish for no reason?

Answer
1. To err is human. It suffices if one realizes his lapse and takes steps not to repeat.

2. The Ego driven mind gets caught in the unreal and holds on to unreal concepts such as vengeance & non-forgiving. One should do his duty in a detached yet efficient manner and give a wide margin to the undulations of other's behavior. The truth always shines in the course of time and sets everything right.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Good day, sir.

I think it's been roughly about a year and a half since I took to Brahmacharya, or celibacy in my case. Since that time, I've experienced several changes, some of them quite drastic. I feel my capacity to achieve has increased tenfold, and there have also been positive physical changes. However, I've also been dealing with a severe illness, which I am recovering from at the moment, thanks to the help of a herbalist I've been seeing for the last three months. If it hadn't been for you, I think I may have broken brahmacharya, not knowing what to expect in advance.

One has to hold a job in society. Although I dislike my current job, I've also been pursuing a vocation that I'm passionate about and also consider to be a noble occupation (writing). I see it as a means by which one can serve God. So many of my desires have fallen to the wayside during my practice of celibacy, except for the desire to write, which has been all-consuming.

There's also expectations from family and friends, who expect you to do certain things. I feel as my relationship with God grows, my relationship with others is of not much value. I don't have a specific question, but some guidance on what to do and what to expect from here on out would be much appreciated.

Answer
1. It is normal to go through bouts of illness during the first few years of Brahmacharya, when embedded toxins surface and vacate. He who holds on to unbroken Sadhana with surrender to God, overcomes all issues in the course of time.

2. One can pursue any constructive activity that one finds appealing. Adhere to proper transmutation as suggested earlier. Everything else will be taken care of, in the way it should be by the higher power.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I have a doubt for a long time regarding moksha or mukti..
1)We are all nothing but one Paramatma due to ignorance appear as separate one.My question is why do we appear separated from god at first when we were in a blissful state

2)If we attain moksha at some point of time will that be a permanent state or during the next cycle of creation our karma slate is cleaned and we are born again with another identity.

Sorry if my question appears silly..

Answer
1. To whom is the concept of separation? The answer to this query is arrived at when that one is negated.

2. Who attains Moksha? To whom do cycles & karma concern? Permanent to whom? Who is born and who dies? It is not the self which experiences these things. Hence the question does not exist.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am 24 year young guy faced lot of problems and resolved by past life regressions (some emotional blockage removal) and I have strong feelings on practicing brahmacharya since from past 6 years but I failed many times , I have couple of questions
1) brahmacharya benefits are psychological effects or really it benefit us to elevate in spirituality ??

2) after some days of (20 to 30 days) of celibacy I feel I developed intuition and my meditation become stronger and I vibrate and rock too n fro in meditation , is this illusion or I am feeling reality ???

Thanks in advance

Answer
1. What is the meaning of real? One should first experience what is real. Brahmacharya takes one's self identification towards the Atman (self), which is the only truth. All else is unreal. That movement is itself spirituality.

2. Practice unbroken Brahmacharya with devotion to God for a few years, ignoring all these signs. That which is to be known will gradually be known.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
When dissolving the mind, how should one perceive it?
Is the mind like a cocoon? Does the atma slowly realize that the inside walls of the cocoon are not the true reality and eventually breaks out of the mind, discarding it, by releasing

itself through a small window into the true reality? Or is the mind more like hardened carbon charcoal surrounding the diamond (atma)? Does one have to chip away at the rock breaking down every impure fragment until the resplendent diamond itself appears in absolute purity? In other words, does the mind have to be broken down completely or can it just be discarded relatively whole(via detachment and realization)? Maybe both analogies are accurate and/or inaccurate. Maybe both perceptions apply for different stages of realization. Maybe there is a different way to look at the process of mind dissolution.

If possible, could you walk me through an in depth description of the different stages of mind dissolution? If you have already done so, please say so. I will search for it in your past answers.

Thanks,
Sahil

Answer
1. The Atman is always realized. It does not perceive or conceive anything. It is the mind which is concerned with perception of concepts.

2. Through Sadhana & life experience, the mind gradually realizes its unreal nature, gives up the struggle and merges into the Atman.

3. The seven stages of the mind, in the journey back to its source (Atman) have been elaborated in the past answer titled - 'Seven States to Self-realization'

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I must ask you about a few queries which I truly believe are difficult to answer and bring me to an undesirable state of mind.

1) The realized sage constructs a temporary ego to interact on the worldly plane, you have mentioned. As a result, when this ego is activated, will he have pain, pleasure, preference, and desires? The presence of an ego creates a mind, which is bound to interact with the body and sense stimuli. Please be practical in answering this-i.e. I cannot believe that when a yogi operates on the physical plane he treats pain and pleasure of the body as the same. Imagine excruciating physical pain-No human with a mind would prefer this to a neutral state!

2) Swami Vivekananda often complained of severe pains and lack of sound sleep and had numerous illnesses. My point in query 1 stands.

3) What is the extent of a realized sage's patience? I feel THERE MUST be bounds. Swami Sivananda was said to be unruffled at slights made at him by others and treat dietetic simplicity with the most ease. This I CAN believe. However, if a realized sage witnesses a crazed lunatic fatally harming his loved ones or committing egregious acts of violence toward the sage himself, will he TRULY not harbor ill-will toward the wretched party? I struggle to believe this. Pain on the worldly plane is pain indeed, is it not?

4) Is the ego the entity which pops up like a thief when one insults it? Is it confidence and high self-esteem?

5) For now, I certainly have not gotten rid of the ego. In my daily interactions with individuals, how must a spiritual aspirant act? I believe that fostering high self-confidence and a strong core resistant to criticism is necessary. How must one take negative feedback from outside if it comes from an undesirable party (i.e. one who is morally depraved or lacking)?

Answer
1. To what extent does an actor playing the role of a suffering man suffer? Such is the involvement. One not in the state of realization cannot function in that manner with complete detachment, as regards the body & the mind.

2. Who experiences pain? It is the body & the mind identified consciousness. Even if there is an external indication or response to pain, through the body & senses, there is no internal involvement as regards the one who is residing within, as regards the realized soul.

3. When the one who experienced good will or ill-will no longer exists, who is there to experience the same? That which is willed by the higher power occurs through that body & mind even then, as at all other times. Situations touch it not.

4. Confidence or its lack of, self-esteem, pain-pleasure, happiness-sorrow and all other states of mind (which have no substance in terms of reality), are those which concern the Ego alone. The Atman (self) is not associated with any of these dualities, always being in its state of Ananda (Brahmic bliss of the cosmic being).

5. One should play his role as an actor, external appearing completely involved in the script as an actor does, yet in complete detachment internally, holding on to the Atmic state. When such forbearance is practiced in tandem with unbroken Sadhana, the Ego fragments and dissolves in the course of time, following which THAT alone remains.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

An aspirant must focus his or her energy into constructive activity, which includes moderate physical exercise and intellectual tasks.

Sensual pleasures range from the lowest of the low, which include sexual tricks and orgasm, all the way to classical music, which may be regarded as a refined sensual pleasure. These pleasures must be shunned by the aspirant.

Several questions, sir:

If the sex pleasure is so terrible to the Jiva, and binds the Jiva terribly, and ruins the Jiva at the physical, mental and karmic level for the level of pleasure it affords the Jiva, why does the Jiva so blindly follow a pleasure that leads to destruction on all fronts?

I am trying to pursue intellectual pleasures during my break, but the mind is so weaned to

sensual pleasures (such as music) that it is difficult to cultivate interest in intellectual pleasures. How to cultivate interest in intellectual pleasures and maintain concentration in intellectual activities? I believe this, combined with regular physical exercise, for me, along with yoga and meditation twice a day is proper transmutation. Currently, I am using the force of my willpower, which is not terribly strong to stand against the agitation of the senses. The normal motivation for intellectual activity is desire for worldly achievement (for more sensual pleasures), but because I do not care about what I achieve in the world, I have no great desire for intellectual pleasures or activity.

Also, if a man's wife cheats on him or elopes with another man (and there is no legal consequence), can the common worldly man kill his wife or the man she sleeps with? Is that within religious norms? I know vengeance is not allowed for a yogi, but for a worldly man, is it permissible under certain circumstances (as he is still under the influence of his own ego)? Will the man bear negative karma for doing so?

Answer
1. Avidya (Maya) makes the Ego run after sense stimulation, further to lack of identification with the Atman (self), which itself is bliss.

2. There is no harm in listening to music occasionally, as long as the music is not sexually stimulating, one reminds himself that the beauty of music also stems from the Lord & does not get attached to the music itself.

3. Sadhana becomes strong, when practiced for a long time, in an unbroken and consistent manner. One should be patient and persevere tirelessly, without expectation. Then, stability starts to trickle, after a long time.

4. One does not have the right to kill another for personal reasons, be it a Yogi or a non-Yogi.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I have a question relating to the virtues of character prior to the practice of yoga.

Some fellows often have many virtues (such as humility, purity, modesty and kindness) naturally and these virtues have prevented them from engaging in a life of recreational sexuality or masturbation, and have protected them from the wiles of lusty and bad women, and they have pursued other things. Swami Sivananda says that virtue brings a Jiva closer to self realization. However, many of these virtuous souls do not pursue the self and their character remains constant.

Before the practice of the self, I was not virtuous, I was willing to get money by any practice if society approved of it, and politics and societal thought ruled my actions to a greater degree than consideration of ethics. However, I did have an inclination for the self and did struggle for brahmacharaya. Why did I, a fellow with selfishness, cruelty and a lack of virtues, pursue the self when far more virtuous souls do not pursue the self? Some fellows on this forum pursued the self even though they have slept with many different girls and their character has completely changed soon after pursuing brahmacharaya. Do the actions

and behavior of a saint prior to the path of the self indicate any level of actual spiritual progress of the saint? For example, Saint Augustine was a licentious man in his youth, but then took to the path of the self soon afterward. Yogi Vemana, for example, was a terrible man and was in love with a prostitute before he turned to the path of the self and became a reputed saint.

Also, I know some atheists who do not have bad habits (such as recreational sexuality and alcohol) yet some people who consider themselves religious and pray have many bad habits. Does religion have any connection to character? Why do I see atheists with bad habits and religious fellows who struggle to be upright?

And if I am born again, will some virtues I may develop protect me in my next birth and prevent me from committing immoral acts? Does virtue, really, have any connection with spiritual progress of a Jiva?

Answer
1. One's character & nature at any given moment is the product of his past Samskara-s & Vasana-s. Atma Sadhana starts to gradually annul the same, bringing one closer to purity. The why and how of Jiva taking up such Sadhana is divine will, as is all else.

2. Religion is a path & belief. The inner nature nature of a person does not change drastically, just because he/she follows a certain religion. Nature, which is the effect of the seeds of past karma takes time to alter.

3. Virtue is the positive effect of consciousness coming closer to the self. That itself is spirituality.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
Is the practice of Raja yoga the only way to realise the self..In bhagavatha purana it is said chanting god's name is alone enough in kali yuga..Also it is said if one dies on some auspicious day like ekadashi or mahashivarathri he attains moksha even if he is a sinner..Does he realise the self at the time of death..Really confusing sir..Please explain this

Answer
1. There are different approaches to the 'Yuj' (union). Raja Yoga is one such.

2. Chanting God's name is also an approach. Those who are inclined towards Bhakti Marga (path of devotion) find it easier to focus on the self through such chanting.

3. When a Jiva is ripe enough to realize the truth, his past Samskara-s having been roasted to that effect, the truth is revealed irreversibly. It may be coincidental that such a Jiva leaves the mortal body on a day of religious significance. Mere death on a day called auspicious cannot change the balance of the seeds of past karma blocking attainment of the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir,

Can we say those who follow the path of devotion are generally in a state of ignorance and less evoluate than those who follow the path of knowledge and practice direct methods such as yoga, internal alchemy, etc? I remarked the path of devotion is almost only followed seriously by women or men o9f the low classes but almost never by very inteligent people. Its fact.

Answer
1. Such a statement is itself the sign of ignorance.

2. There are as many paths as there are people. None is higher or lower. Each being takes a path suited to its individual nature.

3. All beings are divine. There is nothing but divinity everywhere.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

1) My belief now is that the process of "playing the roles perfectly while being internally detached" puts one in a half-hearted state in which nothing is accomplished. If one seeks to immerse himself in his roles, as I will now do, there is no possibility of also "being internally detached". Swami Sivananda ate heartily, laughed cheerfully, and kept himself busy for 12 hours each day, apart from seva and meditation. Are my views appropriate?

2) I voluntarily broke my brahmacharya by spilling rethas because I felt no transmutation occurring. I do not wish to ever repeat this again because 8 months of continuous willful brahamcharya were broken in the process. This is ALWAYS the issue; great progress in health, vigor, and intelligence follow the first few weeks of celibacy followed by insipidity and tamas. The desire for a supportive mate still remains.

3) I went to Gunther Von Hagen's Body World exhibition and got a detailed look at what this body really is: A conglomerate of flesh, tissues, and bones. It was very revealing. Yet, all this did NOT get rid of my love for my family and my desire for a supportive mate in the future. Interesting, is it now?

4) My analysis of great rishis of yore has led to the study of siddhis and riddhis. Vivekananda's photographic intelligence, Trilinga Swami's bhuta ganas of control of the elements, and Hanuman's bhutajaya capacity to assume any form are all wonderous. Are these rishis with these capabilities today or does the Kali Yuga preclude the obtaining of these powers? Also, I find it interesting that we have no videography evidence for all!! How does one maintain belief given the lack of visual evidence?

Humbly yours,
Jakob

Answer
1. If there is a halfhearted feeling, then the role is not being played right. A good actor

enacts his role heartily, with full conviction, yet always being the self alone.

2. One should first develop patience and forbearance. Let it take months, years or lifetimes.

3. Desire is overcome through experience and 'Gnyana' (knowledge of the truth), for which one must apply devoted Sadhana.

4. To whom do Siddhi-s concern? As long as that entity exists, there is no scope for Gnyana. As long as there is no Gnyana, there is no Ananda (bliss) and no Shanti (peace). He who is in the quest of the truth does not hanker after those illusions.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Ive read the previous post. I wont enter in chronology but it seem for any person who is interested in spirituality nowadays that the age that historians call bronze age, (from the first form of known civilizations until 3000 years ago), was absolutely the era of humankind with the most sages. Its seems that modern sages even with much education and religious scriptures available look very average and normal compared to those of heroic times if we believe ancient stories. It is said that those times people's nature was completely different from now, gods and humans cohabited with one another. If those stories are true, Those sages of the past had herculean strenght like many heroes, strong and global magical powers over nature like Moses or Hanuman. Things that dont appear in later ages, more ancient in the past more unbelievable things occured if one believe stories. In modern times, a sage hardly have a siddhi. This is important because many people today doubt the reality of those ancient stories and take them as legends or myths. What happened?

Answer
Different phases have different characteristics in the Leela (play) of the Lord. Variety is the order of the play and that which HE wills transpires. It does not matter who did what, for action concerns the domain of the unreal. The same holds good as regards display of Siddhi-s, for all these are events in the drama being directed by the higher power, who has his own way of doing things.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

I go about my days enduring and overcoming, daily. Although, for the most part, the same events happen day by day, I learn about how I go about things and how illusive the world is. I must surrender daily. I have come to a point where it seems imperative to keep my mind on or in my Self, literally (even my body). If my senses are tuned outward, the world oppresses upon me and it seems like I am oppressing some perspective upon the world. Withdrawing to my Self, which is a very peculiar way of perceiving, is comfortable. I must balance how I express myself and how I perceive on a balance beam between these two "states" of consciousness.

I am telepathic. Therefore, I constantly perceive minds' words when I do not have inner silence. It's like I draw their quick opinions. Minds are very, very unstable/fickle.

1. Am I further deluded by keeping these two perceived "states of consciousness" separate?

2. Is keeping to my "within" perspective, by pulling my senses inward, the right way to go about my daily activities? Is there any special teaching that I could make use of? A specific Yoga for example?

3. When I do pull my senses in, sometimes I feel a physical, subtle energy currents being pulled back to my body, rather than them extending from my body to their stimulus. Am I deluded or what is this energy?

4. When I am meditating, I can just "be". I can also just "do" by giving my full attention to my trikuti. I can also hold a "being" and "doing" by keeping a part of my attention in and working through my Self as well as concentrate my focus on my trikuti. Am I learning how my consciousness works? Is this the third way the right way to go about things? I don't quite understand what I am doing or whether it is worth my time.

You are much appreciated.

Answer
1. One should merge into the self. Nothing more is required. Attention on other things such as telepathy is not to be encouraged.

2. Perform honest Sadhana and learn to hold on to the self, detached from everything external (though indulging in activity enthusiastically as may be required). This alone gives the right results.

3. It is all a play of the mind, which manifests in different ways. He who merges the mind into the source has no issues.

4. When you meditate, the 'I' should eventually go away. There should be no 'I' to describe things as you are now doing. There should be no 'I' which did this or that or felt anything else. When that 'I' merges into its source, the real 'I' (Atman-self) alone remains. That is meditation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

As of late, during the daytime, I am very feeling very, very tired at certain points in the day and I cannot help but resting myself in bed. I know that sleeping in daytime is to be avoided, but I am sleeping from 9 am to 4 pm everyday, yet I feel very tired at certain points in the day. This was not occurring before, or about a month ago. Is this just a problem of willpower or volition and should I resist my best to avoid sleeping during daytime? Or is there something wrong with my body?

Answer
1. It is the play of Tamas (inertia) due to lack of constructive work. Busying oneself with useful activity solves the issue.

2. In case of rest, one should not sleep for more than 30 minutes at daytime.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi,

When someone meditates with tranquility then sometimes we feel as some nerves or tendons starts pumping in the legs, shoulders and the neck. Or sometimes we feel like another internal body is gettig desaligned from the body or try to go upward during meditation. Is this related to the astral energy channels inside the body who are purifying and then we feel those symptoms?

ANSWER: It is the effect of the movement of Pranic currents. One should ignore these occurrences and let oneself merge into the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Those informations about the subtle energies of the body and deep teachings are almost unknown and hard to find in common churches and temples. I never heard the body has current of energies circulating around and connected to breath and mind until recently. In yoga and hindu traditions generally one receives the real grace of God but only after getting the initiaion (gnosis) of the esoteric path or receiving the permision of the guru (as in Milarepa case) or from a recognized lineage of masters. This appear not only in the yoga tradition but in many of the esoteric paths of the world which in general remains hidden from the majority, due to persecution. Do you think reading teachings or books is enough without having a guru or receiving initiations in the esoteric paths?

Answer
HE is the Guru. Nothing occurs without HIS grace. Even the wish to take up Yoga to realize the self occurs because HE has so willed. So there is no question of not having a Guru, for it is by the Guru's (HIS) grace alone that everything occurs. That grace may be transmitted through form (physical Guru) or formless.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I have some deeply involved questions that need your insight to answer. I thank you in advance for your patience in answering my questions. Here they are:

1.) When I do intellectual activities, I lose my mind in these intellectual activities and I find it difficult to refocus my mind on god. Also, it is difficult to remind oneself of god when one is performing an activity that requires concentration and continuous thought of one object. If one is reading an in depth textbook on physics, how and when should remind oneself that his

intellect and mind (which learn) are instruments of god, and one is serving god for self realization yet absorb and understand the material required?

2.) Also, is it alright to serve god for the sake of realization? That is, should one say "god, I am doing this activity to serve you, so that I may get realization and merge in you."

3.) Who is writing this message to you at the present? Who am I at the moment? You have said a Jiva is body, mind, intellect, consciousness and ego. So in my case, am I the ego? Is that who I am? Is that who is talking to you?

4.) When I identify with the supreme, and say I am Atman, who is identifying with the Atman? Is it the ego? Is the ego identifying himself with the supreme self and allowing the supreme self to control his body, mind and intellect through self surrender?

5.) Should one think of the world as god's will?

6.) Also, beauty, strength, grace and all positive qualities come from atman, but where do negative qualities come from? Can negative qualities, for a beginner such as I, also be attributed to the atman? Or they come from another source? Negative qualities include ugliness, weakness etc...

7.) Also, my pranayama progress is slow. You have said before that my body should get accommodated to the practice. However, progress is very slow at the present. Is that a result of previous karma that I am undoing? And is success in pranayama necessary to merge in the self? And can progress in pranayama (seconds of retention) be used to infer the spiritual progress of an aspirant?

8.) How can one think of himself as an instrument at some times and then believe one is not an instrument but is the supreme self at other times? I find this very difficult. If I am an instrument of the supreme, how can I say I am the supreme at other times?

9.) During meditation, you have said one's attitude should be "I am He." But this implies that there are two entities. In this case, who am I? Who is identifying with "He?"

10.) Is the term Jiva that is often used identical to the term ego?

I am sorry if there are two many questions, but please sir, I require your help and insight to solve this current problem I am facing.

Answer

1. Performing activities without attachment to the fruits aligns the mind into the self. Then one is merged with God, despite external involvement.
2. One should serve God to annul the Ego.
3. It is the Jiva (Ego identified consciousness). When the Ego is annulled, pure consciousness alone remains. That is the self.
4. It is again the Ego. The Ego cannot allow or disallow anything, being unreal. HE alone does so.
5. The world is the Lord’s classroom, where the Ego learns of its non-existence, to merge into the truth.
6. Positive or negative does not exist in reality. The Atman alone is the truth and it is complete. There is nothing positive or negative there, being beyond both these. The concept of duality concerns the illusory Ego, which perceives things relatively, further to ignorance.

The more one distances from the truth, it is termed that the more 'negative' things become, for the sake of understanding.

7. Be patient and persevere.
8. One should always think of himself as an instrument, for as long as there is thought, there is an Ego. When one becomes the self (Supreme), he does not think. He IS… Silence
9. The Ego is associating with the Supreme, to annul and dissolve.
10. The Jiva is the Ego identified consciousness .

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I know alcohol is evil and drugs even more.
Then why some religious leaders like this pope and the previous one take alcohol and receive bottles as gifts from world presidents and in other cultures the religious leaders (medicine-men) take drugs like marijuana or stronger ones to experience ecstasy? Can it bring exstasy, is there a relation?

Answer

Whether someone takes something or doesn't, the property & nature of the substance does not change.The truth remains as it is. Alcohol is a toxin formed by the fermentive action of yeast. It's consumption is neither good for health, nor for spiritual progress. More so as regards drugs. All forms of external gratification are temporary and end in pain. One should look within and reside in the truth. That bliss is incomparable & alone is eternal.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Dhananjay. Firstly I'd like to thank you for your much appreciated selfless service in guiding aspiring Brahmachari's from all over the globe! May you be blessed!!

I have been practicing Brahmachara on&off for the last 7 months now! In this short time(held it for +- a month @ most) I have experienced elevated states of being I'd never thought was possible before the practice! Everything just seems to go right when I'm committed to Brahmacharya, It just feels so natural! Thus I want my Brahmachara to go on forever & I'm thinking of using hypnosis to be free of sexual thoughts, sexual arousal and lust-so that I can be in an uninterrupted state of chastity. What are your thoughts on this? Should I go ahead with the experiment? What are the the dangers and advantages of such a method?

Please kindly share your valuable opinion, Sir.
Thank you :)

Answer

1. Hypnosis cannot produce Brahmacharya, which is residence in the Atman (self).

2. Brahmacharya is achieved through Sadhana, by gradually annulling the past Samskara-s (impressions) & Vasana-s (tendencies) blocking identification with the self.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
hi sir,

Today, I looked at the picture of a woman to see what beauty existed in her and if I had strength, but I felt lust creeping in me and soon after, I resolved to stop looking at these images, and God saved me, but I had a very strong desire to look at her image.... I assume looking at the photo of a woman to test strength is foolish?

Also, it is about 10 months and I fear losing everything to a break. I'm scared of losing the seed before one year, which would also depress me terribly. What must I do to get over this fear? Please help sir. I'm scared of temptation destroying everything.

Answer
One should avoid all forms of mental deviation, surrender to God and hold on to Sadhana, with surrender to God. Willfully deviating will only hasten the chances of downfall.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

A very simple question:

If I am consciously preserving my semen and focusing my mind on worldly activities like career, book-reading, intellectualizing, basically doing anything except thinking about sex, sexual acts and hence channelling my preserved energy to intellectual pursuits - do you think I will reach the same position or place as one who abstains from sex and does japa, mediation, etc? I mean, putting it straightforward, is it necessary to do japa to achieve brahmacharya? Without japa if someone is completely abstaining from any sexual thoughts or activities is going to be equally satisfying as japa AND brahmacharya?

Answer
1. Conserved sexual energy is to be transmuted through three components; physical, mental and spiritual, in case of the beginner.

2. One transmutes the physical component through physical activity or moderate exercise, the mental through constructive mind work and the spiritual component through Sadhana, resulting in meditation. On proper application of all three, the conserved semen is sublimated and transmuted. Failure to properly apply any one of the three will eventually result in a break.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
as i was forwarding on the path of celibacy i was failed always
as i have to use laptop for study but it falls me always
i was defeated my past karmas
as i want to see every women as devi
but still also get trapped
i am a student of b.tech age 20

suggest me how to be celibate while having study
and no any harmful effect on study

Answer
Go through all past answers slowly, one by one and understand the concept involved. Then apply the suggested methods. Brahmacharya will get established.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Venerable sir,

For the past six years I have been practicing total abstinence (one year continuously) for religious reasons. I am on guard against lustful thought and am vegetarian, but I am not a yogi or Hindu. Strange chronic problems may be occurring, but I can't be sure whether my problems are related to my practice or separate. My work and other demands prevent me from implementing all the advice an aspirant to brahmacharya ideally would follow. As yours is one of the only discussions I've seen about my challenges, I'd like to know more about what you described in

http://en.allexperts.com/q/Celibacy-Abstinence-3564/2010/7/Changes-Urdhvareta.ht

and what Sri Swami Sivananda has written in

http://www.dlshq.org/download/brahmacharya.htm

1. Why do you say "the Brahmachari must be very, very careful in avoiding more than necessary contact with members of the opposite sex in particular and people in general?" What tends to happen (particularly with members of the same sex)?

2. Why do you say brahmacharya usually causes people not to have bulk or fat? I've always been thin, but my BMI is now about 18 and winter is very hard for me.

3. By "downfall in the form of his semen deserting him," do you mean an involuntary emission during the day?

4. Assuming I maintain enough self-control not to touch myself or engage in sexual acts and I remain aware of my thoughts, what is the danger of drinking coffee while practicing complete abstinence?

5. When semen flows upwards, is it noticeable to people? To me? How? Is there tightness in the pelvis or a changed mental state?

6. Sri Swami Sivananda says, "The semen dries up in those who practice Pranayama seriously." Would this threaten my ability to conceive later, once I am married?

7. Is regular bladder or pelvic discomfort associated with brahmcharya? Why? Can it be avoided?

Answer
1. More than necessary contact with the opposite gender poses a bright chance for

instigating the past Vasana-s & Samskara-s, which are still very alive within.

Through excessive talk, interaction and the company of members of the same gender, the tendency to boast, argue and indulge in frivolous discussions increases. This again becomes a detriment.

2. Brahmacharya restores the body to have as much healthy fat as required by that individual constitution and not more.

3. Both voluntary & involuntary.

4. Coffee, tea and other stimulants are preferably avoided in the early years of practice. Later, after much advancement, food does not pose much of a problem.

5. Semen does not flow upwards. It is transmuted into Ojas (subtle vital life energy), which inundates the entire system and manifests as Pranic power, which opens the higher Chakra-s

6. That occurs only in very advanced stages, after the Jiva is done with fathering responsibilities, if so destined. If one is destined to beget a child, it occurs. The Lord ensures that which has to happen, in the way required.

7. Brahmacharya relieves all forms of discomfort. Discomfort of the bladder, by itself, is not connected to the practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
For much of my life, my immediate experience has been one of fear, anxiousness, self-loathing, and insecurity. Recently, while I still experience anxiousness, the voice which criticizes me for feeling this way (self-loathing) has been significantly quieted. This has been a relief. Does this experience reflect entry into a new stage of sadhana?

Answer
Through honest Sadhana, consciousness very gradually dissociates from the Asat (non-self), to move towards the Sat (self). This is correspondingly seen through increased positivism and resistance to get cowed down by negativity. Loathing (oneself or others), which nothing but another figment of one's imagination also dissolves.

One will eventually become so divine and serene, that nothing but the Atman (self), which is the bliss of bliss, the peace of peace, indescribable, alone remains.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Master,

It has been 10 months of yoga and brahmacharaya, yet there is a very strong craving for woman and sex and looking at women and enjoying masturbation. I do not know what to do. Temptation attacks me even though I've thought it would go away after 6 months of practice. Temptation is becoming stronger and stronger, and I feel like I may fail in this

practice. Why? Am I doing something wrong? Why will god allow me to fail in this practice? Have I not been sincere? There is a very strong desire to spill the rethas and the prana that has been collected over many months and waste it.

Answer
1. First let go of tracking time. Snub the Ego, which has no better work than to say "I have done this many and that many months/years of practice". Let that false 'I' be kept at bay.

2. It is one's own past karma, which manifests as experiences. Hence one's right ends at efforts to dissolve such past karma. The rest, HE takes care. So one has to accept HIS will, knowing all that happens, happens for good.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, Can samadhi be attained in other positions apart from the lotus posture? Ive seen a video about Yogananda attaining superconciousness lyind down in a couch.
https://www.youtube.com/watch?v=ZIxNgQ-CwPo

Answer
First attain irreversible residence in the self, which is Samadhi. You may then decide which positions work or don't, if you still feel like. That alone should be one's goal, to realize who he is and not fancy for other irrelevant things.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhanunjay ji.. From my puberty i had strong sexual thoughts and i used to fantasize my beautiful classmates.. i never had sexual intercourse because i used to fear of the god and people and STD's. but i thought that to masturbate is not a problem.. i just used to fantacise till ejaculation and i didnt used my hand .. now i am 26 years and i became weak and my immune system got weak and even i got candidiasis..my mouth will be like unbrushed even i brush..so i didnt get concentration..By the grace of Allah i recently studied swami sivanada's book and i got realised but i have job opening in 20 days and i have to get this job for my dignity.. i took ayurvedic medicine for that problem but by taking it i get sleepy and cant work.. suggest me the ways to be healthy in this time and to acheive job..

Thanking you
Shamil

Answer
Follow proper Brahmacharya in thought, word & deed with the suggested Sadhana. The best possible outcome is through this way and not otherwise.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar sir,brahmacharies can have any chance to built sixpack?

Answer
1. One's aim as regards the body should be to be healthy & fit, so as to focus energies on realizing oneself. Meaningless glorification of the impermanent bag of flesh called the body should not be the objective.

2. Such efforts only increase identification with the Ego and body, which one is trying to reduce through Sadhana.

Moderate exercise through Yogasana, a sport or any other form of physical culture suffices. Developing six packs through artificial means is unhealthy & unnecessary.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Ok, so I'll briefly describe my story. I have been masturbating since a very young age, and was even encouraged to and told it was perfectly fine and healthy. So I took that seriously and from about age 11 or 12 (before my body started producing semen) have been masturbating 2-4 times per day. Around age 13 or 14 I began noticing I had less energy, and it even caused me to quite soccer (which I was very good at) and my grades began to slip. Around age 15 I started experiencing increased anxiety (particularly social) and at 16 became quite depressed and develops great worries in my life, from sexual issues, to social issues, and it was a very tough time. Fast forward to today, I am 18 and still experience anxiety and depression on a daily basis, along with low energy, trouble focusing, trouble sleeping, and low motivation. I recently stumbled upon the Hindu concept of brahmacharya all the symptoms in Sri swami sivanandas book on brahmacharya he lists regarding the ill effects of masturbation match mine. Now I am not Hindu, I was born catholic, but will quitting this habit and abstaining for several months restore that lost vitality from my young that I long for??

Thank you for taking the time to read this.
-Pete

Answer
1. Go through each and every past answer and apply the suggested methods meticulously. The issue will gradually reverse further to proper transmutation via Brahmacharya, through Yoga Sadhana.

2. Mere abstinence is not Brahmacharya. The sexual energy cannot be contained, if not transmuted to higher regions. Hence one should surrender to the God he believes in and take up practice in an honest manner.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Salutaion from bottom of my heart Dhananjay,

I consider and surrender to Maha Vishnu as supreme God Head.And i believe not even a blade of grass moves without his intention. I wanted to visit 108 divya desams which are adobe of vishnu(almost every minute of the day my mind thinks of visiting here).I am practicing brahmacharya for the past 1 year.So in one of the question you advised to limit the travel as much as possible.i want to make full utilization of my material body in the service of supreme one.I am requesting your opinion on this.Thanks in advance.

in the service of Sri Hari,

Anjaneyalu

Answer
Holding butter in the hand, why should one search for ghee? There is nothing outside, which is not inside. The body is the temple with the Atman inside itself being the Lord of Lords. All that is required is to merge the mind into that Lord within, through Sadhana, following which, one overcomes the illusion of inside and outside. Then, there is no outside or inside. THAT alone remains. THAT itself is Vishnu. One then realizes that all the Divya Desams were always there in ones own self. The search is then over.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

Say I have a pastime that I share with my dad. I drink a beer every weekend, once a day, Saturday and Sunday. I limit myself to one and am fine with the limit that I've set for myself. According to your explanation of the Ayurvedic science, I know that loosing the seed is the most extreme way of losing vital energy. According to your past answers, I know that as long as I drink 2 beers per a weekend (or alcohol whatsoever), I will only reach a certain point in my gaining of samadhi and buddhi nadhi. I will reach a limit where I must turn from my sin. I still drink these beers because I enjoy a drink with my dad every weekend that I come home from college. I'm truly enjoying my progress in my path of Brahmacharya and enjoying this past time. It doesn't seem to hold me back because I am always seeing improvements in my focus/strength in daily life.

My questions are
1. How might these beers hold me back from peak performance in my sadhana/meditation?
2. Is the effect a lot or a little?
3. When and how will I understand when it is time to quit any particular sin? Especially limited alcohol intake? I know isn't just sexual immorality, negative emotions, and lack of Atman that we are to avoid.
4. When I do drink, I get a tingle at the same place on my head about halfway through a beer. Is this because my brain is affected? It sure seems like it.
5. Do you believe that I should stop all drinking henceforth? I can buy nonalcoholic beers, although I enjoy this appointment as it is. I see you as my guru, and I follow your advice to the fullest.

Answer
One who wishes to fly upwards, severs all strings which are holding him downwards. The when and how concern the illusion and not the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I stopped drinking. I always drank but then as I practiced brahmacharya for some time ive remarked myself when I drank i felt like the stronger the alcohol is, the more it attracts the vital energy of the head, legs, to the intestine region where the liquid is and that brings the

sensation of being drunk. It slows down purification and impede good energy flow. Even if this is not lust and the symptoms are different, drinking alcohol is similar as engaging in gluttony. In that case one cannot concentrate or meditate well, at least for a common person.

Answer
In addition to the debilitating and toxic effects of alcohol at the physical & mental levels, it increases 'Tamas' (darkness & inertia), hindering 'Gnyana' (knowledge of the truth), 'Vichara' (inquiry) & 'Viveka' (wisdom). Under lack of these three, the body & Ego identified consciousness gets wholly sense oriented, indulges in actions not to be indulged in, adding to the seeds of negative karma. 'Buddhi' (fine, discerning intellect) gets replaced with 'Kama' (desire) and 'Krodha' (anger). Then starts falling apart progress towards the self, ending in sorrow & suffering. Hence the wise stay clear of such indulgence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay ji,
When we browse on internet we may suddenly see popups of semi-clad women by which we may get temptation.. how to turn away from that strong feeling? please advise us?

Regards

Answer
One should limit use to necessity and keep the mind focused on the goal. The sincere aspirant develops his own ways to stay true to practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Ive read the teachings of many religions to understand the occult teachings they possess about the place of sex in their rites and practices.

Generally speaking there is big difference of view in relation to the acceptance of sex rituals (dual cultivation) in the Eastern and Western religions. In the Western religions (Judaism, Christianity and Islam), sex cultivation or the left hand path is not accepted. Even the occultschools or societies which have grades and initiations like mystic Christianity (Rosacrucians), the Kaballah and Sufism, it is not accepted. Only some gnostics accepted dual cultivation as a form of spiritual practice. These views that sex is bad and should be rejected came from the Bible and Platonic or Stoic sources. Many people feel there is something missing (the place of sex) in those paths. In the East, dual cultivtion is well integrated to religion. There is a long tradition of accepted dual cultivation. Taoism recommend sexual practices and have bedchamber arts since the times of the Yellow Emperor, Hinduism have Maithuna and Tantrism, Buddhism as well, particularly in Tibet where lamas of many schools practice dual cultivation. The place of sex in those religions is well accepted and became mainstream and integrated in them.

My own opinion is, if sex was created by God, then how can people believing in God say the creative energy God created is bad?

ANSWER: Every activity has a rightful purpose. The purpose of sexual activity is procreation. Extending it to recreation results in degradation of the body, mind and spirit. Limiting it to procreation ensures abundant energy to meet the purpose of life - 'Self realization'.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: But as you may know, one of the many theories of left hand schools is that a concrete substance (semen) should form and manifest, and only after can it get transmutated in higher substances. If there is no semen there is no energy.

Answer
1. No, that is not the case. The Urdhvareta Yogi does not make semen, which is the gross most form of 'Bindu' (seed). It is retained in the 'Ajna chakra' region as 'Soma' (nectar), which is the subtle most form of Bindu. Soma aids Samadhi. Without Soma, a Yogi cannot attain Samadhi.

2. Sublimation only applies to those in whom Bindu (seed) flows down to form semen, not to the one who has reached the status of Urdhvareta. In his case, it is retained up there and there is no need for transmuation, as long as Samadhi meditation is practiced.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Regarding the aparigraha part of the yamas of the yoga sutra,I would like to ask you what really is aparigraha, the definition given is non possessiveness . However after starting practice I am in doubt how to implement this. After starting brahmacharya along with pranayama, I felt as if I have become a sanyasi, not totally but partially as i no longer cared about anything, not in a negative way like careless, but rather i became carefree, while I performed my activities. This was because of certain bliss like feeling which can be equated to taking cold shower, or rain or like thirst for water being satiated,though even this example dwarfs as compared to the bliss. I wonder if this is aparigraha . Just a curiosity which I hope you will satisfy.

Also there is another doubt, it is said that brahmacharya gives a great strength, and that can be channeled into other activities, I have always thought/pictured it as the strength of a person fighting a life or death situation, with adrenaline rushing throughout the body, or a student studying hard for an exam with millions of competitors(again like a life or death situation) thinking of nothing else and completely immersed as there is no time to think of anything else. Is this an example of brahmacharic strength or is this an example of raga(passion).

The second question has been asked because unlike the persons involved in these examples, I do not feel such strength but rather carefreeness while studying and making efforts when i go wrong, also once during as friendly arm-wrestling competition I did not feel the adrenaline rush but rather I performed it happily.

Answer
1. Letting go of the 'me' &'mine' feeling is 'Aparigraha'. Not developing attachment to anything 'Asat' (non-self) is 'Aparigraha'. In other words, it is being mentally detached and unaffected by everything 'Anatma' (non-self). The Ego, mind, body, possessions, relationships, objects and everything perceived and conceived is 'Anatma' (unreal). The Yogi has to gradually let go of attachment to all these unreal illusions, for all such attachment is an impediment to residence in the self.

2. Being unaffected by anything 'Asat (non-self), without the least effort, cheerfully is real strength. All else is only an imagination of the Ego.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

Very good evening. Could you please clear my following doubts?

1. In case of Mula and Jalandhara banda, we practice kumbhaka (retention of breath) but in case of Uddiyana bandha, we have to exhale completely. How can we perform all three together? what should be state of breath while performing these together. If I am doing these separately, is it necessary to do these together before starting nadi shodhna?

2. I am practicing kapalbhati and bhramari pranayama since long time but I don't do Kumbhaka. I feel bit tired after doing pranayama in the following sequence.

(i) Bhastrika
(ii) Kapalbhati
(iii) Bahaya
(iv) Anuloma - viloma

Please let me know if I should leave these and start doing Bandha, nadi sodhna and nadi shodhna with Kumbhaka as mentioned in your previous answer.

Answer
1. When each is done successively, in a continuous manner, without break, it is Tribandha.

2. Since those techniques have been performed for a considerable amount of time, Asana, Bandha, Nadi Shodhana and Pranayama may be taken up, as described earlier.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranaam Gurudev,

It is due to Almighty's blessings in your form that I've been walking on this path for more than past two years.I had a question.

Last night a strange thing happened.I was in a sleeping to semi waking state and I woke up from a sort of sexual fantasy.I don't even remember what it was.I even don't remember

clearly whether it occured during sleeping state or during the transition state between sleeping and waking.I just woke up as if I voluntarily was fantasizing although I wasn't.Also,I remember that I was nearing orgasm but I was conscious enough to apply mula-bandha and no ejaculation occurred but some transparent fluid was there and after that when I went to pass stool,this same fluid dripped from my organ a little.No orgasm was there.

This has happened to me for the first time that I can't comprehend what it was because till now only wet dreams have occurred which I remember and nothing has occurred like this.I'm very worried and disappointed.Please help me.What should I do?Is it a break?

Also,as I'm moving forward day by day in my sadhana,very complex types of wet dreams have started to occur in sleeping-transition state,like the one I explained above,which confuse me between voluntary ejaculation and involuntary ejaculation when I wake up.Due to this I feel depressed the whole day but in a day or two I again feel energized and enthusiastic like before.Why this is happening to me?

Aabhaar

Shiv

Answer
1. It is an involuntary release of the lubricating fluid in the dream state (as in a wet dream) and not a break.

2. Do the suggested Sadhana in totem, without omitting any of the described methods. Things will stabilize.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Q- Is it alright to start meditation during midnight i.e. 12 o clock in night or even 11 PM. At 4 AM lot of sound start coming from temples etc.

Q- What is the significance of full moon and half moon night meditation?

Q- How much water shall we drink in a day, does it help meditation?

Answer
1. Yes, meditation can be practiced after Asana, Bandha, Nadi Shodhana & Pranayama at any of the 4 Sandhi Kala-s as described earlier.

2. To the one aspiring for the self, there is no difference. That difference only applies to those behind the non-self.

3. 6-8 glasses suffice for health in general. One should not drink much water after Sunset.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
dear sir
one week earlier during meditation, i felt some opening in the center of the brain, and simultaneously some loosening in my testes. i found that my sex energy started to lift via

spine, it felt pleasing as well as scary at first time. I got to know that it is process of sublimation of sexual energy.
the more i concentrate, the more my testes form vital seed(a fluctuating source of chilling energy) and send that to my brain.
1. what is really happening(my age is 22)?
2. it feels heavy when that seed reaches to the brain, to feel relax i eject that energy from the top of the brain(it feels good). Am i wasting it by ejecting it from top?
3. how often should i make it move to the top? wouldn't it get finished one day?
4. please recommend some books related to this process those i can understand more and follow to reach maximum.
5.please recommend any training center nearest to me, i am from rohtak(haryana), living in chandigarh.
your grateful...

Answer
Simply follow the suggested Sadhana and let go of trying to do this or that. One's focus should be on merging the mind into the self and not on energy movements, which occur by themselves. Such a fancy will only distract oneself and cause impediments.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

I dont know if its a problem but i dont understand this. Before practicing brahmacharya I was around 74 kg in weight and looked normal because its around my normal weight. After some 7-8 months of this practice with empty meditation, my weight is now 61 kg! (which even small girls weight more than me now) and I started to eat more to gain weight and it doesnt really work. But surprisely I look the same physically as if there was no weight loss, nobody even remarked, its strange. When i walk I dont feel any weight on the legs but more in the higher parts of the body like stomach, upper abdomen and head. Why could weight loss happens?

Answer
There is no need to worry, as long as one takes recourse to a balanced diet, adequate sleep and propeer Sadhana. The body will regulate to itself. Brahmacharya by itself does not cause weight loss or gain.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

I take in plenty of calories in my diet. I eat all sattvic food. I also take in about 1600-2000 calories a day, and I am not hungry by the time dinner comes.

Is there any change I should make in my calorie count?
Should I eat less for lunch?

Thank you,

Answer
One should take recourse to 'Mitahara' (balanced and wholesome diet), which is neither

heavy, nor insufficient. The quantity varies from person to person, based on factors such as activity, location, age and various others. The indication of Mitahara is that one feels fresh and light throughout, without the lethargy and uneasiness caused by overeating, nor the hungry and weak feeling of starving.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir,

I included Shirshasana in my practice since a week. Is it normal to feel slight discomfort in the head, and eye? Can I continue the practice and the discomfort will go away with practice, or is there some thing wrong in my approach which gives me the discomfort, and can something be done to improve it?

Heart felt gratitude.

Answer

1. One should learn the proper technique of applying any Asana and then proceed.

2. The duration should be gradually increased and never all of a sudden. Then there will be no issue.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Greetings sir,

I've spoken to you before. Everything is going well with brahmacharya, but I just cannot get rid of my acne. Do you think cutting out meat and/or dairy would be beneficial? My acne used to be more severe, but I took a medication, which I regret taking because it gave me side-effects. However, I've healed up from those side-effects for the most part, much in thanks to a Chinese herbalist. He told me that my acne was my body getting rid of toxins within, so that's why I got side-effects after taking the medication, because the toxins had no form of release. But now that the side-effects are going away, my acne is slowly returning.

Thanks

Answer

One's mind should be focused on merging with HIM, through realization of the self. That is surrender. Then, HE takes care of everything. Whatever happens to this body or mind is also to be accepted as a part of HIS grand plan to release one from this false encasement. HE knows what to do and when, best. Knowing this much to be the truth, be in peace.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I have not ejaculated voluntarily for the past 1 year, but involuntary ejaculations were still common. I did proper yoga in order to reduce the frequency of nocturnal emissions. Earlier I used to involuntary ejaculate once in 15 days, but in the last week itself I have had 2

nocturnal emissions. I just want to know whether the frequency of nocturnal emissions is normal or might it be spermatorhoea? Thank You.

Answer
If Sadhana is applied in a proper manner, nocturnal emissions come under control and eventually taper, to go away. There is no necessity to invest more thought on the matter.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hare krishna
Hope you must be fine. Knowing great importance of brhmacharya now I practice brhmacharya. Now I am 27. Since I'm one son of my father I am bound to marry for a child. Loosing a lot of every in my past due to bad habit I am a little weak at present. Due to this reason I am also bound to practice level best brhmacharya in my rest of life.That is why I want to Mary for a child and not for sense gratification. And I will present this intention before legal wife from the very first day.
Now I like to ask my question. Taking above into consideration Let me inform you that I want only one child. And then practice brhmacharya for rest of life. My question is If I practice celibacy mentally for 5years at my level best and marry at the age of 32 then how many intercourse will make me father? I want this answer becoz I don't want to waste my veerya beyond One legal pregnancy of my wife. Sir Please answer me in a elaborate way. Becoz I can't ask this question to anyone in my society where I am living. Sir you know whether see is illicit or legal it separate veerya from body and make you week and It is difficult to do your duty(like serving your father,taking care of your child and wife,giving education and good lesson to your offspring and most important spiritual activity)in weak body. For carrying duty I require body and mind strong. For I have to sublimate veerya from now. That is why I am asking this question that If I carry my practice for next five years and marry at 32 then how many copulation will bring me a child (is 1,2or3 copulation)and How will I come on the track of celebacy after this? Sir taking your valuable time please answer.

Answer
You say Hare krishna and yet have planned so many things. Is there anything in one's hands? What is Hare Krishna? It is to hail Lord Krishna as the Supreme and surrender one's Ego at HIS feet. That which is making all these plans, which has all these worries and which is full of doubt, is the one to be put under HIS feet. Then alone it is Hare Krishna.

Do that much sincerely... very sincerely, surrendering everything to HIM. To such a one, HE takes care of everything. The why, when and how... everything is taken care of. One is free as a bird then. That is Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello Sir,

Is it okay to use leather products or is it violating the yama and niyama (violence)?

Thank You Sir!

ANSWER: There is no harm in doing so.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank You very much for your reply Sir.

1.But why is it not considered as violating the yamas and niyamas?
Is it not encouraging the slaughter of poor, innocent animals indirectly? Since now a days leather is no more a by product and has become the main product (i.e., animals are harmed exclusively for their skin).

2.Have read many blogs that conclude that even dairy industry is inflicting harm on poor cattle and they are injected with some substance so that they produce more milk and this milk generated also has some toxin portion (due to injection). So,what should an aspirant do whose aim is to remove toxins from his body? Should he still consume milk and milk products?
Milk is a healthy substance but this barbaric world has made it harder to live.Even fruits are being produced artificially...
What to do Sir, we are left with no option...

Thank You Sir for your guidance to aspirants!

Answer
Unjustified and unwarranted harm to another goes against Yama-Niyama. There is no being in creation which sustains without direct or indirect dependence on another. Therefore, those activities carried out to sustain oneself do not fall in this bracket.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hare Krishna,
Sir many many thanks. Here I try to present everything in short because each and every event of past and present situation of life can not be put into words. So please give your valuable advice taking following into consideration.
About 2 years ago I was like in heaven. From June 2012 to Mar 2013 I practiced brhmacharya mentally at my level best.At that time I was 24. I can remember after 1 Or 2 months of practice I was feeling energy. Symptoms of sublimation was clearly found after everyday practice of brhmcharya.I was feeling strange heat in body and this heat was increasing after launch and dinner. Another most important symptom was I was feeling pain in all parts of body and increasing energy in all organs of my body like back,waist,legs specially thaigh of legs and hands.It was not physical pain due to weakness rather it was pain due to sublimation and terrible feeling. All these symptoms was being found in all parts of body through out the day. And after every day practice I was becoming strong mentally and physically. Mostly physical. After 10 months of this practice I really became very strong and was feeling undying prana in body. And this 10 months mental brhmcharya and symptom was still possible after 7years musterbation and 2years physical celebacy without musterbation.So at that time I was in heaven.

But after 10 months I did terrible and heinous mistake and converted my life into hell. This happened due to looking at others success. What I thought was completely terrible mistake. I thought others are gaining everything like wealth, Govt jobs in spite of not practicing attempts to brhmcharya like me then what is the use of my this 10 months practice. I thought simply I do not require only physical strength but also superb mental strength which was not gained after 9 or 10 months. That is why I started Abrhmcharya like others. I started musterbating 3 or 4 times daily. After 3 months I completely became weak and all divine symptoms was disappeared. After this heinous act I felt exhausted mentally and mostly physically fully.In this condition I felt symptoms exactly opposite of my 10 months brhmcharya. I felt pain due to weakness and sublimation was totally disappeared.Later I repented a lot but It was too late. Till now I am suffering like weakness in body, no symptoms of sublimation inspite of practicing brhmcharya at my level best like before when I was 24 and 1/2 month. Now I am feeling great pain like rich person lost all his wealth and finds no way other than suffering. At present symptoms are not noticeable and very rare. Sometimes I am feeling pain in waist area and back due to short of prana. At present I am feeling this pain due to Two reason. One is I lost my hard earned veerya recklessly. And I lost my purity. At present my character is not like before.It became worse than before.The main reason for failure in sublimation is becoz my mind is now being easily get excited with mere thought of erected penis. This kind of thought is coming so many times through the day and this thought becomes cause of my break.Why I am not able to sublimate becoz I am unable to maintain my mental purity like before when brhmcharya practiced at the age of 24.Since I am male it is genuine I am attracted towards female.but due to over and continuous musterbation I am at present also easily get excited by the thought punish and man. Now I am in terrible condition and weak. Sublimation is very rare difficult and very slow.Now I am 27 and repenting a lot for my mistake. If I was aware of consequences of my mistake,I would have never done this mistake. Due to all these things I put a question of Marriage Plan before you. Becoz I have already lost a lot of veerya , character and I am also weak. At present what to do please give me advise. I am also ready to repent thousand times for my lifetime one of the great mistake and hope to gain my previous potential to practice brhmcharya.Lastly I must say Sir I really lost my heaven of practicing brhmcharya like before.At present sometimes I become happy practicing brhmcharya and most of the times spending time with pain in weakness and sublimation. Please tell me possible course of action to overcome this difficulties.

Hare Krishna

Answer

Do the complete set of suggested Sadhana, regularly, without a break, with devotion to God. The issue will be gradually overcome. If marriage is destined by the will of the higher power, it will happen at the right time. Do your Sadhana and be quiet. One's limit ends there.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Dhananjay,

My question is the following.

I'm the second week into Brahmacharya and I feel a lot of discomfort in the genital area almost everyday. I'm pure in thoughts, do not let a single sexual thought to be, but I find this very hard, I'm constantly horny, even if I take cold showers (room temperature/slightly colder water).

I'm frustrated and all the way have an apathy for everything, I have no will to do something.

Answer
Apply the suggested Yoga Sadhana properly. Busy the body with regular physical exercise & the mind with constructive work. Things will stabilize in due course.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi
I have hypogonadism so no testes...no testosterone...just external injections of cernos depot every 3 months but every thing is fine now except that I can't procreate
I had a habit of masturbating a lot
I tried to stop it after reading dhananjay's articles on this site only
Now when I stopped masturbation
My penis after a month started paining inside right at the back end and then I felt like I have to masturbate now and I did and all ok but still that promise to the self is broken once again...now question is why did it happen and how to improve on this? What are the impacts on the health? How to do it ? Tell me the action plan
No theory just ACTION
I m a student age 23yrs
Have to be very successful even at the cost of myself my poor habits like masturbating a lot Lack of concentration etc
PLEASE HELP

ANSWER: 1. Lack of testes does not mean lack of sexual Samskara-s, which are the cause behind recreational sexuality, ending in loss of life force.

2. One has to work at mitigating these Samskara-s through the suggested Sadhana. Else, prana collects in the lower regions, leading to physical and mental issues.

The method of Sadhana to be employed is available in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hi...thanks for replying I am very sorry but I am not able to understand...please simplify and explain...i went to hundreds of previous answers to find on sadhana...but not able to understand..its diverse can you pinpoint some particular answer or answers where I can find it
Please

ANSWER: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma

http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/thribandha-khechari-

1. These links will provide the Sadhana to be employed.

2. In addition, one has to go through all answers, so as to get clear with the mindset and lifestyle to be employed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: The issue is :
I was angry frustrated that I had no energy..my goals were not working out..lack of concentration....so I just started browsing google and came across an article on brahmacharya which said stop masturbation....save veerya and it will help. It was by dhananjay celibacy expert.
I started doing it...failed a few times but finally I could actually stop masturbation...and started improving on the mental front too. I did it for almost a month.
Then on a night my penis started paining badly and then after an hour or so I became frustrated and ejaculated. Then again rose up and started following abstinence and today again the same thing happened and I had to to ejaculate after almost a month long control not because of desire but because of that pain. One thing is common that every time I had taken milk an hour or so before the happening of it.

Answer
1. It takes time and Sadhana coupled with a Yogic perspective towards life to achieve Brahmacharya.

2. One should not get depressed but persist with honest effort, so as to merge the mind into the Atman (self), with devotion to the in-dweller (Lord). Then, the practice gets established in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, hope you're doing well. I have 2 questions concerning pranayama practice. First, I've read that the important part of pranayama is kumbhaka, the part that we keep our breath, weather inside or outside. Why is that so? what effect does it have that makes it important for practitioner? And, also, I want to know how daily pranayama practice, let's say for 20 minutes per session, can help us in brahmacharya discipline?
Thank you and god bless you.

Answer
1. Breath is the gross most form of Prana (life force). Through Kukbhaka (retention), the Nadi-s (astral energy channels) are purged of toxins. This slowly steadies the body, leading to health and well being. The harmonized energy in the physical & astral mediums then helps one reduce body consciousness, stabilizing the mind and bringing it under control, dissolving restlessness. After many years of such Pranayama, the steadied mind, which is put into meditation, stands out of the way of gradual dissolution of past karma stored in the Karana Sharira (causal medium). This burns the dross at the causal level, following which the nature of the Atman is revealed.

2. Pranayama is therefore most beneficial in bringing the mind into a state of equilibrium. It is only an equalized mind which becomes capable of Brahmacharya & fit for meditation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

I am sorry to ask you about this once again, but I require your help and guidance here once again.

I know you have suggested moderate physical exercise to all, but for some strange reason, whenever I exercise, I become obsessed with it, and my mind fantasizes about combining a diet/exercise plan to get a slim/muscular physique at a low body fat percentage. My mind for some reason, is filled with these desires, ever since I started regular physical exercise. I find myself examining the physiques of others and staring at large muscular actors, wanting to obtain their level of physiques.

I think the cause of all this is starting physical exercise. I find myself with an intrinsic and unstoppable desire to go to the gym and exercise, not moderately, but for the sake of large muscle/strength gains etc...

Every time I see another man, my mind sometimes thinks about fighting him or her, or wrestling with him or her, and demonstrating physical strength. In fact, at the moment, it is obsessed with it. I also find I am much more physically conscious, constantly checking the definition of my abs and my muscles to see if they are in perfect condition. It is like my old days, when I used to weight lift and body build obsessively.

Whenever I walk into the gym, the rajasic and body-attached environment that pervades there permeates into my mind, and I myself become more attached to the body. This is a large, severe problem for me, as I cannot have any peace of mind during the day.

I desperately beg for your guidance. I know you have suggested physical exercise, but in other answers, you have said that if asanas are done properly, that is enough for transmutation. I desperately seek an answer and your guidance on this subject, as physical exercise is bothering me greatly, and all the above problems did not exist prior to not starting regular Western physical exercise.

I desperately seek your guidance and instructions. Hopefully, your grace will alleviate the situation.

Answer
1. One will take recourse to that form of physical activity which his/her Prarabdha dictates. It may be through Yogasana, weight training, sports or some other. Each Jiva differs.

2. When one persists with single minded devotion to merge into the Lord, the path becomes known. It is to be known through direct revelation and not suggestion.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

First of all I would like to thank you for your advise in the practice of Brahmacharya.

Now I am trying my best to control my diet.

I would like to know if you have any suggestion for someone who would like to move on to a vegetarian diet and the step he need to take to change.

Best Regard
AL

Answer
1. A vegetarian diet helps during the initial years of practice, when the vulnerable aspirant has to fight down his Rajasaic tendencies and become Satwic.

2. When the aspirant surges with single minded devotion to attain the self, the path that is to be taken by him will be revealed from within. It is as simple as that.

Do the suggested Sadhana asking nothing in return from the Lord and accepting that which comes on its own. HE will take care of the rest.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, Why some religionns and spirituality view the body or forms as something impure if all comes from God? It is an important part of being a human being in my opinion.

If one read Plato or Aristotle, in their philosophies they referred to the body and forms as the Good and Beautiful.

Answer
The truth, also called God, self etc. is alone real. All else is an illusion, as is a moving image on a screen; unreal and impermanent. Pursuit of the unreal cannot give happiness; it only ends in sorrow.

Man runs after flesh, mistaking it as a source of pleasure. The body, which is nothing but a bag of flesh, ever degrading day after day, filled with foul ingredients is mistaken as being beautiful and pleasurable under the action of 'Maya' (cosmic illusion), by the ignorant mind. To ward away this false concept and instill truth, the body has been depicted as the foul bag of flesh it is, to the one in quest of the truth.

The impermanent body has not been recognized as being of substance in any school of thought.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I've followed your posts for quite some time and have asked you questions previously. I have a few doubts and I would appreciate some detailed answers from yo with regards to how I should proceed on the path of yoga sadhana. I am an American who became disillusioned with the commercial manner of yoga teaching here and sought to learn from genuine realized souls like Swami Sivananda and Ramana Maharishi and what little I know today is owed to them.

1) My periods of absolute brahmacharya are vigorous but short. The energy required to maintain absolute purity wanes as I face stress in life and I end up, after a few months, foolishly abusing myself and losing veerya in the process.

Would you say that it is advisable for me to engage in my sexual fantasies with women such that I get these desires out of my system (I am a 21-year old virgin)? Every time I embark on a period of sadhana, I get the feeling "oh, I wonder how actual carnal pleasure would feel like" and my sadhana breaks at some point. Please explain the route I should take and the rationale. I feel that if I experience these physical sensations, I can sooner overcome them.

2) Are you a vegetarian? Your past answers have given the impression that perhaps you eat some meat or fish products. I do not like the taste of meat or fish but I do eat eggs, and would like to know if they are relatively sattwic as compared to meat and fish. I am an athlete and strongman (and need to take appropriate food for this role).

3) One terrible health problem that afflicts me is Irritable Bowel Syndrome, which involves terrible bouts of daily constipation, feeling of incomplete bowel evacuation, etc. Are there yogic postures, foods, or sadhana techniques that would mitigate this?

I know that the correct stance is to humbly try one's best and leave the rest to HIM. However, as a pursuant on this path, it would be very helpful to gain some detailed guidance from you.

Answer

1. Sexual relations if any, should be with one's lawfully wedded life partner, which is taken to its natural purpose of progeny at the earliest.

2. Eating that which is required for one's life activity, to the required extent, poses no harm. Vegetarian food is recommended for the beginner, as the beginner, who is very vulnerable to the onslaught of passions, benefits from its Satwic nature.

3. Further to proper application of all the methods of Sadhana suggested earlier, the issue of IBS will eventually go away.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Is a close and friendly relation with opposite sex harmful?, even though it is just limited to being friends and exchange of opinions, motivating/ educating each other and nothing beyond this.
Does this contribute towards abrahmacharya or adharmic in any way?

ANSWER: It is not harmful in the ideal sense, by itself. However, it will divert the mind off

Sadhana, dilute one's efforts & eventually instigate sexual tendencies, following which downfall begins.

The pursuit of the truth cannot afford any other form of distraction.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: You mean to say friendship with opposite sex is the only thing which diverts the mind and dilutes the efforts in comparision to friendship with friends of same sex.
I mean to ask if friendship (of same gender) is not harmful?

Answer
Any activity which draws one into its fold again & again, causing attachment is an impediment; be it through the same or opposite gender.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I was reading about the negative look in the past answers, but I didn't think it was an actual thing until it happened to me. Could you go into it more, please? I had a man stare at me, and he refused to look away. I don't know what his reason was, but I could definitely some kind of negativity/hostility. I'm aware Brahmacharya leads to luster in the face, and usually when I'm public I just try to find my way to wherever I'm going or have to do, but sometimes it's difficult to ignore someone who is being so obvious with their eyes. It often feels normal when women do it, but with men the entire vibe is different, and I can feel it disrupting my emotions. I also work outside in public, so it can be really annoying when you're just trying to work.

Much thanks

Answer
The method to overcome the issue is to gradually displace the one within (Ego) which has no better business but react to everything and nothing. Then, the Shanti (peace) of the Atman (self) alone remains.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir'

I read in many sites including here that practicing brahmacharya gives health and its true. But its true in youngsters or beginners. For the advandced person of any spiritual tradition it seems it doesnt do much difference. Like the sage Ramana Maharshi suffered the same

weaknesses that any other common old person. There was a famous monk Padre Pio who could do many miracles of bilocation but he used a wheelchair because of arthritis and an hernia and was not that old. SUffering illness even from his childhoodhttp://en.wikipedia.org/wiki/Pio_of_Pietrelcina#Poor_health. SO there is change in youngsters but not in advandced practionner, why?

Answer
That which is a part of 'Prarabdha Karma' (karma destined to work out in this existence) cannot be side stepped, even as regards the realized sage. That remnant effect of past deeds is to be worked out.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
As a muslim and I do respect other religions as different path to reach God but if they respect Islam. I have somewhat high knowledge about Islam which mean surrender to God and the mystical method of prayers as described in the Quran. Now I see much differences between Islam and eastern religions such as Tibetan Buddhism and Hinduism, but not so much difference with the methods of prayer used in other Abrahamic faiths like Judaism or Western Christianity. There are many Tibetan tantric Buddhists during so called Kalachakra and Hindu Brahmins that broadcast in television that speak very negatively about Islam's view on moral questions and say it is a sexually perverse religion. Now referring to sexuality, I ask, but what about one of the most disgusting rites in Tantra practiced by so-called celibate monks. And how come those so-called monks talk about vows, purity of heart and deeds and then criticize muslims for immorality?

In Islam and other monotheistic faiths, never, absolutely never a mix of sex rites and worship of God happened, coitus is only for procreation, no true servant of God will ever say he is worshipping God that way, it would be a disgrace and a blasphemy. If the so-called celibate monks desire to copulate there is enough time for copulation outside prayer time. And what makes the vitality and strenght of Islam is that prayers are offered directly to God, there is no need of intermediaries, there is no offering to anthropomorphic deities (spirits), for these are nothing except creatures according to the Quran and the saying of all the prophets' pbut. For if deities were important, where is the worship (where such sexual rites were practiced) of Canaanite and Babylonian gods found now? They were swept away by God himself. There is only one God and he is the eternal, spirits are only creatures, not deserving any form of worship. Not even the servant of God deserve worship, only God is Great.

Say: "I call only upon Allah and do not associate anyone else with Him." Say: "I possess no power to do you harm or to guide you right." Say: "No one can protect me from Allah [if I should disobey] and I will never find any refuge apart from Him." (Surat al-Jinn: 20-22)

Say: "Have you thought about your gods, those you call upon besides Allah? Show me what they have created of the earth; or do they have a partnership in the heavens?" Have we given them a Book whose Clear Signs they follow? No indeed! The wrongdoers promise each other nothing but delusion. (Surah Fatir: 40)

If you ask them, "Who created the heavens and the earth?" They will say, "Allah." Say: "So what do you think? If Allah desires harm for me, can those you call upon besides Allah remove His harm? Or if He desires mercy for me, can they withhold His mercy?" Say: "Allah

is enough. All those who truly trust put their trust in Him." (Surat az-Zumar: 38)

Say: "Who rescues you from the darkness of the land and sea? You call on Him humbly and secretly: 'If you rescue us from this, we will truly be among the thankful.'" Say: "Allah rescues you from it, and from every plight. Then you associate others with Him." (Surat al-An'am: 63-64)

The Prophet Muhammad (saas), who reminded his people that Allah was the only god, also told them that nothing they might set up alongside Allah could ever create anything nor had it any power to harm or benefit any. The verse regarding this:
Say: "Call on those gods you make claims for apart from Him. They possess no power to remove any harm from you or to change anything." (Surat al-Isra': 56)

Answer
The truth, also called God, Supreme, Almighty and many other is only ONE. When man realizes the truth, he becomes silent. The knowers of truth are beyond religion. There is no religion there. That alone is the truth and that alone is of value. Rest is only fancy.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Will you please answer a couple questions regarding the use of healing by an udvareta:

1. Would a yogi (with the power to heal) go around healing everyone and anyone, if he wanted to, by the grace of God and/or would he heal them if it was within their prarabdha/faith?

2. Do they ask for healing and/or would he offer it?

3. Did the yogi stumble upon his power to heal, seek the power to heal, and/or did God grace him with the power in order to use it?

Answer
HE is the director and one is an actor in the play called Samsara. One's duty and right therefore ends at performing, as willed by HIM.

The true Yogi committed to the path of 'Saranagati' (surrender to the Lord) does not impose his will as regards any matter, in this play of the Lord. He remains a willing tool in the hands of the higher power, letting that which happens to happen, as willed by the Lord. If the higher power wills for someone to be healed, using the Yogi as a medium, it occurs.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

thank you for providing this service.

Two and a half months ago, I (36) practiced Uddiyana bandha for the first time and maybe a bit excessively - and most probably not correctly.

Ever since, I feel dizzy most of the day and it seems as if I cannot move my eyes as quickly as before.
Rigorous physical activity makes the vertigo more intense and it will stay that way for 2-4 days afterwards; if I stay physically inactive as much as I can (except for the normal day-to-day activities), it will gradually decrease in intensity without going away completely.
Walking around in a dimly lit room also makes it worse.
I also feel a pain in the chest area coupled with a difficulty in breathing after doing something physically a little more demanding, which is something I have never experienced before.

Overall it feels as if a valve in my body has been compromised so that too much pressure is let into my head.

Although I do not trust academic medicine, I had to report this to a doctor for work-related reasons. So far my eyes and the inner ear have been tested, and everything checked out ok. Next on the list of tests is an MRI, but I refuse to undergo such a procedure after having read about the horrible side effects some people got from that. As far as I understand, it is just to exclude the possibility of a tumor, which I know is not the cause - explaining that to the doctors will be another story though.

For the time being, I have completely stopped practicing Pranayama.

My questions:
1) Do you happen to know if the damage is permanent?
2) If not, is there anything I can do to speed up the healing process aside from practicing Brahmacharya? (I have physical Brahmacharya for three months now, still struggling with the mental part)

Answer
1. Thee issue will tide away in the course of time. Pranayama techniques should be very gradually applied, as suggested in past answers with a life of Yoga & Brahmacharya, following the complete lifestyle suggested. Overexerting or speeding up the practices should not be resorted to.

2. Do that which does not cause discomfort, gradually and smoothly and meditate for an hour a day. Sadhana will get established in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I would like to know the how the practice of Brahmacharya affect one interpersonal skills with others, attitude towards others, attitude towards the environment.

In this forum, we always heard how the practice of Brahmacharya to attain the true self. This time I would like to know if the practice of Brahmacharya can help contribute to others or this society.

THank you.

Best Regard
AL

Answer
Who is oneself and who are others? There is only the self in reality. The self of all is one and the same. There are only different Ego's, minds & bodies in the illusion. As one gradually realizes this through Brahmacharya, one will realize the world and people to be moving images on the screen of 'Sat' (reality or truth) and not real. The world and people are not different to the world and characters experienced in a dream.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
As it is said in yoga and Vedanta for the conciousness of a living being the primordial nature is the true self, Brahman, God, Source, whatever the name used. This is easy to understand when talking about consciousness of a being.

but as for the 5 elements that compose the physical plane of the Cosmos. They combine to form objects like particles, minerals, metals, stars, cosmic forces. In their basic nature they have the same substratum, even if only they are objects? Is God the basic nature of objects?

Answer
The created is an image on God, who is pure consciousness. The world and people are images on the invisible mirror of pure consciousness (God or Supreme). These images are perceived by the Ego through the mind. Hence these are unreal, for the mind and Ego are themselves unreal.

By whom are perceived the physical, mental planes or the cosmos? It is by the individual mind. Where were these in sleep? They were absent, yet you were present. That which was present was the self alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Could you be the first so-called "hindu sage" to consider them human beings?

Answer
There is no caste or creed as regards God, who views all equally, for all beings spring from HIM alone. The divisions in caste are based on the minds and activities of people and various other factors. These represent the Asat (unreal) and not the truth.

Both a black cow and white cow give milk which is white in color. The color and composition of milk does not change, based on the external color of the cow. Similarly, the truth within all beings is the same, be they of any caste, race or creed. It is only the degree of evolution which differs from individual to individual, based on their past karma and traits, while the primal being within remains the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dhananjay,

Practice is becoming more difficult.

I have always had three major sexual desires to overcome: Sex with a woman, receiving oral sex from a woman, and performing oral sex on a man.

The first two are more or less overcome. I am clearly aware of the detriment of losing the creative fluid and understand that the mind must be engaged in constructive endeavors.

But for some reason, I cannot overcome the third.

1) Why do I have such a strong, inexplainable desire to pleasure the generative organ of another man? The mind justifies that I will not lose veerya and thus it is OK. It is very bothersome.

2) I had a vision during meditation that in a past life, I was a woman who engaged in perverse erotic behaviors. Could this be true?

3) How can I overcome this crazy impulse? I have overcome desires one and two reasonably well, but this third desire, cannot be solved despite meditation, japa, vichara, etc. It is confusing. Why do I have such an odd, innate urge to do so?

Please help. I am stuck on my path and desperately need to find a solution so that a loss of veerya does not occur.

ANSWER: This too will dissolve with proper Sadhana. There is not a better solution to any issue than merging the mind into the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: I appreciate the response.

However, please also answer my other two queries:

1) Why do I have such a strong, inexplainable desire? Where is it coming from? I seek the path of Jnana Yoga so I want to understand where such vasanas are coming from-this birth or previous ones?

2) I had a vision during meditation that in a past life, I was a woman who engaged in perverse erotic behaviors. Could this be true? Can realized yogis gain information about their past incarnations?

3) Very important, Jnana-yoga oriented question that I have. If at some point in the future, all souls eventually become self-realized, does this mean that humanity will cease to exist? Or are new souls being created? The total biological life on the planet earth has increased

over the last 4 billion years (population has multipled many times). So how are new souls being created? Understanding this will help me better understand the teachings of the Vedas and Smrutis.

Much thanks.

Answer
1. Past Samskaras & Vasanas from innumerable previous existences, where the Jiva has indulged in such activity or has desired the same, remain as seeds in the causal sheath. These are to be burnt through years, decades or lifetimes of Sadhana.

2. Whether it is true or not, one should stop brooding over the past and focus on the present which is the only truth. Investigation into the past is not advocated.

3. Different Jiva-s are in different stages of evolution. All do not realize the self at the same time. The truth behind creation is to be known through direct experience.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
before 3 months ago I have practiced bhramhacharya and with that I have also practiced meditation and yoga 2 times a day daily after 3 months I had started enjoying this practice because I had started feeling kundalini energy, I could feel the pressures at base of my spine, but one day I started ffeeling pain in my head and as time passed tat pain and presssure increasedd and it became unbearable for Me.after that the more I do mediation and yoga practice the pain it only increases the pain and pressure not a single moment it would allow me to relax so I ffinally went to doctor but doctor said it was just the migraine problem, all test also went I want to know whhy did it happen?.iI want to clarify here that during that practice once I consumed alcohol after that I regreted that and I never repeated it. Is it during this reason I suffered this type of pain? Or something else?

Answer
1. Do your Sadhana right. Drinking alcohol is not the path one should take.

2. Various changes occur in the initial years, which can manifest in different ways.One should learn to surrender to the Lord with the attitude -"HE will take care of everything" and persist in Sadhana. That alone is surrender. No harm comes to him who surrenders.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Revered Sir,

1. Can tea (regular Indian version) be had, if one feels more energetic after drinking it when compared with drinking ragi/wheat malt.

2. When I wake up in the morning, and perform asanas, I start feeling hungry after sometime, before the completion of the set of asanas. What can be done to prevent this. I usually eat one chapati, and some fruits and one or two vegetables, the previous evening around 7 PM.

3. Kindly give me some advice on getting deep sleep despite of distractions like noise of traffic, which never stops even during the night.

4. After 6 30 AM I get involved in the household activities. Often, I can't wake up early enough for Sadhana due to tiredness or lack of sleep, and I end up missing the Sadhana, and feel extremely sad and very frustrated. Often the frustration affects me through out the day. I feel disturbed.
What can I do to help myself wake up in the morning and do the Sadhana, no matter how tired I feel, or how disturbed my sleep was.

Thank You very much for the kind help.

Answer
1. Tea and coffee are preferably avoided in the initial years. Even if one consumes, there should not be any addiction or attachment for the same.

2. Drink a glass of milk and eat a banana before practice.

3. When Sadhana gets established, night-sleep also becomes deep.

4. There should be a burning urge from within to achieve proper Sadhana at all costs. One should make Sadhana the first priority in life. Such determination will eventually pave the way.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I am following exercise in moderate amounts.

But for some reason, the following is happening....

I feel physically exhausted as of late, and it is very difficult for me to go to the gym and do a sufficient workout. I am following your suggestions in eating limited amounts (in moderate quantities) and also, I am minimizing caloric intake.

For some reason, even after some very basic exercises (pull ups/push ups), the body feels week and my muscles feel tired and exhausted. I am wondering if you could provide a solution to this problem. I don't know what is going on.. here... any suggestions would be very much appreciated. This is very ironic given the fact I'm 175 pounds and 17-18% body fat and actually quite muscular... The strength or physical strength/endurance I have does not match my body physique or the relatively sizable amount of muscle I have on my frame.

Gratefully,

An aspirant

Answer
Food should be balanced. Neither less nor more. Let go of counting calories and measuring

body fat. Such attachment for the body should go away. You seem to be more caught up with the body than Sadhana to realize the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, please clarify these doubts of an aspiring sadhaka. Thank you

1. Should one eat a high protein diet?

2. If one has a choice between veg & non-veg food, which should the yogi choose?

3. Who requires non-vegetarian food? Why will a yogi not need it, if so.

4. How much effort does it take to attain Nirvikalpa Samadhi?

Answer
1. No. A high protein diet is not conducive to well being. A balanced and whole some diet is all that is required.

2. Vegetarian.

3. Those indulging in hours of hard, manual/physical labor or exertion, where the body & mind work on a highly Rajasic and exerting mode require moderate meat consumption.

Meat is not the preferred food for a Yogi indulging in much meditation and Sadhana with a Satwic mind.

5. 'Nirvikalpa Samadhi' (non-dual super consciousness) is attained when the one putting effort (Ego) dissolves. Hence, it cannot be attained through effort.

When after mastering 'Savikalpa Samadhi' (through much effort & Sadhana lasting many years or decades), the Yogi finally starts to realize the fallacy of the Ego (and thereby effort), he finally gives in to the higher power in total, whereupon, the mind collapses into the void (as salt dissolves in water without a trace), merging in the endless ocean of the infinite. Then, the Atman (self/pure consciousness) alone remains. That is 'Nirvikalpam'. There is no 'I' 'You' or the 'World' then. It is pure consciousness, truth, pure being, bliss & beyond description.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Why siddhi are considered bad and ignored in yoga? I never seen a truly big siddhi in my life. But when I started brahmacharya and meditation practices mainly to possess a better health and achieve longevity I was 25-26 years old but I knew that because my early life of impurity and debauchery I lost part of my hair in the front of my head and so many people said to me I should buy some shampoo or related products to prevent any additional hair loss in the future since I was young but prone to hair loss in that part. So I was ashamed of this situation.

I know it sounds stupid to say this now, but I did something similar to a healing to myself after some months of brahmacharya or discipline. I lied down on bed, concentrated in meditation and putting my hand on that part of my head. While saying to myself mentally that the hair should come again like for 2 hours during night. And then only few days later my hair was back again as in past years. I remember very well when I concentrated like that I didnt feel my hand touched the head or as if they existed anymore, I felt I was just the mind. 5 years passed and im still the same. So this could be used to heal oneself and achieve longevity, it is not that bad according to some religions like the tao school.

Answer
1. Does it matter whether one has or doesn't, a head full of hair in a dream? The waking state is no different to the dream state, for all belong to the realm of the Asat (unreal illusion).

2.Siddhi-s increase attachment to the unreal. Why does one intentionally develop a Siddhi? It is to demonstrate something from one's Ego to other Ego-s (people). Had there been no one to watch, a Siddhi would have no meaning. So it all amounts to self-aggrandizement of the false Ego, distancing oneself from his real Atmic state. It will eventually push man into much more suffering.

Despite not being the illusory Ego, being pure consciousness, infinite, all powerful, desire-less, full of bliss, with infinite peace, one is striving to strengthen his identification with the petty Ego which is impure, finite, powerless, full of desire, bereft of bliss and devoid of peace. It is like a king who has forgotten his king-hood and is striving to become a beggar.

3.The aim of Yoga is 'Yuj' (union with one's true self) and nothing else. Therefore, other objectives are not of any value. Just as a man who wakes out of a dream realizes that the dream was unreal, one realizes the fallacy of the waking state, as being nothing more than a dream, upon 'Atmasakshatkara' (self-realization). For this simple reason, the wise Yogi does not hanker after the Asat (unreal) but ever keeps his mind fixed on the truth within.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Lately I've been feeling that I want to finish college and not worry about a job. I want to just complete my brahmacharya. On the other hand, I want to become the most productive and worthwhile human as possible.

You say that we should not share knowledge until we are Self-realized and that we shouldn't make any decisions until we are finished our goal. We all must make decisions, and it is inevitable not to. This sparks my curiosity. I love philosophy and I want to hear your honest opinion, or instruction if prefered.

Why do buddhas, yogis like yourself, and other self-realized beings stay behind to help others before entering Nirvana or absorbing into God permanently?

Does one die in the physical body when one enters the void? Will you expound upon Muslim Muhammad's rising into the air?

We must inevitably make the decision to stay and help or give up EVERYTHING and EVERYONE. What is the use in staying and helping and why would anyone want to leave the

universe permanently?

It seems to me that God's majesty pulls us to Himself. Does God will us to stay also? Is there a voice of God or do we follow our feelings and rationality (what we KNOW to be the greatest good)?

Answer
1. As in the case of all other things, just as regards all, that which is willed by the higher power transpires. Not less; not more. Knowing it to be such, the best course of action is to remain neutral and work as per HIS will. Such a man is ever free, unbound, peaceful and ever in bliss, for he does not commence any action with expectation, content with what comes on its own or does not.

When HE wills a particular Jiva to be the medium of guidance to others, it occurs. It is as simple as that.

2. When the mind (Ego) is merged into the void, nothing else exists. THAT alone exists. The Yogi who enters and returns from the void (truth) dies and takes rebirth with every such episode. After self realization, the Ego is dead forever. The body remains for some more time, if so destined. So the Jiva (Ego) is dead for all practical purposes. THAT alone functions from such a body.

3. Who must make the decision? What is everything and everyone? What is the meaning of the Universe? Is it different from the self? Where is it? One should realize the correct answer to these things first. One may then decide.

4. The Sun is reflected in a few pots of water. There are that many Suns seen as there are pots of water, though there is only one Sun above. Do the Suns in the pots have a light of their own? Can the Suns in the pots decide how much light they will give out? Yet it appears as though the Suns are moving, when the water in the pots is agitated, while the Sun above remains still...

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,
Your knowledge has always proven to be true at every turn of my growth. You have always maintained that the individual existence of the "Jivatma" is illusory and impermanent. I have been reading the "Bhagavad Gita" and have truly found it enlightening. However, it is stated that the Jivatma's individual existence from Krishna, the super-soul, is an immutable, eternal reality and that the Jivatma will forever remain just a fragment of Him. That does not mean that the Jivatma will always be identified separately. The Jivatma, if it so chooses, CAN and eventually, WILL associate and identify itself completely with Brahman to the extent where there is no difference as you have said and so it is stated in the Gita. They further add dis-credence to the Mayavadi theory, by stating that if Brahman as a whole is truly immutable, how did the fragmentation of it come to be? Therefore it is completely discredited in the Gita. I know one should not waste time by engaging in fanciful discussions and arguments to satisfy the oscillating emotions and the transient beliefs of the ignorant mind, but I truly believe that your take on this will give the clarity that I would like to progress further in my development.

With Respect,

Sahil - your humble follower.

Answer
1. To whom is the question of duality or non-duality? The one having this doubt cannot know the answer, for the limited cannot grasp that which has no limits.

2. The way out is to transcend limits through direct experience. Then, all the Holy books become clear. It will be known that all theories were different perspectives to the one reality.

Those who debate on the dual or non-dual nature of the Jiva, through bookish knowledge, gain as much as those trying to formulate the foot-prints of a fish swimming in water.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I know you said that no force outside is the cause of one failing. In the society more and more says men are the one that are immoral. But in reality and practice women's habits and television are the main causes of failing in most men, this is the truth. Do you really think it takes the same efforts to practice brahmacharya in a conservative society where women dress modestly and in another society where they dress in a libertarian way? Do you live in Usa? It is easy to point which societies, places and countries are moral and which of them are not.

Answer
1. Two children are born in the same house, grow in the same environment, yet have different destinies. One becomes a good citizen, while the other becomes a criminal. Why the difference?

2. That which is experienced externally, is but a reflection of what is inside. The world is a reflection of one's own nature. Based on the nature of karma accrued by an individual, a corresponding external set of experiences accrue, termed as the world. Te same world manifests differently, for different individuals, based on the nature of past karma.

3. Each Jiva finds itself in the set of circumstances, as earned by it through past karma. These are then represented in the form of lifestyle, society, friends & environment.

The mind (fueled by past karma) goes in search of what it wants, immaterial of whether it is in a conservative environment or libertarian. It is not that conservative societies are favorable for the practice, nor that practice is not possible elsewhere. Those who are intent on the goal are not affected by it; while those less committed, find Sadhana difficult, even in favorable circumstances. It is not woman but man's ignorance, which is the cause for his downfall.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Sir,

I ask you this question not to mock or deride you in any way, but to ascertain the truth regarding the fruits of sadhana.

I have struggled mightily, for over a year of sadhana, and I am slowly giving up the ego, continuously reminding myself that I am pure consciousness. I don't know how long these emotional phases and transitions will last, and I don't know what god's plans for me are, but I ask you a simple question because like me, you have struggled greatly to realize the self.

I am not going to complain about my dissatisfaction with sadhana because simply complaining will add to my depression and current pessimism, and further compound the emotional problems I currently face.

Suicide is not a solution because it will not solve anything and lead to an even more dreary state of affairs. Anyway, I am used to pain and depression, so there is no reason to complain of it. It is enormously difficult to one-pointedly strive for the self when there is depression and darkness everywhere and simply living through the pain becomes a struggle. You could say, at the moment, that I am simply floating through life and trying to find a way to mitigate the pain and darkness. I want to die, and just disappear, and just not experience anything (like the state of deep sleep) and be permanently destroyed. I am fine with not experiencing bliss, but I just want to escape from the pain and depression, and this hell of a world.

I don't know the magnitude of your struggle or how much pain you have suffered to realize the self, but I wanted to ask you a simple question. Was the bliss of Samadhi worth it? Was the samadhi you experienced worth all the attractions, pains, struggles and phases of depression you experienced?

I don't know how long self-realization will take; perhaps it will take lifetimes or decades and I don't know how long it will be before I can escape from this earthly hell. Self-realization itself, is not a direct goal at the moment, because I have no idea how long it will take to merge in the supreme and completely eradicate the ego; nonetheless, the bliss of Saivikalpa Samadhi seems like a more reachable state for me at the moment. If you can tell me that it was worth it, then perhaps I can goad this useless and stupid mind in the right direction, and motivate it to continue sadhana. This is the reason I ask. I am asking you with the demeanor and guilelessness of a child, the same child that has trusted you so far and done everything with the utmost sincerity.I do not mean to be impertinent in any way, and I ask you with the utmost respect and humility.

ANSWER: 1. This is the real meaning of the battle of Kurukshetra in the Mahabharata. The very same doubt was encountered by Arjuna, when the path of giving up took credence under the effect of Maya, in the form of relationships with his kin (representing the non-self).

2. The advice of Lord Lord Krishna is well known. That is the right path.

The bliss of Samadhi is just the beginning and not the end. Residence in the truth is beyond description.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Alright sir... In numerous answers, you have said that things will get easier in one year, sometimes in one and a half year and sometimes after two years....

Is it alright for me to expect things to get easier after a certain period of time, where spiritual life turns from a painful ordeal into a blissful one? And I get relish and enthusiasm in pursuing spiritual life? I know you cannot tell me dates, but may I ask when I can expect a little more enthusiasm in pursuing this life?

ANSWER: As one progresses with ardent Sadhana, the gross troubles reduce, to be replaced with subtle challenges, which are no less intense. The ease depends on one's past Samskara-s (impressions) and therefore different from one Sadhaka to another.

Sometimes, it appears as though there is no progress for years together, while in reality, a certain block of dense Samskara is being gradually dissolved. The average practitioner gives up at times such as these; an exceptional Sadhaka does not. There is always progress, as long one there is honest Sadhana, though not apparent. One should have trust in the Lord and persevere with complete commitment. Such an individual, who practices true 'Saranagati (complete surrender to the Supreme, accepting that which comes or does not come as the Lords wish) alone crosses the 'Samsara Sagara' (ocean of trans-migratory existence), which is rife with impediments to Sadhana, as are the sharks in the ocean.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you sir.

May I ask what is meant by subtle samskaras and gross samskaras and what is the difference? And why are these subtle samskaras just as intense as gross samskaras?

Also, Swami Sivananda has mentioned that holy company makes sadhana easier in the vulnerable stage, as less evolved souls can take shelter under advanced aspirants and saints. He has also mentioned that living in the world yet possessing discrimination leads to quick evolution (as god places one in tough environments for quick evolution)? Does holy company truly aid evolution then, and am I missing out on a key part of evolving quickly by not having it?

Answer
1. Those Samskara-s which are most predominant are gross. That which is acting as a base for these is subtle.

2. Holy company is conducive during the initial years. Later, no company is to be desired. One should dive into the self and learn to remain there, for looking external (even as regards holy company) is to be gotten over.

3. You cannot miss out on anything. That which has to come will surely come.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Sir i think you haven't studied religion combined with history. Islam is the final revelation of dharma in practical and social world.. Quran is the final book of revelation.. you should study islam by studying quran with its context then you will be guided if god wills..you say the final sentence "The Supreme being is the absolute truth" .Practising Islam means following it in all aspects of life.. you cant do idol worship and worship the creation by saying that gos is in it.. creator differs from creation and he is at exalted station..I also advise you to research on the status of ram,krishna etc.. they are considerd as myths by westerners but their action may resemble as the prophets of god not themselves as god.. even though idolatry is abolished and comndemned in vedas,baghavadgita why do people commit it.. people with tremendous knowledge like you should create awareness among people on idolatry and worship of creation and try to guide them to worship creator as shown in islam..? God preferred Abraham over other people so his traditions are taking lead in the world and islam is the fastest growing in the world.. So I humbly request you to study islam by original sources of quran and sahih hadith((sahih bukhari and muslim) which may be available in english) with prejudice and May Allah guide you

Regards

Answer

HE decides who takes, which path, to reach HIM. One accepts HIS decision and follows. There are as many paths to reach HIM, as there are people. All paths lead to HIM alone, just as all rivers empty into the mighty ocean. Follow the path which HE has shown you, whichever it may be and reach HIM first. You may then decide which path is better, if that matter still remains.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Humble Greetings, sir,

With God's grace i have managed to progress in Continence/Brahmacharya and have been free of the vile-lustful thoughts for some time.

Tragically, for some reason the mind had the urge to view sinful images of females, sir, although i did not masturbate or lose the seed, i still feel very bad, and disappointed for committing this despicable crime, of viewing such filthy images, i feel like i have lost some purity or innocence by doing this, just sad about it, after going so long without even so much as a thought of lust or sex.

Sir, please offer your guidance and help on this matter,

Thank you.

Answer

1. The mind, which is like a restless monkey, is ever waiting to deflect. It is to be reigned through the strings of 'Gnyana' (knowledge of the truth) and kept on track.

2. Through constant 'Vichara' (inquiry into the self), 'Viveka' (wisdom) and 'Vairagya' (dispassion for the unreal), one should perform ardent Sadhana and fix the mind on the truth. Then, success comes after a long time.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Good evening dhananjay ji,

Do the hardening of penis counts as a break in brahmacharya?

I am occasionally watching tv due to boredom caused by work..after practising brahmacharya i observed that some light shivering occurs at backbone on entering of sexual thought. then i used to withdraw my mind. I feel good now but some sort of emptiness is there without watching women.. my mind or satan sometimes poking me that why to live without watching women.i had some digestive problem and my mouth is like unbrushed all the day even though i brush it.. please suggest any good ayurvedic medicines and yoga sadhanas to get good digestive system as i had of childhood.. i am afraid of allopathy because i used them a lot before and i got fungal problems(candida and aspergillos) due to imbalance of good bacteria. even allopathy doctors dont recognise it.. Also my hands got rashes please give advice.. please dont say to refer previous answers and give appropriate links of your answers to my question.. you are offering a great service that society and even parents cannot give.. Its a great relief to share with you ..God bless you

Regards

Answer

1. No

2. The suggested Sadhana will address all issues.

Since how many years are you into the practice? The practice of Brahmacharya, to reach the self, is not an over the counter medicine. Go through all the answers, absorb the essence and apply it in practice for a few years in an unbroken manner. Patience and surrender to the higher power are prime requirements. There will not be any benefit, approaching the practice with a doubtful & Egoistic mind. Physical health issues will also be addressed, along with the spiritual improvement, in case of the genuine Sadhaka.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Respected Dhananjay,

I completely understand that many viewers of this forum look for a quick fix to their problems related to Brahmacharya and that may include me. And many a times you have suggested to view your past answers. I tried reading all your answers to the questions from the beginning but was unable to find a detailed step by step method of starting the Brahmachari life towards self realization. Though the answers are available in segments. Also since this portal doesn't have a search facility it will be really helpful if you could mention descriptively the steps like the time we need to wake up, the asanas we should do etc and

make this as the reference answer to the next questions. In case this seems like reinventing it will be also helpful if you could give reference to the dates of the past answers and use that for replying to repetitive questions. Another question is how will someone understand if s/he are rightly following the steps towards Brahmacharya.

Thanks and reverent regards

Answer
http://en.allexperts.com/q/Celibacy-Abstinence-3564/index_all.htm

Since the portal does not support topic wise indexing, the answers are to be manually selected.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

Today I wish to ask 2 questions.

1) Do leadership quality have anything to do with Brahmacharya.

2) Do people have the tendency to follow one who practice Brahmacharya.

This 2 issues surface in my personal life, I have the thinking that Brahmacharya also come with added responsibilities. Like work life for example.

I am looking forward for your reply

Best Regards,
AL

Answer
1. The conserved energy can help a leader become better at his work.

2. External appearance may not tally with what is inside. Overall, it can be known that conserved vital energy helps one perform better in any activity, as compared to the performance bereft of Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I am wondering if you could help me with this problem.

As I continue meditation, these songs come from my head (evil, worldly songs about women, money and the world), and I can't resist them or rid them from my brain.

I am wondering if you can help me overcome these songs and get rid of them, or if there is any method that you would recommend that would be effective in pushing these songs out of my head, so my mind no longer repeats the lyrics to these songs blindly and obstructs my ability to focus on the self.

Answer
Such distractions are common to any Sadhaka. One has to tread the path himself, making a way through his own efforts. Perseverance in Sadhana will eventually dissolve all impediments in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I write to you with a heavy heart and much confusion in my life.

A few days ago I broke my months long quest for physical brahmacharya but tampering with the organ of generation. Maddened, I engaged in a relapse again!

This time, I have decided to make brahmacharya and the pursuit of self knowledge my first priority. Before, these were secondary to academics, wealth, social standing, etc., but I have now decided that without utmost commitment success will be elusive.

I have a few very mysterious scenarios though:

1) I know one should not care about what others think, etc, but a few odd occurrences of late have bothered me. One is that women and men often smile at me even during my non-brahmacharya periods. I don't know if they find something appealing or if they are repulsed and laughing out of derision. I am agonized by this and have no idea how to interpret it.

2) Long back, I made a few rumors about some individuals in a field in which I wanted to progress and to this day, those crafty individuals continue to isolate me over and over. I feel hopeless. What can be done? You will say to leave it to the almighty, and I will, but is there not something we should do proactively to seek his blessings?

3) In my life, it seems like all the small mistakes I made continue to haunt and ruin me while for others, mistakes made in their learning stage (E.g. not to speak ill of others, etc) do not harm them in the slightest. I don't know why my karma is so bad as to warrant the harshest punishment for the smallest misdoings done years ago!

4) You've mentioned that the mind is like a restless monkey. I agree. Now, one question about practicing introspection. When I choose to observe the mind (to see what it is doing), WHO is doing the observing? Is it my ego? Or is the mind capable of observing itself? Every time I do introspection in accordance with Sivananda's instructions I wonder who or what is doing the observing. For example I can observe that the mind is lusting. But who is the observer in this case? It must be another portion of the mind, yes? Is this like qualia?

Answer
1. The Ego has no better business but to waver at every possible distraction, as an excuse. Turn the mind inward and focus on the goal. What others think is of no account.

2. Merging the mind into the self is the greatest of all blessings. One who does so need not do any other worship or ritual.

3. Instead of lamenting over the past, focus on the present, do your Dharma and be at peace. That which has to happen will happen, in the way destined.

4. One should merge the mind into the self so that no awareness of the mind exists. That is meditation. Observing it will not serve any purpose, for observation is soon clouded by the traits of the Ego and the cycle starts all over.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I'm interested in the yoga perspective of left-handed persons.

Answer
The left part of the body is controlled by the right brain. The right brain represents subtlety. It governs intuition, thoughtfulness, and subjectivity. Proper Yoga Sadhana harmonizes both sides of the brain, leading to balance, poise and application of both qualities, thus aiding the emergence of a complete individual.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir,

When to allow the mind to indulge in fanciful yet harmless imagination (and useless activities) and when to restrain it by the practice of vichara? I don't want to oppress my mind and see it rebel nor do I want to lose track of sadhana. I am looking for your guidance. My mind has tendencies to indulge in useless imagination and useless intellectual activities.

Answer
1. When one is intent on Sadhana in the quest of the self, one need not plan anything. Things occur as they should.

2. One can then indulge in any constructive activity, hobby or avocation of ones choice, at leisure, and enjoy the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
In Yoga, concentration on objects gives power to the subject who is meditating. 1- Is it the object that gives power to the subject or the power are already in the mind and object only serves as points of reference to the mind? 2-Concentration without object is the only way to self-realization?

Answer
1. There is no power in either the object, the mind or the body. All power is only in the Atman (self), which is an indivisible part of THAT-Supreme.

2. Through concentration on an object, a minuscule part of THAT energy is focused through the nature of the desired object, manifesting as the same.

The Self is neither the subject, nor the object. It alone is the truth. Therefore, merging one's mind into the truth is the way to realize oneself. All other methods culminate into this.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I have an issue that I want to address. Today while at work , I get angry with one of my coworkers due to some slight provocation.

This seem like a small issue if I never practice Brahmacharya. However, after I take up such practice, I feel that I will feel more regret if my anger manifest.

The issue I face is small and can be forgotten. But the regret I get when I am angry is still lingering around.

I want to get your opinion if my regret has anything to do with Brahmacharya.

AL

Answer
1. Through anger, one distances himself from his true self. The body & mind lose vital energy. It is therefore 'Abrahmacharya'.

2. One should remain internally calm, holding on to the truth, though displaying external emotions, as the situation may warrant. Then, he is always in Brahmacharya, in peace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Will practice of brahmachary cause prostate cancer, because one of the saints narayana guru suffered from it during his last days and the reason he said was strong practice of brahmacharya,I aged 28 meditate 30 mins daily and practiced brahmacharya, though with difficulty(I Fantasize sexually) but after few days or weeks of abstinence I feel problems of frequent urination and sensation of pain and so i give up out of fear.So is it natural to practice brahmacharya for me, Please clarify?

Answer
1. Proper Brahmacharya removes all issues of the prostate. It does not cause any health impediment, including cancer.

2. Apply the proper techniques of transmutation on a regular and unbroken basis. Sadhana should be complete and as described earlier. No harm will occur to such a Sadhaka, who perseveres with surrender to the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Why in the west there is very few who really practice spirituality or even practice of religion unlike in the east where it is still important? I think it's because there is much emphasis in worldly things, worldly entertainment, and economy numbers which can be distractions. The majority of leaders in western countries have no clue about anything spiritual and make law the unnatural. Are the distractions the reason of the lack of spirituality or it has to do with the race of the people?

Answer
Based on the past karma accrued by each Jiva, it gets placed under a set of circumstances. It is not that the west lacks spiritual souls, nor that all in the east are spiritual. The play is varied and complex. One should not worry about these things, but should instead focus on the goal.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay

I wold like to know if one indulge in music affect his groth in brahmacharya. Let say a musician who pratice his music everyday and he has a deep desire to improve his skills.

I am asking this because my idea of brahmacharya is the master of 5 senses.

Music which use the sense of hearing also must me control.

Can i say one who crave the pleasure derive from music also consider a leak ?

Your reply will be deeply apperciated.

Al

Answer
1. There is no harm in pursuing, listening or enjoying music, as long as one remembers the beauty of music, also to be a part of the infinite.

2. What is to be avoided is getting attached or addicted to the sensation itself, for the senses are ultimately false. Any such attachment comes in the way of residence in the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
If you believe religion is important and believe in one supreme being then why don't you accept the Islamic faith? Islam is the most pure religion, it has a perfect theology of no-division of God. There is only one God and there is a high level of morality, both in ritual and sexual domain.

About the other gods they pretend to be God but are not. In Islam, all other gods are spiritual entities in rebellion against God from the beginning of time. Their names should be erased. Many of those gods are spirits of unnatural entities that originated in the very ancient time. Those gods corrupted humans, particularly women and committed unnatural sins with them. The so-called demigods and gods of pagan religions are an abomination in the sight of God. Why should someone worship those? If one does not accept God all what one does is in vain. God is the best giver of sustenance. God can give better nourishment than the other gods. Therefore, one should worship God alone, who can offer us the best in the afterlife.

[4:117] They even worship female gods besides Him; as a matter of fact, they only worship a rebellious devil.

[6:100] Yet, they set up beside GOD idols from among the jinns, though He is the One who created them. They even attribute to Him sons and daughters, without any knowledge. Be He glorified. He is the Most High, far above their claims.

[3:79] Never would a human being whom GOD blessed with the scripture and prophethood say to the people, "Idolize me beside GOD." Instead, (he would say), "Devote yourselves absolutely to your Lord alone," according to the scripture you preach and the teachings you learn.

Answer
1. All religions are different paths to the one destination. One takes up that path, which suit his/her individual temperament, as willed by the Almighty. No path is greater or lesser.

2. Realize that one Supreme being, through the path of your choice first. The answer to your question will dawn by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
can you please tell me as to how to practice vajroli and amaroli.

Answer
1. When through long & ardent Sadhana to realize the self, the sex energy is transmuted into Ojas, the downward flow of 'Bindu' recedes and energy gradually reverses its flow upwards. This is true Vajroli. The Sadhana suggested in past answers, if applied for many years, with complete trust and surrender to God aids this process.

2. The practice of Amaroli is available in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
suppose if we have rnuanabandha or karmas with particular people. How can we remove those karmas.

Answer
The Yogi who practices 'Nishkamakarmayoga' (Yoga Sadhana to realize the self alone, asking

nothing else from the Lord) does not have to worry about debt with others. It is cleared as and when required, by the laws of karma, in the way required. The Higher power ensures that all these things occur in a timely manner.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have recently stopped masturbating and i have not touched myself for around a month, but it has become very difficult at this point because my penis is constantly erect and leaking pre-cum and my testicles started to swell and hurt. I would very much like some advice on how to avoid masturbating when my penis is constantly in a state of arousal from its lack of stimulus. I used to masturbate quite frequently and now I think i need to ejaculate in order to make my testicles stop hurting. I really dont want to masturbate but i feel like i need to in order to be able to go out in pubic without an erection.

Answer
1. It will not be possible to remain in Brahmacharya, through mere physical abstinence. The sex energy has to be transmuted upwards, by directing the body & mind, away from the sex plane. Else, it will stagnate, causing a variety of health issues and eventually flow out.

2. Go through all the past answers from the start and apply the required Sadhana, to sublimate the energy upwards.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have overeaten. Will it help to exercise in order to relieve my body of calories and the symptoms?

Answer
Remain on fresh fruit juice and water for 24 hours without eating anything else. Moderate exercise can also be applied. The issue will be addressed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir!

If one is sincere in doing one's duty (trying his best to learn his work) with surrender to the Divine (of course with the Sadhana mentioned in the past answers) is that much enough?
I fear whether I would be able to do my work properly or not.
Fear is just an illusion is known to me but this truth has not yet been realised.
Some part of my work would also require me to go outstation which means I 'may' or 'may not' be able to lead the required lifestyle.

Or is every single and minute thing decided by GOD?
what I might learn or where I would work or how much I would be able to learn and all these things, are they decided by the Higher Power and one should not worry a bit about them?

Thank You!

Answer
1. One duty ends at doing his Sadhana to realize the self, asking nothing else in return from the Lord. To such a one, all that has to come, will eventually come. The higher power ensures he learns that which is required, in the way necessary. He will have abundant energy and a clear mind to learn that which is expected, in his line of work.

Even if there are occasional changes to the lifestyle due to work conditions, he will not get affected.

2. Everything is decided by HIM alone. One should not however worry about all these things but should limit himself to doing his Dharma rightly. When this much is done, one will find himself working hard and honest in his line of work, without worry or anxiety, content with what comes by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
If the man castrated chemically or physically can he reach self-realization? Should sexual desire exists to obtain and transmute the sexual energy in vital energy?

Answer
1. To whom is realization? It is to the individual consciousness, which has associated itself with the Ego and considers itself separate.

2. What is self-realization? When the Ego is dissolved, individual consciousness merges into the Universal.

Take glass bottle, fill it with sea water, close the cap and throw it into the ocean. It is same water, which exists in both the bottle and the ocean. Yet, the water in the bottle is not behaving as the water in the ocean does. It cannot remain as fresh as the ocean water. It does not have the power of the water in the ocean. It is not as free and unlimited as the water in the ocean. It has become limited, powerless, immobile and dead as compared to the ocean water, which is in all magnificence & glory...

The individual consciousness is the water in the bottle, one's 'Ahamkara' (Ego) is the bottle and the Supreme is the ocean. If one were to break open the bottle, the water in the bottle would merge with the water in the ocean. Is there any difference between the two now? The bottled water has merged into the ocean water. They have become one. Can they be separated now? It is impossible. It is as simple as that.

The Sadhaka strives to break and dissolve the Ego, which is acting as a barrier between his 'Atman' (self) and the Supreme, through long and uninterrupted Sadhana. As he progresses, the Ego gradually breaks down. When it is fully gone, his sense of individual identity goes away, for he becomes one with the universal, just as the bottled water became one with the ocean water. That is realization. Very simple.

Hence the act of castration does not come into the picture. A castrated person can also achieve realization, which is permanent dissolution of the Ego.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi dhananjay,

Today i want to ask if the pratice of yoga is essesntial to the rise of semen?
My belief is that yoga help in the control of body and mind and these attributes speed up the process.

I have seen that some people with devotion without yoga background are able to walk the path of spirituality.

However i notice these attributes that is essential:
Right thoughts-celibacy
Right knowledge
Right food
Strong devotion.

I have walk this path for quite some time. However, I do not take in the right food and my devotion is weak. I don t believe in the divine but i believe in the path of brahmacharya.

I strongly believe that Brahmacharya is the right path that one should follow and is more important and more realistic than god. I think that i will fail in understanding god in my life but the pratice of brahmacharya is within my reach :)

Ultimately can i say that brahmacharya and the idea of reaching god is the same ?

Sorry for the long post.

Al

Answer
1. What is required for transmutation, is to merge the mind into the Atman (self). Yoga Sadhana is one such means. There are also other means such as intense Bhakti (devotion) etc.

2. That feeling of rightness which one feels in Brahmacharya is itself God. It is of the nature of bliss, peace and contentment, free from wants or desire.

3. Residing in and as one's Atman (self) is Brahmacharya. Such residence is the truth and no different from God, who is of the nature of one's own self, one without a second.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

If a man, who practises brahmacharya, marries after thirty and has intercourse with his wife only for progeny, is it then still possible for him to acquire the benefits of 12 years of unbroken celibacy (like becoming an urdhvareta)? Or is it better not to marry at all?
I have read that the period of 12 years of ubroken practice must not begin later than 32 if one wants to fully realize all the benefits. Does that mean that even intercourse for progeny only has to be avoided?

Thank you,

J.

Answer
1. The period of 12 years is ideally unbroken and continuous. If one is destined to beget a child, that is also the will of the Lord and one must comply.

2. None of these things are in one's hands. It has already been decided. Hence it suffices if one does his Dharma (to realize the self) and accept the will of the higher power.

2. When HE wills, things will take place as needed, to merge the Jiva into the self, be it before or after marriage.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,

Today i realise that the only way that one can overcome sexual impulse is to develop a force stronger than it. Since sexual urge is consider the strongest force to a human. One adopt methods like yoga,devotion or even brahmacharya to counter such temptation.

However,I also realised since the start of puperty. This so call sexual impulse become active and despite my effort of brahmacharya to push back the flow to stop the flow. I am not fully successful. Wet dream and sexual urge somtime still manifest. I have tried many pratices but are not commited because i don t find it suitable. I am not asking for a shortcut or some techniques from you.

I have admit all i want to ask about brahmacharya ,you have answer in this page.

I wished to develop a force that is stronger than the human sexual urge. A willpower that is so firmed that it can stop the fall or sexual fluid and stop wet dream.

Answer
1. The sexual urge cannot be overcome through force, for force is applied by the Ego, which itself is Maya. It is overcome through residence in the Atman (self), by giving up identification with the Ego.

2. Hence do the required Sadhana to displace the Ego. That is the only way.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi sir! I hope you are fine..I have a question related karma,many times I observe that a person who is not spiritual but do good karma yet he gets nothing ..obviously he expect something returns good exchange of his karma...so why this happend..? This is because of past birth karma? Means it is necessary for someone to do good karma with spiritual life? Thank you dear for your valuable guidance..your answer always guide me.
.....Komal.....

Answer
1. Action always begets reaction, now or later. Sometimes the reaction occurs soon and

sometimes later.

2. Even good deeds carried out for another, with some expectation or return in the mind create a karmic obligation as regards the other, which entangles both. Hence one should surrender all actions to God and expect nothing in return (without the "I helped" notion), while helping others. Then it becomes selfless action, pure and free from karma.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

1. I was down with a severe throat infection for almost 15 days, couldn't practice Asana/Pranayama for that period. Finally, I felt alright on an evening and thought I could restart the practice the next morning, but I woke up with a terribly sprained back. The sprain is in the upper back, almost in the centre, making it painful to turn around my neck or look up/down.
I applied oil 2-3 times a day and poured hot water over it while bathing.
The pain subsided after 3-4 days, but not fully gone. When I turn sideways or up/down, I feel the pain. What could I do to make it go away? Is it okay to start the Asana & Pranayama practice?

2. I feel my body has a weak disposition. What could be done to improve the stamina/strength?

Thank You.

Answer
1. It will go away with time. One can practice Asana & Pranayama.

2. Brahmacharya, when practiced in an unbroken manner, relieves all weakness & leads to the greatest strength.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I just want to confirm what Julian said about masturbation and the outer dream projector, causing fatality and untimely, horrible death. A few months ago a 15 year old boy died in Caledonian Road after being fatally stabbed in the chest- does this mean that he masturbated too much since about 13, more than 5 times everyday, to cause this unfortunate fatality and could he have averted this fate if he had saved more of his semen, did pints of inner blood as semen which is worth 80 drops of pure blood, result in his outer blood injury by a stab wound to the chest, causing his death, if a brahmachari who had never spilled his semen for 2-3 years had been cut with a knife, would his injury have been non fatal, as it is said his body becomes very strong and hard as vraja- and his outer world dream upgrades.

Answer
1. 'Prarabdha karma' (that which is destined to work out in this existence) cannot be side stepped. Through a life of Brahmacharya carried out to realize the self alone, one gets the

wisdom to prevent future unwanted karma.

2. While the body & mind acquire great strength through Brahmacharya, one should let go of fascination for these and instead focus on residing in the self. He who fancies the powers of the body & mind deprives himself of residence in the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
What is the significance behind changing one's name upon spiritual rebirth? More specifically, since they pertain to the ego should names be given any significance be they worldly or spiritual? Many great sages and learned ones felt the need to change their worldly name to a more befitting "spiritual" name.

Regards,
Sahil

Answer
1. At the stage giving up a life of 'Bhoga' (sense enjoyment) to take up a life of 'Yoga' (Union with the truth), the Ego is still very alive. A change in name is only a psychological motivation & reminder that the 'earlier' person who was after the senses has been relinquished and a 'new' person who is out to realize the self alone has taken birth. It is used as a tool to stay committed to the new path, which will henceforth be the final path for that Jiva, until emancipation.

For this simple reason, some people who take to the path of the self change their 'Ashrama' (mode of life), attire, name etc.

2. There are also others who do none of the above, but simply pursue Sadhana alone, to realize the formless Lord. That is also acceptable. What matters is reaching the destination. The road taken varies from person to person and is not of much significance. Each pursues a path as willed by the Almighty, in his Leela (play).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
India is a country which has practiced segregation and anti-miscegenation (caste system) religiously much as other countries of the world including South Africa (apartheid), the US (separate but equal), etc., and almost every society of the past. This was practiced for religious reason and to maintain the moral order in different countries. If segregation and anti-miscegenation was universal for thousands years and supported not only by the state but by the majority of yogis, pastors, biblical prophets, saints and spiritual masters, then is it not logical to think they considered segregation and anti-miscegenation as something natural? Only recently public opinion started to go away from traditional social values as with other subjects like abortion, homosexuality, masturbation, pornography, drugs, seen as unnatural in much of recorded history.

Answer
The traits & karma of an individual determine his/her nature, character & life experiences. These are impermanent external coverings on the one, universal, self within, in the play of

the Supreme. The knowers of truth, having realized this, remain silent, holding on to the reality alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi sir,

It is me AL again with a question for you.

After my pratice of brahmacharya, I sometime wake up before my wet dream occur. Because of this sudden wake up and regain my conscious i manage to stop my wet dream from happening.

I came up with my own theory that lust and lust in wet dream tackle one with low conscious. Since one who sleep one conscious is not there, lust is able to control this nature state. When we are awake, we can t have wet dream but only in dream/asleep.

This is just a theory i came up with from my personal observation.

I would like to hear your view.

This may not be part of brahmacharya, but i believe your feedback would prove to be useful for those here who want to understand how wet dream manifest

Best regard,
Al
Om namo narayanaya

Answer
1. Wet dreams are caused when strong sexual Samskara-s (impressions), from within, surface and manifest through the subconscious mind.

2. While it may be occasionally possible to wake up and prevent such an occurrence, this will not be possible at all times.

3. The correct method is to root out the cause and not the symptom. The cause here is sexual Samskara-s formed through past or recent activity. Through a Yogic life of purity of thoughts & deeds and Sadhana resulting in meditation on the Atman (self), these are gradually dissolved, following which wet dreams taper and vacate.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi Sir,

I've done everything properly: eating in moderation, proper food, nutrition and variety as well, and moderate exercise as well....

However, I've gained weight rapidly. I've went from 174 pounds to 190 pounds, but my shirt

size hasn't changed drastically. I still fit well in many of the same shirts.

Any advice?

ANSWER: Simply adhere to the suggested Sadhana in total. The body will regulate itself as required, in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: By regulate itself, do you mean I'll lose weight and get a lean body? Right now my obliques are very large, almost obnoxiously large... and this weight development is very strange

Answer
Regulation refers to the right proportion of fat, muscle and bone. A Yogi who performs proper transmutation of the vital force through unbroken Brahmacharya and meditation will eventually eat 'Mitahaara' (balanced diet) and his body becomes strong and healthy, without any form of excess.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay,

Today by some luck I came across the concept of renunciation and acceptance. I see the link that either one lead to the same thing.

If one is unable to renounces what he have, then he should learn to accept what he have accept what he is given.

I am saying this here because the path of renunciation is not for everyone. But the path of acceptance, will be easier for those who can't renounces.

Renunciation and acceptance is 2 side of the same coin.

I hope you can give me some feedback and to guide those here.Please kindly correct what I have mention above, as I believe U can provide us with a clearer perspective of renunciation and acceptance.

Al

Answer
It is not desire itself which is wrong but attachment to the object of desire. As one gets closer to the self through proper efforts, such attachment wanes and the residual desire which remains does not cause grievous trouble. Renunciation gradually comes by itself in

that case. That alone stays and not forced renunciation.

One should perform Sadhana, intent on the self alone, asking nothing in return and accept that which comes by itself. Such a man is not troubled by desire or lack of it.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, Dhananjay!

It's so nice to have someone I can ask about some doubts I have specifically about the practice of Brahmacharya!

Here they are:
What is the best way in the modern life to sublimate the sexual energy and control the senses? Do you recommend any specifical pratice?

I'm eating once a day and drinking a lot of milk with ghee, do you think it's good for a Brahmachari? What are your diet's advises for a Brahmachari specifically?

Is it true that if a man remain a unbroken Brahmachari for twelve years he awakens the kundalini and never falls back in maya again? How long have you been a Brahmachari?

I'm seriously thinking about be a Brahmachari to the rest of my life, what do you think about it?

Do you recommend any book or article that would help me?

Thank you very much, and forgive me if I my questions are too foolish.

Answer
1. The practices to be applied are available in past answers.

2. Diet has been outlined in past answers.

3. The twelve year rule is a general reference. Kundalini awakening can occur much earlier.

4. What HE decides is what matters. You will maintain Brahmacharya, for as long as it is destined.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Should I sleep on the floor?

Why do monks sleep on the floor?

What are the health benefits/risks of sleeping on the floor vs. mattress?

Answer
1. Sleeping on a hard, level surface offers better spinal posture & relaxes the muscles deep, leading to proper rejuvenation of the musculo-skeletal system. This in turn leads to better rest, health and well being. The body & organs will be rightly refresh upon completion of sleep. A few hours of such sleep suffice to refresh oneself, unlike on a heavily cushioned mattress, where one does not enjoy deep sleep.

2. Sleeping on soft/cushioned surfaces also poses a higher chance for sexual stimulation.

3. The act of simplicity reminds the renunciate of detachment with worldly afflictions. That joy is unparalleled.

Sleeping on a simple quilt or bed sheet laid on a clean carpet is a good option. Sleeping on the bare ground is to be avoided.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, you said about "what is destined to happen" in a previous answer.
Do you believe that everything that is destined, you happen even with we try to change our path? Don't we have free will? What is the destiny in your view?

For example, the amount of time that I will be able to stay a celibate is destined by GOD and if I "fail" it will be because of HIS will? Or it has more to do with karma and my previous actions?

Answer
1. Whose free will? Free will concerns the Ego, which puts effort. That is as much, as is within its purview. One's right ends at putting efforts in the right direction, as per one's Dharma.

The fruits of action however are not entirely dependent on one's efforts alone. They are dependent on one's past karma and the will of the higher power, which is running the show. These factors govern ones 'destiny', which is already scripted in the divine order. One cannot change it.

2. Who is staying celibate? Who fails or succeeds? It is again the Ego and not the Atman (pure self), which is beyond these things. Hence as long as the 'I-Ego' functions, as long as things are done with doership, it is the 'I' which is responsible for the outcome of such actions, though it is the Supreme power alone, whose power is sustaining the 'I' [just as it is the red glass responsible for red light emanating from it, though the light passing through it is that of the Sun]

Hence the knowers of the truth do not impose their individual will on any matter, but remain neutral, as mere witnesses, allowing the will of the Lord to manifest. To such a one, there is no karma, though he may be displaying external actions, as governed by his Dharma.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Namaste Guru,

After much deep contemplation, I have a few questions that I would like to bring to you.

Sometimes I look at Swami Venkatesananda and Chidananda and feel envious that they were able to meet Swami Sivananda when he was alive! Oh, what I would do to be able to exchange even a few words with the great Master.

Nevertheless, I have a few queries.

1) I have read your answers for many years now and it appears that your view if somewhat fatalistic. Your view seems to be that regardless of our action, things will only happen if the Atman is willing. Kindly educate me on how this is compatible with Swami Sivananda's assertion that we are the masters of our own destiny and have free will to bring ourselves closer to God. Right now, I (this fake, uneternal ego) can either pursue base pleasures or turn my mind toward Atman. Only after one is fully established in the supreme splendor of brahman does the ego and mind not exist. Until then, don't we have free will to pursue a better path?

2) The mind is a weird beast. When I get an improper thought, from external surroundings or past sexual vasanas, I force myself to think toward Atman. Therefore, I am using the mind to control the mind! How can this be? Can the mind observe itself? Is it not the case? Ultimately, all is merely a layering on the one true truth yet I need to understand this to progress in my sadhana. I am always grateful for the fact that His grace has been showered on my via having access to your portal here.

3) I thought long and hard about the nature of pain. Ramana bhagawan did not take anaesthesia while undergoing surgery! He said that the body felt pain, but he was not the body. Of course, all aspiring sadhus realize this, but the moment pain strikes, attachment and concern to the body arise! Is it not startling! This being said, when a yogi is on the earthly plane, 1) how will he react to physical pain and 2) will his mind shift from contemplation on atman when the body suffers? It is like Maslow's hierarchy; even Sivananda suggested that students have blankets in cold weather to ensure mind was comfortable for sadhana.

4) I notice a pattern in my sadhana that is disturbing. Regardless of sadhana commitment, after I sin by abusing myself, I have tremendous resolve to maintain brahmacharya and behave resolutely. Yet, inevitably after 2 weeks, the mind becomes restless and pulls me toward a visual or physical break. How can we ensure that this toxic buildup is cleaned regularly?

Humbly yours,
Milton, thy own self

ANSWER: 1. Whose destiny? Does the Atman (self) have a destiny? No. It is changeless, without a beginning & end. Hence there is no freewill as regards the pure self.

It is the Ego, which is concerned with these things. It is the Ego which has destiny. Freewill exists as long as the 'Aham' (Ego) exists, to that Ego. Whether actions carried out under freewill bear or do not bear fruit is however not within its control.

One has been asked to enforce his freewill in the quest of the self, as it is the Ego which has to strive in negating itself, to reveal the unblemished Atman (self) within. However, it is the Lord alone, through whose grace, the self is irreversibly revealed in reality, for the Ego does not exist in terms of the absolute. It is only an illusion.

Just as a coiled rope is mistaken for a snake at night and revealed as merely a rope on Sunrise, the Ego is mistaken to be the limited self under the darkness of 'Agnyana' (Ignorance) and is realized to be non-existent after the Sunrise of 'Gnyana' (realization of the absolute)

2. The 'Sukshma Sharira' (subtle body) is made of the 'Manas' (mind), 'Buddhi' (intellect), 'Chitta' (awareness) and 'Ahamkara' (I-ness), which, drawing from the power of the Atman, leads to the illusion of a separate entity called the 'Jiva - I'.

An improper thought is manifest in the mind from the seeds of past karma. The 'Buddhi' (intellect) reminds the 'Manas' (mind) that it is to be shunned.

3. As long as consciousness is identified with the body & mind, one feels pain and pleasure. The realized Yogi has withdrawn identification with these and can hence remain independent.

Since bearing cold does not in any way help realization of the self, the aspirant might as well use a blanket.

4. Through regular meditation on the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: OK, a few follow ups.

1) How is Buddhi distinct from the mind? Is it simply the act of logical processing while Manas refers to emotions? Also, you mentioned Buddhi is intellect. What is the difference between intellect and intelligence, if such a difference exists?

2) In the process of meditation, when I force the mind to think of Atman, am I using Buddhi to do so?

3) When people speak of cognitive ability, IQ, and such, are they referring to Buddhi? In that case, is the reason brahmacharya improves this Buddhi because it replenishes the cerebrospinal fluid of the brain? I find this confusing: You have mentioned Buddhi is part of the subtle body but the brain, the source of intellect, is part of the sthoola sharira, physical body. How to reconcile these differences?

4) Gurudev Sivananda spoke also of the astral body and said that astral plane is filled with a tube each time one has sexual relations with another which does not dissolve for many years. When an individual takes a new birth, does he have astral connections with the

individuals around him? Many times I think of the strong feelings I have to those around me and know that such deep feelings could not be the result of interactions in this birth alone.

5) A very serious question, and I mean it in earnest. The joy of contemplating on Atman and the almighty is undeniably the jewel of jewels. However, at a certain point, the mind becomes restless and wonders "oh you! you are but a young man of 21 years. you must explore the world and all it has to offer". Thus, is it OK to have a desire to explore the world and experience new things? All these are done through the unreal senses, but I feel as a young man that my growth and understanding of humanity is stunted if I do not play my role in learning more each day about the subjects that fascinate me, viz. psychology, learning, human history, achievement, and so forth.

Most grateful for your responses,
Milton

ANSWER: 1. Thought is mind, reasoning is Buddhi (intellect).

2. Yes. One should however not force. When the flow of thoughts are ceased, the self alone remains.

3. The abundant vital energy which is saved through the practice replenishes the physical brain, as well as makes Prana available for the development of a fine intellect. This is the meaning.

One should not worry much about these theoretical parameters. Do your Sadhana and simply reside in the self. All that is to be known will be known.

4. Let them exist or not. Why worry about the past? The wise Yogi does not waste his resources on what has happened. He works at Sadhana to dissolve unwanted Samskara-s (impressions) and remains quiet in the Atman (self).

5. If your mind is fixed on the self, those worldly experiences which are a part of 'Prarabdha karma' will be undoubtedly experienced at the right time. The Sadhaka is assured of happiness here and hereafter. No cause for worry.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: When one engages in sadhana, the goal is to turn the mind into the omnipresent source of energy from which the mind, prana, buddhi, ahamkara,etc. are derived.

My commitment to sadhana continues to grow. I have a few queries.

1) It is a great source of mental strain to understand what my perspective should be in the world. Although I will relate to the Atman, the one true self, during meditation, when one interacts in the real world, even a yogi must identify with the body and mind right? For

instance, when hunger arises, and someone asks a yogi are you hungry, does the yogi not say yes and agree that he identifies with the body? Or when one is sick, WHO is the one who takes the medicine? Is it not buddhi that does so. What is the RIGHT mode of thinking for a yogi?

2) Gurudev Sivananda was a great writer and composed many great dramas. When asked about how he came up with such good pieces, he replied "All God's Grace". When a person takes initiative in this world-for example, to work hard to become an athlete or persevere on the path of brahmacharya-WHO, WHO, is doing the persevering? Is it not the buddhi which rationalizes, "oh man, you must lead a disciplined life for immortal bliss and the fruits of supreme knowledge"?

3) When someone asks a yogi (who is an engineer), "who came up with the patent?", what should the yogi say? If he says "I did" it means he identifies with the buddhi and body which worked on the patent, which is wrong because it strays AWAY from atman, no?

4) When seated in deep meditation, I am, after many tries, finally able to do neti neti-I say I am not the body, not the mind, not the emotions, not the intellect and slowly, a rejuvenating, fuzzy feeling of bliss courses through the body. It is much subtler than the horrible cycle of physical orgasm that depletes vital fluid, but this sensation is truly bliss-inducing.

However the point of merging the mind into atman is to forget the body. Therefore, what is this weird bliss? WHO feels this bliss?

Please take mercy and help me. In a world filled with lust and mindless pursuits of hostility, kama, krodha, sometimes I feel wounded and confused to the point of questioning why I am doing sadhana. The only two things that inspire me to stay on the path relentlessly are the advice of Swami Sivananda gurudev and bhagawan ramana. Unable to ask them, I turn to you, admiring your wisdom and grace in helping aspirants cross this samsara sagara.

Milton

Answer

1. One should hold on to the self, which is a witness of all these things such as sickness, hunger etc and reject all else. Through such a perspective coupled with long Sadhana, the false identification gradually ebbs away.

2. It is all the Lord's Leela. The ignorant mind however assumes doership, thinking itself to be the winner or loser. One should be detached to the world, yet do that which is expected of him, bereft of doership.

3. One is playing a character in the drama. The character of the engineer demands that he claim doership and the engineer does so. The Yogi within him however remains detached, knowing all comes from HIM alone.

4. He who feels bliss or does not is the Ego. The Atman is bliss itself & there is none there to feel or not feel it. When the mind truly merges into the self, there is none to seek it. THAT alone remains, within and without, the void of voids, without a second.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Is it okay to call running a sadhana

Answer
One can indulge in light/moderate running as a physical activity if he/she is drawn to it. However, it cannot substitute Yoga Sadhana. Asana, Bandha, Nadi Shodhana & Pranayama followed by meditation are paramount in importance.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: I was just wondering is it better to gain knowledge(computers for example) through meditation or should we keep reading books the traditional way until I achieve photographic memory

ANSWER: Learn from the books, absorb the essence, apply in practice, contemplate on the shortcomings and vacate those. That will lead to perfection.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: So does this mean I might have to read a computer science book 5 to 20 times to understand and memorize it?

ANSWER: One who absorbs the essence does not memorize. It is there in him, for ever.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: I'm sorry I'm a bit confused. What do you mean by absorb the essence?

Answer
When the finger is burnt on touching a flame, the essence of heat is realized for ever. Does such a one need to memorize the sensation of heat?

ॐ तत् सत्
(That Supreme being is the absolute truth)

Expert: Dhananjay - 5/19/2015

Question
Dear dhananjay, is it possible to have intercourse without ejaculating. After reading books on tao, I tried to see whether it really works. So I tried to masturbate without ejaculating, it worked fine for a few days, but on the fourth day I had severe pain in my testes and groin region. I got relieved only after ejaculating.

Can you please tell me whether there's any truth in the tao practices. Or are they saying that: one must hold ejaculation until the man absorbs his wife's fluids and then ejaculate. If this is called dual cultivation then wont it lead to many pregnancies. Please explain.

Answer
1. Masturbation, whether with ejaculation or without will not work. It will always end in a break and suffering.

2. Non-ejaculatory sex is taken recourse to in marriage, for a short time, before moving into a life of complete Brahmacharya, with the required Yogic practices. This too cannot be carried out forever. Absolute Brahmacharya in thought, word and deed alone is the answer. Everything else ends in suffering.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

In my sadhana, sometimes I have the perspective of clinging to the Self to realize the Self. Other times, I have the perspective of surrendering to the Divine, as in opening to truth or God from which Grace would be bestowed upon me. Though it seems that each perspective is the opposite side of the same coin, is either one more correct? Is it advisable to adopt one perspective and stay with it?

Thank-you

Answer
Both are one and the same. When one holds on to the self, it is surrender to the divine and he who surrenders to the divine is in residence in the self. The grace is always there, for one is grace himself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

Al-Isra verse 79 includes that we should wake in the middle of the night for recitation. I try to meditate 3 times a day for 10 to 20 minutes besides my 2 major sadhanas. The Quran's word of God includes that we should pray 5 times a day to God. I am only skeptical at the moment about this prayer time, but I'm sure that I will incorporate it into my schedule for power resulting from self-discipline. What is your take on this prayer time?

Also, my fast day was spectacular this last Sunday. Is it safe to fast every Sunday on fruit juice? You specified fruit juice for my fast only. What is the consequence of drinking milk, vegetable juice, and water too?

Thank you,

Answer
1. Sadhana can be resorted to at the four 'Sandhi kala-s', as described earlier.

2. One can include milk, water and vegetable juices, if he so wishes, while fasting to correct overeating. Unnecessary fasting is neither required, nor beneficial. Moderate food 'Mitahara' is the way.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Right now I've been eating kale, collard greens, mustard greens, and turnip greens and I also got carrot juice. They don't taste good at all. Every time I've ate something sweet like donuts and muffins, I feel guilty because I enjoyed it.

Also should I give up on reading books, watching TV, playing video games and watching movies because your being "hooked or glued" to these items.

This would free up a lot of time for me to do my sadhana

ANSWER: Gradually allot more time for Sadhana and perform it honestly. Things will align as they should. What is required is to give up the one, who seeks.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Can practice Sadhana back to back to back, like after meditation, you can immediately go back to Asana, Bandha, Nadi Shodhana, Pranayama, then meditation again?

Answer
1. No

2. One should follow the procedure at the recommended times. Residence in the self is however to be made a continuous affair.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

I wonder about your viewpoint on simple pleasures, such as using blankets at night and enjoying a revolving heater unnecessarily.

This weakens my resolve, proves less dedication to self-realization, and effectively encourages pleasure-seeking, right?

Thank you,

Answer
It is not use of a facility which is detrimental but addiction to that sensation. When the mind is fixed on the self, one does not succumb to addiction, but merely uses the same as required.
ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Please favour me by answering the following queries.

1) I am currently availed lunch and dinner. For breakfast, I am only availed fried chapatti and tea. Should I have normal chapatti and milk only? I get very hungry in the morning and that bland meal is nauseating but the current meal is satiating, despite containing fried food and the stimulating beverage. Or shall I have three fruits and nuts only? Please specify explicitly as I cant even read the newspaper before a heart warming breakfast, fit to please the valiant kings of old.

2) When studying for exams, should I quickly read a chapter with focus and then answer a specific set of questions on it and then do the same for the next chapter? Please elaborate since 'absorbing the essence' may be defined by such action, or perhaps not.

3) Business is not doing well. How should I sell my products? Everybody is refusing to buy my products which are not inferior to my competitor's products. I personally prefer praying and drinking spring water but I have been instructed by my Guru to focus on business. However, nobody wants to buy from me and everything is working out exactly in a manner conducive to nil revenue.

Thanking you for your time.

Answer
1. Breakfast should be the heaviest meal of the day, followed by smaller lunch and a very small meal as dinner. One should decide the constituents by himself, based on the nature of activity and constitution.

2. What is required is to realize the subject in depth. The means to be applied vary.

3. Do that which is within your ability and be quiet. Things happen as they should.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Sir,

I am here to complain about my present state of affairs. I know you have said the body eventually becomes lean, wiry, taut in the case of a yogi that eats "mitahara" and this

eventually results in a lean body. But how long will it take to reach this state?

This is quite ridiculous because presently I am around 190 pounds. My stomach bulges out of my suit, and I look overweight to many. I have followed every single yogic regulation and "mitahara." When you told me "indirectly" to eat more, I gained 11 pounds of fat in a month and a half, and now my shirts look fat on me rather than small and lean. I can't go to the gym because my mind is easily aroused by women and I can't focus on working out. It's like I'm stuck being fat and obese.

You told me to observe mitahara, but I AM still fat and remaining fat. I do moderate physical exercise and yet I am still fat. In my weightlifting days, I used to be leaner and did not have this problem. Why now? Even though I do yogic practices twice a day and moderate exercise on top of this? Please give me instructions.

IF I EAT "MITAHARA," I just gain fat and look fat/obese. If I eat too little, I lose weight but I feel weak and unable to do yogic practices. There is no correct moderation or medium for this useless body. I curse my faulty constitution.

Yoga is not supposed to make one obese, yet I look obese and quite chubby. When will I have a lean body and not have to worry about this? I've quit regular Western exercise because I'm easily aroused at the gym and I simply don't have the time for it because I do yogic practices twice a day. I beg for your help; even my relatives say I'm becoming fat once again.

ANSWER: 1. Constitutions differ from person to person. Being plump is not essentially unhealthy for those with such a constitution, just as being overtly lean and rickety is not unhealthy, for those which such genes. There are a large no. of people on either side, who enjoy health and well being.

2. Stay with moderate food and exercise. One should neither eat little, nor overeat. Food consumed should be right enough to sate hunger, yet not cause heaviness. Do this much with the suggested Yogic discipline and stop worrying about the body, which will be fine, immaterial of whether it is plump or wiry. Excessive concern on the body, is not to be indulged in.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Alright sir... so I've been following the advice given above. Right now, I see how cunning and depraved other people are in my life... they think I'm a fool, and they continuously try to manipulate me. I'm just ignoring them but I'm starting to despise these other people and their wiles.

Also sir, my parents, relatives, and everyone close to me is calling me fat and overweight on

multiple occasions and saying I've gained too much weight. They almost make a hobby to call me overweight. I'm taking your advice and not worrying about the body or what others say. I assume this is the right approach when it comes to these things?

Answer
1. What others think is not one's business. Such fancy is the first impediment to Sadhana. One does his Dharma and remains quiet.

2. If your Sadhana to realize HIM is honest and unbroken, everything else will be taken care of. There is no cause for worry. Hence do the needful and be quiet in the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
1) If the sense of bliss in the body during meditation is NOT atman-realization, is it something detrimental? When a yogi achieves self-realization and merges into the atman completely (like a sugar cube in a water glass) does he not feel the mind or body, since those don't exist any longer?

It is very, very hard to grasp how the individual identity (body and mind) can be discarded such that an individual identity remains. This must be because manas, the mind, is incapable of grasping the all-pervading reality?

2) When a yogi remains on the earthly plane, he creates an ego so he can engage the mind, buddhi, chittha. During this time, he WILL be aware of bodily pain and illness, no? Ramana Bhagawan was said to feel great pain when thieves struck his thighs.

3) The process of death of the physical body is something the yogi must be aware of yet not afraid of in the least. Why is it the case that when the physical body dies the jiva (consisting of the atman wrapped in ahamkara, mind, ego) vacates this body? When the physical body dies, what will happen to the prana of the astral body?

Answer
1. When one resides in the self as the self, the bliss is continuous. He no longer seeks it, unlike earlier, when the Ego used to. It is not bliss which is detrimental, but being the Ego which seeks it externally, when one himself is bliss.

One does feel the mind and the body even after realization. However, he does not identify with those as the self.

It cannot be grasped. It is to be experienced, through merger of the mind into its source.

2. Yes, it is a temporal Ego, used for communication. However, there is no identification with either the Ego or the body, as one's own. Consciousness can be withdrawn from these at will, just as a man residing in a building does not consider it as a part of himself. He vacates it at will.

3. One need not be aware of any of these things. It is enough if one is always aware of himself as the self, bound by nothing. The snake in the rope will disappear on Sunrise. Why should you worry about an imaginary snake (body, mind etc.)? Be the self and be quiet. It is very simple.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: What is the true meaning of love and compassion? Are these attachments of the ego? They are given high significance in Self realization by many sects.

ANSWER: Looking at another as no different from oneself is Love & Compassion.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: When one can see the beyond the Ego, they are above pain and pleasure, itself. One will no longer feel a need to treat another with respect, nor disrespect. One will no longer feel a need to inflict pain, nor bring pleasure. One will remain unaffected and indifferent by another's pain or pleasure just as he remains indifferent towards his own pain and pleasure. What then is the meaning of Love and Compassion? Why then should one care what is happening to himself or the other, knowing full well that these are all illusions and dualities of mind. Why then is being of service or help to mankind of such importance and held in such high regard?

Of course, that which is willed by the Supreme must take place. Whether it's the help of the world or the destruction of the world, as He sees fit. My questions are should one really place such a high emphasis on love and compassion? Should one really care to "benefit", "protect" or "help" another with Love and Compassion knowing that which is to happen, will happen. Should one go out of their way to alleviate another's suffering? These things are given such a "pious" and "righteous" connotation and I would like to question the validity of such ideas because I currently believe that the Atma is above all these.

Answer
1. Such a one works, without working. He loves, without display. The first & last service is to get rid of the Ego. That is the best gift to mankind. That which is to be done will then be done.

2. One should reside in the self. Period. Nothing else needs to be striven for. That which is to be done will then be made to occur, as it should, at the right time, by the power which is making things happen. To such a one, there is no Dharma and no more Karma. All is Brahman alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I have been practicing celibacy for some time now.I am more attractive to women, as I find them taking more interest in me.At times I run into trouble though.For example, I get onto a train carriage and a woman smiles at me.I ask if I can sit with her and we have a nice

talk.She asks me for my phone number, and leaves.She calls me next day, but I become fearful that I have acted impulsively, and that association with her will lead me astray, so I don't call her back and I feel bad because I really would like to see her again.This is a reasonably common pattern with me.Can you please offer your perspective on this and any advice on the matter.

Another thing is my desire to help my family members and also other people with their personal problems.For example, I notice my sister is suffering in her relationship with a man who at one point told me that porn and masturbation is 'normal' and 'healthy'.It pains me to see her and others suffer, and at times I fear for her safety at the hands of a potentially violent man.I try to offer guidance but feel quite helpless and it affects my sense of calm to do so.Should I try to stay out of others problems unless asked for my help?Please help me to find some clarity with this.

Thankyou very much for your help.

Barry.

Answer
1. The interaction is to end with the return of a polite smile. Taking it further is the mistake.

2. Do that which is felt right at the given moment and be quiet. There is a higher power watching everything. It will arrange for things as they have to occur. One does not have to take doership.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

In a few week time I will graduate and I will start finding a job and join the work force.

I need to seek your expert opinion on why job is suitable for a person practice Brahmachraya.

I am a quiet person and a poor speaker. I don't like to speak much and prefer listening to others.Now, I am having a hard time finding a suitable job.

I believe job that require one to perform shift work is not suitable for one practicing brahmacharya. Especially one that need one to perform more than 12 hours shift at a stretch.

Job that require one to carry a weapon, or such is a Big not suitable either. I also think that job that promote gambling, alcohol, prostitution is not idea for someone into Brahmacharya.

Today I need your advice on the criteria that I need to look out for when finding job.

Best Regard
AL

Answer
1. One should let go of preconceived notions and work honestly, be it any kind of a job. Work carried out with honest effort is acceptable, immaterial of whether it is this or that.

2. Apply efforts and remain quiet. That which is destined will come without doubt.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

I fill the majority of my time doing constructive and productive activities. I make sure to do my best in school work and understand the essence of the material I learn to the best of my ability.

Now that I am enjoying summer vacation, I am reading a lot of journal articles to keep myself occupied. I read about 4 to 5 a day. They take about an hour each to read. They tire my brain by the end of the day. Is it efficient to do the same constructive exercise for most of the day? Is it better to do various activities such as write poetry, write journal entries, play cognitive, challenging games like Lumosity?

How would you prioritize my 3 activities of reading spiritual texts, doing intellectual work, and physical exercise? (once I've already done a sufficient amount of all 3)

Will you recommend some constructive activities? (especially those that you do)

I see that you have a bachelor's degree in engineering. Have jobs in the field of engineering been your profession throughout your journey of self-realization?

Thank you,

Answer
1. Any constructive activity which one feels drawn to can be taken up. There are no rules as regards this or that, as long as one enjoys doing it. One can vary these activities, so as to provide variety. What is to be avoided is excessive indulgence leading to any form of addiction.

2. When Brahmacharya is maintained with the right Sadhana, one will gradually gravitate towards the self in the course of time. The priorities will align as they should.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I always wondered if we have to go through the other planets(like Jupiter and Pluto) and stars after achieving self-realization on earth. Like meditation in the Himalayas prepares us on the next path.

Answer
Who goes where? It is all a creation of the mind and nothing else. One need not go anywhere to realize the self, which is right within. He who goes and the places gone to, are both

imaginary. THAT which is within is infinite and alone the truth. It alone is the self. It is all.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
It is not normal that a stranger or the opposite sex talk to someone and ask telephone in the first date. It is true that some women (but not the majority) like to tempt and are used mentally by the demons or spirits (according to many true religious like St Francis and St Anthony, they were not liars) to tempt someone with much self-discipline. I just want to say something that may help in most situation and it is very easy to do and to understand. If one uses sunglasses in public, strangers in general and women will not be so interested to talk with such one and one doesn't fall so easily into temptation. Because the sunglasses themselves isolate to some degree the person from exterior temptations, others cant see his eyes or where he is looking to. At least it helped me because there is no temptation from others and at the same time there is less attachment in me concerning what I see in the exterior when in bus or streets.

One may support or be against it, but we can easily understand why very orthodox Muslims countries like Saudis, Qataris or very orthodox Jews societies wisely use veils or even burkas for women to protect both sexes from the devils. Its the same situation with sunglasses, not many are psychologically interested to talk and tempt such ones neither to start a talk with a woman covered in a burka or niqab. This is not an opinion but a psychological fact. Would many be interested to star a talk with a woman in burka if they cant see her eyes or face? I dont think so.

Answer
Different religions have different approaches. Each befits the concerned race and culture. One can make use of that which one finds helpful. However, the right method is to negate the source (ignorance of the self) behind lack of Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

I work throughout the day to be as productive as I can intellectually, through physical exercise, and meditation/Sadhana x2. I respect all religions, and I will read all their texts by the time I self-realize. I don't encounter the ten commandments often, but I am very dedicated to Jewish and Christian ideals. The commandment pertaining to keeping the Sabbath day holy and resting throughout it is a problem for me.

I know that all God-inspired scripture and direct messages that are in sacred texts are there for a purpose beyond what we understand. Oftentimes, the text cannot be interpreted literally to get the full essence and therefore must be interpreted to fulfill the greatest good, morally, ethically, and practically.

When our bible says to keep the Sabbath day holy and rest throughout (i.e. our mules, servants, ourselves), the Jews interpret that an individual should not do the slightest creative/constructive activity. I believe that this is an extreme view, and I make sure that I only read little spiritual text on this day but meditate a lot. I want to know the significance of

the commandment in a practical sense so that I know that I am doing the right thing. I have not found any scientific research to backup the significance of resting for an entire day every week, and I have not looked much.

I do fulfill the commandment in multiple ways though. Perhaps every day is a holy day. I try to keep myself holy by living a life of brahmacharya, giving my body rest from toxins. I meditate often, giving my body rest from work and allowing it to consolidate memories and repair. I cultivate the spirit day in and day out, which gives us the only true rest. I am afraid that I will not fulfill the commandment to the fullest extent if I work on Sunday, my Sabbath day, but I know that you possess superior knowledge on every subject pertaining to the spirit and God's will. Is it necessary to rest a full day in order for our bodies to reinforce themselves for another vigorous week of productivity or are these enough?

Thank you for your continual responses,

Answer
What is 'Rest' on Sabbath? It is letting go of all worldly thoughts & deeds, merging the mind into God and remaining quiet in the truth. In other words, it is meditation. The common man is attached to the world and considers God separate. So on Sabbath, he gets a chance to let go of the world and remain in solitude, fixed on God. This is the significance; it is very simple. To the one in quest of the self, all days and times are Sabbath, for he remains detached, ever fixed to the truth. He who does so follows all the commandments, in their true essence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

Sometimes I meet my roommate and one things leads to another, and I naturally get drawn and absorbed into needless conversations. He is a worldly man and I was wondering if you have advice on limiting myself from interacting with him and not getting into useless conversations. Should I just keep aloof and introverted and self-centered? That seems to be the best approach but I wanted your advice. If I do so, I will naturally look arrogant and aloof .

Answer
One should be polite and brief in interactions, for excessive talk wastes resources and becomes an impediment to residence in the self. If you hold on to the self, that truth, that peace, you will know what to talk, how much to talk and when to remain silent. That is the way.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay ,

I wish to know how deplete in Semen in sex and masturbation shorten one life span.

The semen that one conserve goes to nourish the body on physical,mental and spiritual level.

But one thing I observe from old people is that they lack sexual urge, or their sexual urge has decreases after they hit 40-60 years old.

Can I say that semen is like "battery" and that all of us is given a fix amount.

One who constantly use our "battery" will deplete its power and until a stage that no power is left.

I hope to extend my understanding of semen and its usage and I believed that semen in a Man is fixed.

Answer
Everything as regards this body is limited. To overcome identification with the body & mind, negate the seeds of past karma and attain realization of the self, one requires much fuel of Ojas. Hence the wise convert Semen into Ojas, so as to work at freeing themselves of residence in the body & mind, which are nothing but suffering.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
What happens when a man have sexual intercouse or masturbates himself but does not ejaculate? Is this practice dangerous for his health? Does the prana of the semen return to the whole body or it is lost in the moment the reproductive fluid is formed?

Answer
Mere restraint from ejaculation will lead to various health problems. One should practice proper Brahmacharya and overcome the need for both recreational sex & ejaculation. That is the right method.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello dhananjay,

is there any difference between parakaya pravesha and mahasamadhi?

shibi kiran

Answer
1. Entering another body is Pararkaya Pravesha.

2. Merging into the self for ever, letting go of both the body & mind is Mahasamadhi.

There is no connection between the two.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

I want to live by every rule to the best of my ability.

My stomach tightens shortly after finishing eating. 1) Is this normal or have I over eaten?

Measuring enough food to fill half the stomach is tough. 2) Is it better to stay safe and eat less than half a stomachful and snack later if I am hungry?

I read online that my stomach was the size of my fist. I may be over eating every meal, but my stomach gets tight even after a small dinner. I barely eat anything for dinner. My body won't allow me to.

3) Should I limit my food consumption to make sure that I am hungry by lunch and dinner time? My logic is that if I can suffer through some hunger every now and then, my craving will dissipate at a faster rate.

Answer
One should neither overeat nor starve. Food should be moderate, giving a pleasant, yet not heavy feeling. Do that much and focus on Sadhana

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Help me.

By the Lords grace I've been able to better control
myself. I'm scared because I know a little jyotishya
and my family does too. They keep telling me I can never
Be a brahmachari because Venus is too strong.
They keep saying I'll meet someone I'll be infatuated with.
I know I should leave it all to The Lord but they're starting g
To make me scared. Please help me be resolute.

Answer
Let go of all these baseless imaginations and do your Dharma right. No planet affects the one who resides in the self, forsaking the body & mind, as not his own.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Humble greetings sir,

There are some concerns needing answered, if it is so willed:

1.) How is it possible to reside in the Self? how/why does one become an ego/jiva/individual soul which views itself as such, and not the Almighty which it really is?

2.) Secondly why is the illusion so real and pervasive/persistent? a man sees a female which then bothers him, you say this is negated through practice of long and arduous sadhanas, but why originally is such illusions so real-seeming?

3.) Finally when self-realisation occurs, what then will happen? does one cease to exist having merged with the Source as a raindrop falls and thus merges with the ocean?

Thank you sir.

Answer
1. Through merging the mind into the self, realizing everything else to be an illusion, one resides in the self. Then, he can stay this way, even while in the midst of external activity. The why and how are to be realized through direct experience.

2. What happens when you come out of a dream upon waking up? You laugh at the dream and characters, realizing it was nothing but an illusion. The same occurs after self-realization. Just as the man who came out of the dream realizes that the dream events, circumstances and characters were only a figment of his imagination, the world, its pains, the body & mind are realized as another figment of imagination indulged by the Ego centered consciousness. They no longer affect the liberated one, just as the dream no longer affects the dreamer who awoke.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir,
I am 23 , I believe in brahmhacharya. I wants to ask you that I tried to keep me from sexual activity but I can't .
Its reflect my health . I become mentally, physically sick if I continues to it . so I wants proper advise from you about how to do proper brahmacharya and healthy

Answer
Go through each and every past answer from the end and apply the suggested methods in practice. It will come alright in the course of time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
"What mean to be happen will happen,what won t happen matter how hard man try,won t happen"

The path a man take, even this path call brahmacharya.

Is already decide by out past action.

What we are now, is what we left before.

I have tries very hard over some area in life. I find that what i achieve in that area, my passion and interest in that area is already predetermine.

I is not a lack of hard work or talent.

But something in life, are not to mean for me :)

Answer
Realizing it to be such, one should focus on attaining to the self, for that alone is the reality,

all else being a dream. He is ever content.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

Due to HIS grace,you came in the form of a guiding light in my life and make me walk on this pure path to liberation.Please accept my sincere gratitude towards your lotus feet.

Sir,since last few days,there's been quite a workload so I'm not able to sleep that much early.As a result,I sometimes wake up a bit late.

Today morning I went through a very strange type of wet dream.Around 4.15,I woke up for attending nature's call.Although I thought I must not sleep again,I again layed down on bed.Within a few minutes,in a sleeping to semi waking state,a dream occurred in which I saw two women draped in saree waking on the street.I stopped one of them and got aroused by seeing the other.I orgasmed and woke up to find that I had ejaculated white semi-opaque to transparent fluid a bit and not the thick fluid that used to come after orgasm when I used to indulge in this sinful habit in the past.As I was feeling very sleepy,I went to sleep again.It followed by a second dream in which another lady was there but this time,I applied mula-bandha and stopped the flow.

Also,since past many dreams I've developed this habit of applying mula-bandha in the dream itself,so as to restrict or stop the flow,but in this dream it was like I let it happen just to 'enjoy' the feeling and only the second time I became aware enough to stop the flow by applying bandha.Also,in the first dream,I was in a sleeping to semi waking state .I even don't remember clearly whether it occured during sleeping state or during the transition state between sleeping and waking.I just woke up as if I was voluntarily fantasizing and doing it in waking state although I wasn't.It was like I was aware of my surrounding of the waking state,viz.the bed,window etc. but still the dream was also going on.I hope you understand the situation I was in Sir,at that time.I don't even remember clearly who that lady was in the dream.

I've also noticed that mostly wet dreams occur to me on Saturday mornings.Since Shanidev is considered the god of karma,is it a way that He is making me redeem my past sinful karma?

I'm very worried and disappointed.Please help me.What should I do?Is it a break?

Also,as I'm moving forward day by day in my sadhana,very complex types of wet dreams have started to occur in sleeping-transition state,like the one I explained above,which confuse me between voluntary ejaculation and involuntary ejaculation when I wake up.

Sir,I'm doing everything I can to walk on the path of purity and now I'm miles away from my previous sinful life but still these things are happening.How should I cope up with these occurrences?They discourage me a lot.

Thank you
Anant

Answer
Based on the nature of past Samskara-s (impressions), varied sort of wet dreams can occur at different phases of life. As long as you persevere in honest practice, with surrender to the Lord, there is no cause for worry. All issues will gradually taper away.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I've finally stop meditating in a chair two week ago. Since then I meditate the correct way but I can only go for 15 minutes. Is this ok for a beginner? Should I increase every 5 minutes after I get comfortable with 15 minutes

Answer
The period of time in meditation gradually increases over the years, further to honest Sadhana. One should persevere patiently, doing as much as possible, without giving up. Sitting in Padmasana or Sidhasana is preferable.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir

I am 27 yrs. old and just started wearing langot.But after wearing it for 15 days feeling pain in my left testicle.Although I'm wearing it in proper form as described by you. Even my left testicle hanging compared with right one.Please suggest something and also tell there are any rules to be followed by wearing langot

Answer
It is normal for the left testicle to hang lower than the right. Apply proper Sadhana for transmutation and relax. This is an initial issue faced by some, that will go away after getting used to it. Always remove the langot while sleeping at night.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
How does day time sleeping effect my bramhacharya? And how can i know about which type of body i have(i mean wheather it is pitta/vata/...specific body upon which the effect can alter?

Answer
One should not sleep much in day time. It will drain Ojas, leading to a host of issues. A nap if taken should be short and brief.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
In which process does the ojas decrease for day time sleeping?

Answer
Vitality in man is governed by the Sun and the mind by the Moon. The Sun is 'Rajasic' (activating) in nature, while the moon is Tamasic (inert). Solar energy, which is predominant both within and outside the body during daytime is to be harnessed through activity, which then nourishes and vitalizes the system. In a similar way, Lunar energy, which is predominant in the night after Sunset is to be harnessed through rest (sleep), which then nourishes and revitalizes the tired cells through sleep.

Therefore, those who sleep during the day or remain active during night go against nature and reverse the process required for health and well being. Vitality (which comes from Ojas) gets burnt, leading to premature degeneration, decay and debility.

Hence the wise Yogi sleeps early and wakes up early.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir - Namaste. I am a spiritual aspirant beloging to Grihastha ashrama (householder). I have tried to practise sexual abstinence on a few occassions earlier. The problem starts after about 10 days of abstinence. I begin to feel burning inside my urethra. Temporarily the burning goes away while semen is excreted via urine while passing stool. This continues during my period of abstinence. If I have sexual activity, this burning problem does not occur. I have resumed sexual activity just to suppress this burning problem in those instances. Kindly let me know if others too experience this issue and any remedy for this.
OM

Answer
Take up the complete Yoga Sadhana suggested in past answers, with surrender to God. You will gradually get established. Brahmacharya cannot be attained through forceful abstinence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Once saint swami vivekanada told that it is better to play football than only reading gita to see god and it better to worship god with biceps and strong muscles(he told this in those days of british ruled india in the context of our freedom movement). Now my question is how important role does health of the practitioner play in his practice? I mean india has half of its population malnutritioned. So is india's prospect bright enough in this regard?

Answer
A body & mind plagued by illness cannot carry out Sadhana to realize the self. Hence, one must ensure that health and fitness are maintained. Having said this, one should not get obsessed with the body and its glorification. The aim should be to be healthy and not a craving to beautify the impermanent bag of flesh. If one does his Dharma right, leading an active and productive life backed by Yoga & Brahmacharya to realize the self, health and well being come on their own.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi
Last time i thanked you for helping me to clear my board exams through brahmacharya.
I am confused with what is real and what is not real ,whether the religous books are right or not. I believe in god but i dont understand how everything is illusion. I like to believe in my experience. when i am praying to god if i have a headache i unable to concentrate. so it is my brain which is praying not the soul.
I dont have a goal or a burning desire to achieve something. This has affected my brahamacharya. spiritual goal that is to reach god alone does not motivate me. I feel a materialistic goal is required . I feel alone in a directionless road. so please help

Answer
There is nothing wrong in having materialistic goals, as long as one is not attached or obsessed to them. Persevere in the activity that appeals to you, always holding on to the self through Sadhana. In the course of time, all that has to come will come...

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Would a liberated Self ever wish to return to Samsara, effectively losing His self-realization or keeping realization to a certain extent (staying in a greater heavenly realm in comparison to Earth existence)?

Unbinding completely from the physical cosmos, what is eternity in heaven?

This cosmos includes infinite possibilities. Am I correct?

Answer
1. There is no wish as regards the liberated one, who is one with the infinite. Who is there to lose realization, after the one requiring realization is gone forever? The question does not arise. That alone remains. However, if willed by the infinite, there can again be a manifestation. Such aa one however stays realized, without being least affected by the unreal, whether manifest or unmanifest.

2. There is no heaven or hell in the truth. It is...is

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Reading many texts on meditation, taoist, yoga, buddhist and from my own practice, one of the most important thing in spirituality is to be able to concentrate the mind single-pointedly on anything. Concentrating the mind on anything produce perfect health and make oneself be fearless and calmer day by day. But even gaining benefits, I don't know if I ever truly reached a genuine state of meditation or samadhi. The two last limb of yoga (meditation and samadhi), do they emerge naturally from the practice of concentration or one should do an inquiry practice?

About the benefits of concentrating the mind:

The One as Vital Energy. The One is the vital energy underlying all, and the more one obtains the One, the greater amount of vital energy one possesses: “Fulfilling his destiny, The Yellow Emperor got it and ascended to the cloudy heavens.” Zhuangzi “I hold on to the One, abide in its harmony, and therefore I have kept myself alive for 1,200 years. And never has my body suffered any decay.” Zhuangzi

Answer
1. One should let go of all thought and merge into THAT, whereupon the mind merges into the Atman (self)

2. Why should one go after vital energy when he is THAT himself? One should let go of this 'me' 'mine' falsehood and reside as the truth, instead of a separate and limited entity seeking things. Then THAT alone remains.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Its with much adulation that I read your answers to the various questions posed by numerous aspirants.

I was intrigued by your reference to "proper sadhana"in many of your responses.

What is this proper sadhana? Is it a general rule that can be applied by everyone or does it have to be customised to suit each individual?

Your response would be much appreciated

Namaskars

Nityanand

Answer
It differs from individual to individual, based on their traits & past Samskara-s (impressions). When the complete set of Yogic practices suggested in past answers are applied regularly, with surrender to God, the path will be known on its own, from within.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Today i wish to talk a out body heat and my pratice. I notice recently I am having an internal body heat which previously I am not able to feel.

I was unable to feel coldness in Air-con room and i sweat more than usual.

My pratice for yoga is not strong which I admit yet this internal heat build up. I have slack in

my pratice and only meditate if I am free. I have 1.5 years of celibacy.

I hope u can provide me with advise on this. This sign may show that I am on the right path and also may be sign that I am doing something wrong in my yoga pratices.

Best Regards,
AL

Answer
It is natural for an increase in body heat further to Brahmacharya. It is this 'Yogagni' (Fire of Yoga) which roots out the karmic toxins over a span of many years, eventually rendering the body free.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,
You once mentioned that throughout the course of evolution, the aspirant experiences various states of mind and non-mind. By the grace of the almighty, I have been fortunate enough to experience states of non-mind for prolonged periods of time (months at a time). In this state I constantly remain in contact with the ATMA's detachment and peace (or so I believe, please correct me if I'm wrong). However, every now and then, something will trigger, within me, that propels me out of this consciousness and back into clutches of misery and ego. These triggers are seemingly unprovoked, I have taken no wrong action. Most of the times I am able to, through effort, inquiry, and atmic wisdom overcome these phases in no time (hours, days)... Sometimes however, no matter how much sincere effort and inquiry I put in, I am not able to remember the divine essence of my atmic wisdom (something I was in contact with for prolonged periods of time) and remain entrapped within the ego consciousness and subjected to extreme misery. You righteously maintain that the lord himself is in control of the external. My question is, is it the lord himself who is in control of my internal (mental) as well, and engenders these phases of ego and prohibits me from slipping out of ego consciousness into soul consciousness due to past karma or is it some sort of mistake I am making that triggers ego thoughts and keeps me trapped in ego-consciousness. Basically my question i, who is in charge of the happenings, failures and successes within the mental realm and to what extent? What is governing the happenings within the mind? Is it again the lord himself? I really hope this makes sense ... I myself do not fully understand.

- Sahil

ANSWER: 1. The nature of the seeds of past karma determine these events. One is the ever pure Atman alone. However, identification with the non-self (due to the seeds of past Samskara-s) make one assume a separate, limited and finite being. Hence one has to persevere till all these seeds are roasted and can no longer germinate.

2. One tends to those actions as dictated by his past karma (which may get further strengthened by present karma), as dictated by the Ego. It is not the Lord who is responsible for one's actions, though all energy comes from HIM alone. As long as the 'I' (Ego) remains, one is responsible for the deeds committed by the I-ness. After the self is realized, there is no 'I' and therefore none to commit actions. The actions of such a man are then the actions of the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Is there a method to actively burn away past samsakaras within the linga sharira through detached effort? Should one even attempt to do such things? Does actively holding on to the self burn away samskaras in itself? If you would, please shed light on the changes that take place within the various bodies in terms of purification from Ego when one remains fixed within the self. I feel that you may have already done so in the past. If so, please let me know during which time frame and I will go through past answers.

ANSWER: 1. Past karma's are stored in the 'Karana Sharira' (causal body) and not the 'Linga Sharira'. The Yoga Sadhana with Brahmacharya suggested in past answers is the method to dissolve the same.

2. There is no better method to burn away these seeds than residence in the self (Samadhi). All Sadhana is only to reach such residence and nothing else.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Thank you. The reason I am asking is because these Karma's surface spontaneously, abruptly and without warning. When I am at home, resting, they are manageable. However, when I'm in the work place... Sometimes these episodes can become so intense that I am rendered unable to perform work. The only thing I can do, is withdraw from all activities and go into a meditative state and deal with the resultant thoughts and emotions with complete mindfulness and concentration which can take up to 45 min - 1 hour. I don't mind doing this, but I feel guilty and dishonest. My company is not paying me to sit in my office and perform meditation exercises. Furthermore, I feel as if I am not responsibly tending to my work duties as part of my Dharma assigned by God. No one is aware that I sometimes do this and my work output is just fine. Is there anything I can do to more actively manage the timing of these "surfacings" at least or should I just wait patiently, holding on the self, and surrender all these concerns to the will of the Almighty? Meaning - withdraw from work during work hours, meditate and deal with my ego, when absolutely necessary.

Answer
It is not necessary to retreat into a meditative posture, away from work. What is required is to hold on to the reality. Such a one is always in the self, whatever be his external work.

Just as a majestic falcon flies at ease without effort and yet is aware of the slightest movement of prey down below, he who has mastered the art of staying as the Atman (self) sports in that ocean of joy, immaterial of the nature of his external work. The world does not affect him.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Sir,

A few doubts have arisen.

After countless breaks, I have finally understood that it is my destiny to be someone who preserves the vital seed very carefully. Being of a vata constitution and a thin, weak bodily framework, I am often reminded that any engagement in the sexual act only further weakens my physical and mental strength.

1) IS it possible that I was endowed with this constitution for the purpose of learning to not identify with the body? I am thin and not very strong; I wonder perhaps if I had been given a robust constitution and a tall frame, I would have proudly identified with the body.

2) Regardless of the ultimate truth, the reality unfortunately is that being one of short stature is a hindrance in all aspects of professional life. Is it possible for the radiance and charisma of the true brahmachari to supersede such factors? I know the answer is yes but given how few urdvaretas there have ever been, it is a question which bears asking.

3) The worst of all things possible happened a few days ago when I began doubting my guru for so long, Swami Sivananda. I read accounts by U.G. Krishnamurti demonstrating the temper and ineptitude of the sage. Osho (who himself is not credible) said that Sivananda told an already weak man to exhaust himself by not eating. In addition, Sivananda warned about dietetic regulation when many disciples clearly saw him eating copious quantities and rajasic foods like pickles.

Such thought processes shattered the mind. I also thought about how Sivananda tried to make a "name" for himself via Divine Life Society while Ramana Bhagawan, Milarepa, and confirmed self-realized sages like them did not ask for or say for anything. The straw that broke the camel's back was Swami Venkatesananda's saccharine description that glorified every Sivananda did, including asking that the grave to bury his body be dug deeper to accommodate his large frame.

I have begun to doubt the rock to which I have clung and the mind is trembling with uncertainty. Osho, Sadhguru, Ravi Shankar and a host of pseudo-gurus have emerged-how can I ever find and trust and learn from an actual self-realized being?

4) Is it appropriate for the yogi to desire accumulation of some money such that he can live off the interest for the rest of his life and can devote his life to other pursuits? I feel this is essential.

Being a corporate worker fills the mind with jealousy, anger, desire to retaliate against coworkers, avoid big egos, etc.

5) Deep inside, I feel that my path is to be a yogi, author, and speaker to motivate others. From where do such desires and seeds stem? Will engaging in the activities one is drawn to not create extra karmic baggage?

Sincerely,

Jakob

ANSWER: 1. One is given that which is required to move towards the self, based on his past karma. Whether one is weak or robust, loss of the vital seed debilitates the system in the course of time. None are spared.

2. A man is recognized by the greatness of the Supreme being residing within, shining through him and not by physical stature.

3. The Guru is within oneself. He is one's Atman (self) alone. He who holds on to the self is ever one with the Guru.

4. If one does his Dharma (efforts to realize the self) right, everything will be taken care of.

5. Realize the self first. The rest will follow as it should.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Please, at the very least, tell me whether Swami Sivananda was a perfectly self-realized soul. Knowing this will be instrumental in knowing how and where to take recourse to the wise when my thoughts are disturbed and I face trying times in practice. What about Vivekananda?

I have noticed that the truly self-realized sages were quiet and did not engage in much fanfare: ramana bhagawan, milarepa, hanumandas baba. However, I have become skeptical of those like vivekananda-who traveled far and wide, threw a suitcase out of a train, and eat beef-and yogananda, whose cunningness is very evident in the eyes. You also have thorough cheats like sathya sai baba.

It is because of this that my practice is disturbed. One needs to believe in the ultimate fruit in order to ward off the enormous onslaught of maya one sees in the world. However, if the mind starts to think that even those it turned to during deep sadhana-like sivananda and vivekananda-were not perfect, a break seems eminent.

Please either tell me if these gurus were irreversibly situated in nirvikalpa samadhi or if I can look up to another guru, in the flesh, when the mind is not capable of abstractly focusing on the shining atman.

Please help. Your help would be invaluable, like a rock, in girding my practice and ensuring that I avoid a break. After so many breaks in this life and last, I have vowed to let nothing get in the way of my perseverance to reach the almighty and request that you kindly help me in this journey to attain the immortal seat of supreme splendor.

Last question: What are the definite signs of one who is self realized? When I have asked this before, you have mentioend that the actions of such a soul can only be understood by

another self-realized soul. How, in society, do we distinguish the self-realized from those who are merely crazy? Osho Rajneesh, the famous fraud, tried to poison an entire village and kill them. Some justified this as spirituality. I am thinking about a similar grave situation now and need your urgent advice on how to handle such frauds and preventing them from harming innocent others.

Answer
1. To know if another is realized, one has to realize himself first. Apply efforts in that direction.

2. Hold on to the ever realized self within, which is the self of all. It is the Guru.

3. One should stop pointing fingers at others for his lack of success and instead correct within as required.

4. When you learn to merge with the Guru within, all issues will be addressed. It will then be known that there were no issues.

5. One feels indescribable peace and complete surrender in the company of the realized soul. One does not think...he becomes silent. THAT alone remains.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay,

Today I wish to know more about how Brahmacharya affect one eyesight.

From many books and resources, it is known that Brahmacharya help improve one eyesight if the practice is correct.

However, I have been practicing Brahmacharya/ Celibacy for more than 1.5 Years and my eyesight have not improve. In the recent eye screening, my eyesight is getting worse from 350 degree to 400+ degree.

I am asking for your advise because I think the theory of Brahmacharya help to improve one eyesight is just a myth.

I seek your expert advise.

Best Regards,
AL

Answer
1. One's present physical and mental state is the result of millions of past births. A year or two of Brahmacharya cannot negate the karma of such weight.

2. Brahmacharya is the way for perfection. Be it of the mind or the body; be it now or later.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Swami,

I made a grave mistake.
By The Lord's grace I have kept myself
pure physically. I have even managed
to keep a purer mind when talking to women (when I have to).

Today I talked to a married woman
with a very impure mind. She's a neighbor
of my parents I hadn't talked to in years.
She was talking to me for quite some time,
and I let my guard down and started to enjoy it.
I didn't fantasize about sex, but I did enjoy her company.
She was dressed very scantily (explanation, not excuse).
By the lords grace I didn't commit a physical break.
I was courteous with her - the only possibly flirtatious thing I said was that she hadn't changed a bit, but my mind wasn't pure. The worst of it is that she is married.

I'll be more mindful from now on, but
did I commit a break?

What prayaschitta can I do ?

Answer
Avoid repetition and hold on to honest Sadhana. One is the best judge of when he is crossing the forbidden line. He knows it all the while...

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I hope you are well. I have three questions that require your advice.

1.) When walking in the street, Swami Sivananda recommends keeping the eyes down. However, this prevents one from enjoying vocations (such as sightseeing), and makes social interactions awkward. I also look like a person who's feigning humility. Should I rather keep my eyes up and behave like a normal person?

2.) However, there is the issue of the lustful look. My question is: When will this go away and fully disappear? If my eyes are up, I have to actively restrain them.

3.) Also, the images of some damsels who appear exceedingly beautiful still haunt my head. I assume the best way to get rid of these images is to remember the divine, and remind myself I am "pure consciousness"?

4.) Finally, there is the issue of men staring at me and trying to intimidate me because there are jealous or hate me. What is the best way to react in this case? You have said one must get rid of the ego in this situation. What would you recommend as the optimal reaction?

Should one stare back at them? Should one ignore them?

5.) When I am in the company of a woman on the subway, typically I stare at the ground, at the woman's feet, and say "Om, Sri Durga Devyai Namaha" in my head. I assume this is the best way to react?

Answer
1. It is one's inner eye (mind) which is to be fixed on the self.

2. When one resides in the self as the self, the one lusting dissolves forever.

3. One should remind himself of the falsity and decay of the same body in old age, which is changing everyday.

4. Ignore and do your Dharma

5. Holding on to the truth and reminding oneself of the falsity is the way.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhanajay,

Many saints (Tukaram, Eknath...etc) saints were married & were having children, still they attended Mokshya (Salvation). This indicate they did not follow celibacy. Please let me know your view.

Regards,
Narayan

Answer
Limiting the sexual act to progeny (producing offspring) as regards one or two wanted children, does not come in the way of attaining salvation. The purpose of the sexual act is procreation & not recreation. The saints mentioned above and many more, took to a life of Brahmacharya for realization of the self, shunning a life of recreational sexuality, though married.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sometimes when I make an effort to fall into soul consciousness by focusing on the nature of the breath, I feel quite a discomfort. The peace and detachment of the Atma (or so I believe) come over me in quite an intense fashion. I feel intense surges of heat, pressure in the upper abdomen and diaphragmatic area, pressure in the neck/shoulder area and a feeling of lack of breath as blood surges to my head. It throws my breathing rhythm off track and breaks my focus. The peace becomes to feel like an anxious rush for a few seconds. This happens quite occasionally - every now and then. Is this a common/normal experience or is something irregular/odd about this? Is this the sign of any shortcomings of my body which may need tending to? I ask purely to enhance my efforts at self-realization and nothing else. Please answer as you see fit.

Answer
It can happen due to the movements of Prana and is nothing to be worried about. One should focus on making the mind free of all thoughts, so as to collapse it into its source (Atman)

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Mr. Dhananjay

I have been going through your insights on Celibacy/Brahmacharya. In your past posts, you had mentioned about Urdhvareta (no semen is produced rather transmuted) as an essential step before self-realization.
In this connection, when I read about Prophet Mohammad, he had the revelations from God and Samadhi. However afterwards, he was able to have conjugal intercourse with his 11 wives and 2 concubines and even produce children. How is that possible? Kindly go through the life of Prophet Mohammad and provide your insights.

Answer
One will know these things through direct experience, further to the attainment of Gnyana, rather than through the book reports of historians which one takes literally.That will clear the matter as required.
It is the symbolic meaning which is to be grasped and not the gross.
ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: there is a long story of war against other groups not only by part the prophet Mohammad (verses of killing Christians and Jews in the Qur'an), but when one look at the Bible, many of the prophets said only one religion was true (The religion of the Jewish) and many called for crusades or wars too. There is the story of Moses and the plagues, Elijah against pagan groups, . Speaking only within the christian tradition, many other in more recent times, did miracles or were called wonder-worker but called for war too. There was war and inquisition even over rites like eucharist or baptism in that dark age called Middle Ages. Saint Anthony of Padua who was canonized called war on the heretics (those who don't follow the strict teachings of the church). Saint Bernard of Clairveaux who was canonized called for the Crusades against the Muslims and heretics. Saint Dominic called for Inquisition against heretics and witches. Francis Xavier requested an Inquisition to be installed in Goa. Even Galilei was close to execution. Padre Pio who was canonized said one time that multiple lives (reincarnation) is a doctrine of Satan an against church teachings, etc. Many popes say the eastern forms of thought-free meditation are dangerous for Christians, etc. So you see, those are the saints.

ANSWER: Instead of pondering over history, realize your self first. That is only of value. All else is a bubble on water.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: But facts are facts you cant deny facts, I HATE when someone TODAY say that in the past, society and people were more in tune with 'divinity'? On what basis they say that? Only fools could think that. Who would like to live in a 13th century full of plagues in France or Britain or any other part for that matter where law courts and churches processed werewolves...

Answer
What is fact, what is fiction and what is the absolute are to be known from direct experience. One should not get affected by what people say or don't, and should instead fix oneself to the goal. He should remain unperturbed by everything else and strive in the path alone. Then, the truth behind all that is to be known will be revealed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hello sir , i am practicing bramhacharya from approx 4yr 8month . In last 2 yr i found by wt has decrease and skin becoming dull or blankening. I got various result by celebacy like memory and focus improvement, physcially and mentally strong and energetic but why now skin colour changeing and not increase wt after increase diet and exercise?

Answer
There is a gradual evacuation of karmic and physical toxins during the initial years of practice, which manifests in different ways. Ignore the condition and persist in honest Sadhana as suggested in past answers. Things will get right eventually.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

In Katha Upanishad, as response to Nachiketa's second boon, Yama happens to explain about the knowledge needed to attain heaven. But, in the upanishad, it is only mentioned that Yama explained this knowledge to Nachiketa, and Nachiketa recites back this knowledge. Being very happy with Nachiketa's ability to comprehend it so quickly, Yama named that knowledge as "Nachiketa Agni".

What exactly is this Nachiketa Agni? What is the philosophical aspect surrounding this?

regards
RK

Answer
Before the attainment of final & irreversible emancipation (*Videhamukti* , which refers to the relinquishment of all the three bodies) after destruction of the Ego, further to self-realization, the Jiva experiences 'Jivanmukti' (liberated while still residing in the physical medium, with a created astral medium)

'Nachiketa Agni' refers to a particular kind of meditation on the internal being, bereft of external form, which eventually bestows merger with the Lord of the Cosmos (Vaishwanara),

who is the support of everything created, via Jivanmukti

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello sir, I have reached this conclusion that everything in the world is subject to our minds, and if something is subject to our minds, then it cannot be God. How then can We talk of God and his existence? Because if we say there's God and this and that, then he's subordinate, and as I said he's subject to our mind.
Second, wet dreams have stopped happening to me for more than 6 months. Is it a sign of progress in brahmacharya or no? (Btw, I'm near 3 years into the practice).
Thank you.

Answer

1. God is to be experienced by annulling the mind, and not spoken about. There is no need to talk.

2. It is a sign of progress, as compared to frequent wet dreams.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir. Does brahmacharya practices that you have suggested apply for GAY men also ? I am gay and practicing brahmacharya for past 1+ months and want to continue till I become urdhvaretas. Kindly advice.

Answer

Once 'Avidya' (ignorance) around the Atman is removed, one is neither heterosexual nor homosexual, but the pure self, which has no gender. Take up the practice honestly, with devotion to the Lord. The objective will be attained. One's orientation does not matter here.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir. In many commentaries, more is talked about brahmacharya and urdhwaretas in men only.
I would like to know if women also can benefit from brahmacharya and hence attain urdhwaretas.
How do women do this ? Kindly advice.

Answer

Yes, a similar process occurs in women, eventually making them 'Urdhwarajas' (Urdhvaretas in men), when the downward flow of 'Bindu' (seed) is arrested. The matter is available in past answers.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Sir,

Which book would you recommend for a detailed account on the practices of Brahmacharya?

Also, is there any book which contains a large number of recipes, which utilizes Sattvic ingredients?
Thank You

Answer
The Yogic practices required to achieve Brahmacharya are outlined in detail, in past answers. go through each and every answer from the start. Additional books which one might want to read are also mentioned.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I hope this message finds you well.

Several questions, however:

1.) How to discriminate against worldly titles, honor and prestige? Should one remind oneself that these are anitya (that is, transitory) and ephemeral and subject to eventual destruction? You have said that the one should remind oneself that striving for these will lead to pain, anxiety, misery and sorrow. However, the cunning mind tells me that striving may cause pain, but if one is given these titles and positions, why not enjoy it in the present? Why not enjoy it right now? How to discriminate in this case?

2.) Same questions applies for respect and well-treatment. If others treat one well, why not enjoy it in the present? Why not feel good about the treatment?

3.) Also, you have mentioned a virgin is advantaged in the spiritual path because he does not have to deal with certain "sensations" from the sexual act extraneous from simply masturbation. What are these sensations and where do they originate? And my cunning mind tells me that as I have not enjoyed the sexual act in this life, why not enjoy these sensations? My questions are: are these sensations simply nervous tickling? Are they simply nervous pleasure? And is the pleasure from these sensations (which includes touching a woman) also illusory?

4.) What is meant by the sexual pleasure is false and illusory and imaginary? What is meant by this statement? And the statement that the sexual pleasure is nervous tickling and the sexual pleasure is an itch?

Answer
1. One need not avoid. That which has to come will come. What is required is not caring for these, knowing them to be unreal.

2. Same as above

3. Everything perceived by the mind and senses is illusory. Those experiences which are in destiny will transpire, be they sexual or otherwise. There is no need to give these more importance.

4. It is like the pain & death one experienced in a dream. Both were illusory.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
How can a man know if he has the nature of a brahmana, kshatriya, vaishya or a shudra?

Answer
Past Samskara-s (impressions) determine the same.

One whose mind is longing for the quest of the self is a 'Brahmana' .

One whose mind & body are longing for activity and achievement on the mental and physical plane, fearless, full of dynamism with vigor and valor is a 'Kshatriya'.

One whose mind is intent on the calculation of gains is a Vaishya.

One whose mind and body are aligned for hard labor, is constantly after the senses and who is content with the pleasures of the body alone is a Shudra.

Though born in some other cast at birth, one belongs to that Varna as dictated by his Guna (traits) and Karma (actions). Thus one who is a 'Brahmana' by birth, but after sense pleasures is a Shudra; While one born as a Shudra by birth, but intent of realizing his self is a Brahmana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
In general, women have less problems dealing with lust than men do and the difference is significant. Do this also mean they are more spiritual or psychic? What about if a man control all his lust, is he very spiritual?

Answer
1. Women have more desire, but more self-control. They can also develop devotion much more easily, their basic nature being governed by emotion. However, it is difficult for them to develop detachment.

2. The desire in a man is comparatively shallow, with lesser self-control. Developing devotion requires more effort, their nature being rational. It is however easier for men to develop detachment, as their involvement in the unreal is superficial.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I am writing this today to thank you for your contribution to allexperts.com. I am of of those who are lucky enough to receive your teaching and advice here.

I am reaching my 650 days of Brahmacharya in a few days time.I would say Brahmacharya is the right path for me.

As one progress in the path of truth, the craving of answers also reduce.There is nothing much to ask and nothing more to know as one progress/getting closer to one.

Since I am typing this I will ask something for the sake of it.

I would like to know how to calm the mind on physical and mental level. That include developing right thoughts, right diets....

I believe that by developing these attributes, I can obtain greater peace.

Answer
It is very simple, the closer one keeps the mind to the Atman (self), the calmer it stays. Disturbance is the result of the mind's attachment to the 'Asat' (unreal). The Atman alone is real. The beginner achieves this through constant meditation on the formless self, asking nothing in return. As one practices so over a span of many years with unbroken Brahmacharya, one is always in meditation, whatever be the nature of external activity. Then the self alone remains, encompassing everything.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Which perspective should one adopt towards the inevitable attainment of yogic powers en-route to self-realization?
What is the correct manner in which an aspirant controls yogic powers? Are their any practices and/or exercises one may perform?
What is their purpose and how must they be correctly utilized? In which instances is the use of yogic powers warranted?
Please provide examples as to how they become impediments/distractions in terms of self-realization and the solutions with which they can be counteracted.

if you have already answered such queries, please tell me the time frame and I will search through past answers.

Thanks.

Answer
1. "All powers belong to the Lord and not me. What is seen is a mere reflection of HIS will. I do nothing" should be the attitude. With such a detached mind, one should be indifferent to all Siddhi-s, giving them no more attention than one gives a grain of sand.

2. One should first let go of the desire to 'exercise' and 'control' such. Then there will be no issue.

3. Do your Dharma (Sadhana to realize the self) and be quiet. HE will decide how they are to be utilized through you, if so willed. That is not your concern.

4. He who seeks, craves or thrills in Siddhi-s is soon enveloped by his 'Ahamkara'(Ego) which

will cause his downfall without doubt. There are numerous instances in mythology, illustrating the same.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

first of all thanks for answering questions. Not everywhere you can ask about this topic and get honest answer :)

I am on my second stretch of abstinence. First one I went close to 120 days and now I am near 70th. As time passes by I wonder more and more about it's true purpose. Could be that celibacy meant to achieve something bigger then yourself? Like some goal that person views as life long big (for example I have nagging thoughts on such a creative project for awhile)? Like wouldn't be a waste of effort to not try to accomplish such a goals that leads to greatness? I hope I expressed myself clearly.

Thanks

Answer
1. Mere abstinence is not Brahmacharya.

2. The purpose of Brahmacharya is to realize oneself, thereby delivering oneself into infinity, ever in bliss, free from all suffering. One thus reaches his true state of freedom, free from encasement in the body & mind forever, which are the forts of suffering. That is greatness.

He who strives so achieves all he is destined to in the material plane as well, en route.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

1. You often say one should continue unbroken Sadhana. What is the minimum amount of time per day one should devote to Sadhana to consider it unbroken? I was able to successfully practice celibacy for one year. Of the 12 months, for the first 8 months, I did several hours of Sadhana per day and it was proper brahmacharya. The last 3-4 months, I practice celibacy through body and mind but my Sadhana slipped due to work stress and I started playing computer games and phone games and eventually fell from brahmacharya. I finally recovered and have resumed brahmacharya and Sadhana for last 3 months, but I have have host of health problems now because of which I can neither sit, stand or lie down comfortably for a long time at a stretch. I'm trying my best to do Sadhana in various body postures while health recovers. What is the minimum duration I should devote to Sadhana per day to consider it unbroken? Also I'm seeing some tendencies repeat like wanting to play games to forget about the pain. I recognized how last time it led to my fall and Am avoiding it.

2. In some spiritual traditions , fasting to death is considered good spiritually. I'm wondering if for someone things become really painful in the body, and if the person does not have any

serious attachment to anyone, is it OK to give up food and devote oneself to full time Sadhana and brahmacharya until death arrives? Can this lead to moksha or will it lead to bad karma and rebirth?

Thank you,
Om tat sat

Answer
1. As much time as possible, after getting done with activities related to one's Dharma. It is not the time alone, but the intensity. The true Yogi holds on to the self in the midst of all activities. He is always in Sadhana, though attending to external work.

2. If that is destined, as per one's Prarabdha karma, it will happen. Else, one cannot. Fasting by itself is not favorable.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,

I follow mitahara as best I can. I am sure to snack between meals. I'm not hungry when I do. I just want to keep my 'digestive fire' rolling, as I should according to quoted yogis of the past.

Sometimes I skip the snack between meals though. I feel that I should wait until I'm hungry to eat. I feel that I'm just eating to eat, fulfilling some desire. In other words, I'm afraid I may not be taming my passions enough.

I'm sure you've read all the scriptures that include fasting. Medical opinion shines light that fasting is healthy too. I know that I have an 8-12 hour fasting period every night, so I'm skeptical about the need to lessen my food intake.

Should I continue with my current diet, lessen the size of meals, remove snacks, eat snacks instead of meals, etc? I know you've advised on the subject PLENTY, and I've read the posts to absorb the essence. I'm insecure (or petrified). I want to eat less but I want to eat enough (perfectly). I could be a dedicated ascetic.

When do our bodies enter 'starvation mode' where our digestive system decides to devour precious soma we've accumulated over months?

Peace and well-being,

Answer
1. One should eat when hungry, at the designated hours, and not randomly.

2. To the Yogi who practices 'Mitahara', separate fasting is unnecessary, unless specifically required for a particular reason. Unnecessary fasting drains Ojas, causing weakness.

3. To him who does his Sadhana right with unbroken Brahmacharya and meditation, the how much and when to eat will be revealed by itself.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay,

I want to thank you for your answers so far, I appreciate your advice very much and it helped me on numerous occasions. I practise chastity for a considerable time now and I see the benefits very clearly. I had one voluntary break many months ago and that made me feel so miserable afterwards (both mental and physical) that I'm determined never to repeat it again.

I've one last question. Sometimes I read in your posts that contact with women should be brief and that we should be on our guard because God will tests us in our resolve. But I also read that a brahmachari who doesn't plan to become a monk can marry and beget offspring; and thus only has procreational intercourse.

So, how can I tell the difference between a girl who is tempting to break my chastity and a girl who may become my future wife? How can I meet my future wife when I should avoid contact with women as much as possible?

I live in the west where men and women mix regularly in social life and in the work place.

Thank you for your help,

J.

Answer

If one's Sadhana is right, with honest efforts towards Brahmacharya and surrender to God, a suitable soul will take the position of one's life partner, if so destined, at the designated time. It will be known when it happens, just as all other things. There need not be any worry.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

QUESTION: Hi Sir,

Two queries for your expertise.

At the present, I can remain in two different states: one where I offer the body and mind to God, and identify myself with pure consciousness, and the other state where I actively discriminate and remind myself of the disgusting nature of the body and that Veerya is too valuable to waste on a bag of refuge such as woman. However, the following problem occurs: whenever I discriminate, the ego rises in another form, meanwhile, if I offer the body and mind to god, the waves of passion invade my mind but slowly subside but I feel as if I am not developing Varaigya (dispassion towards woman). It seems to be the difference of god mitigating these waves of lust vs. "I," who uses discrimination to tone these waves. When the lustful wave comes, and attraction arises in the mind, should one remind himself that the body is a bag of flesh that should not be indulged in, or should one stay or reside in the self? If one should reside in the self, is there any time or place during the day when the yogi should remind himself of the falsity of physical beauty?

Also, sir, upon facial examination, I have very deep lashes below my eyes. I do not care if these lashes hurt my appearance, but they are very deep and also cause a noticeable difference in my appearance and make me look tired. I sleep everyday from ~9:00 am to 4:30 pm and commence yogic practices upon waking up. Would you suggest any kind of solution for this problem that is amenable for yogis to reduce such deep scars and help

create a more normal looking face?

ANSWER: 1. Use the method which works. Surrendering all to God is the best option, for it quells the Ego.

2. Do not worry about the body. It will correct itself after a few years of unbroken practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: If I surrender all to God and constantly stay in the self, must I strive to develop Varaigya independently or will Varaigya naturally develop due to god's grace ?

Answer
Surrender means relying on HIM and doing your Dharma silently, no matter what. One should accept whatever HE gives, pleasant or unpleasant, knowing HE is doing it to quell the Ego and its karma. Vairagya dawns on its own, further to life experience, as one realizes that attachment to the world and senses brings suffering alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Among all the major world religions which is closer to the truth in your opinion, one or many religions?

Many people who practice religion very deeply have faith only in their form of worship and say that my denomination is corrupt because it is not found in the Bible. They even say if one do not believe correctly one is lost. In my opinion, lot of people don't understand what is religion. Doesn't religions change over time?

Answer
1. All true religions aim at the truth alone. Different people find different religions appealing, based on their individual nature.

2. What one says or doesn't is of no account. The truth remains as it is.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello brother,
I want to know your point of view on social work and spirituality,I ask this question because before the following of bramcharya and spirituality.I had decided to do life time social work but after following bramcharya and meditation and lots of experience my thinking is change and decided to concentrate on spirituality so my first priority is spirituality and leave social work but my friends try to convince me that i am wrong and back to come in

social work but i cant back now i surrender to my Guru and God totally...so just i simply want to know your point of view both of these

Answer
Realizing oneself is the greatest service one can offer the society, for the realized one quells the suffering of all others, like a light which guides one in a dark tunnel. Hence one should strive to realize oneself first.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Salutations to you Dhananjay Sir,

Before i ask you any questions i feel it as necessary to give you some details of my life(no names included).
1.Sexually abused at 6-7 years old by a female cousin of same age: Effect : Desire to exert dominion over women as revenge, strained relationship with mother and failed relationship with girlfriend in school(no physical pleasure involved) as a result.
2.Inferiority Complex at 12-13 years old, when everyone began to notice and became very verbal that i was an introvert and my younger brother was and is kind of a rockstar.
3.Addicted to masturbation, gaming, TV shows to cope with depression: 500-600 times repetition of the suicidal act till date.
4.Allergic rhinitis (cold air, pollen/dust)

I suffered from childhood Tonsillitis which after being cured manifested into Allergic Rhinitis(AR); it absolutely wrecks the nervous system on par with masturbation as far as my experience is concerned; which naturally made me hate my supposedly defective body. I always had a natural hatred towards women and used to see them as objects of physical, emotional pleasure only and was revolted by the idea of marriage. Even then, somewhere in my mind I have always longed for peace but tried to find it in all the wrong places. I was always good at learning concepts and applying them. But, after beginning to masturbate, the spark that i used to feel slowly chipped away. In early 2014 i resorted to bodyweight exercises in an effort to stop masturbation and succeeded for three months. And i confronted my failed relationship in school after 7 years of denial. For a certain amount of time, it felt like the end of the world for me. And, in a way it was, because i finally gave up the idea of bodily pleasure. I have been an on-off celibate since January 2014.
I am aware of the 7 year karmic cycle and the synchronization of behavioural and life patterns with the 12 year solar cycle(my cycle is just around 15 days). I have realized that the source of all pain and misery is attachment(to the self, to family, to all material things) and in particular that a woman is the source of all pain for a man and vice versa. After realizing this, I studied Practise of Brahmacharya by Swami Sivananda and Brahmacharya: Celibacy Attained with Understanding by Gnani Purush Dadashri.Then I took a vow of brahmacharya on 17/8/15 and broke it on 31/8/15. The desire that i felt at that time was 10 times the most i have ever felt, but, the ensuing guilt and debility that i felt was 100 times the most i ever did. After that, my mind has been free of sexual thoughts for the most part of this month with no physical breaks, though i had a wet dream on 2/9/15, it was mostly prostatic fluid. The most helpful step that has worked for me so far is regular yoga, physical exercise and ever constant recitation of Vishnu mantra(tvamewa mata'ch pita tvamewa....).

Finally, after preparing for GATE-15 for a year and failing to secure expected marks, was a wakeup call for me. After reading the aforementioned books, i have developed a disgust

towards the HUMAN body in general. Please understand that i have always subconsciously hated all material pursuits. Also, i have, since childhood, always hated being in company of people, because all most of them ever talk about is money/sex/marriage/food/house etc., including most of my friends and extended family members(not parents, they are materialistic about relationships).

Q1.How do i recover my memory, lost self-confidence and absolute brahmacharya to succeed in this world, so that i can continue my path to absolution?

Q2.I have increasingly grown detached to everyone and everything including my parents on some level. How do i behave in order not to hurt them? How do i get over anger and the guilt of my past sins?

Q3.As days have passed by since 2014, i have become more and more convinced that marriage or any form of sexual relationship is not my cup of tea because i neither have the mental setup nor desire to keep a woman. How do i break this news to my parents when the time comes? Can it be said that the will of the Lord will manifest in either me being as obstinate as a mountain even at the threat of being restigated from the family or being a cowardly mouse and succumbing to the first signs of pressure or in my parents being totally ok with it? Because i am aware of "Pitru Runa" or "father's debt", though my younger brother will very easily fill the gaps i will leave. And what about not being eligible for moksha if you don't have a son(according to gita, somewhere)?

Q4.I read somewhere that cold showers increase the intercellular spaces of the cells on the skin and facilitate better absorption of the spiritual, mental, physical benefits of yoga. On account of my allergic rhinitis, the cold morning air while practising yoga after cold baths almost 7/10 days triggers my chronic sneezing which continues till evening, wrecking my whole day. I have noticed an increase in body heat due to brahmacharya but, it still is not enough. Can i use any oil on my body before cold baths to prevent my allergy or will it serve as an impediment to the process of absorption of spiritual energy that i stated earlier in this question, because the option of bathing even 2 hours after yoga with warm water makes me feel very lazy and sleepy?

Q5.What is the difference between Anulom Vilom, also known as Nadi Shuddhi according to Dr P.D.Sharma's Yoga book and Nadi Shodhana? How to properly perform Kapalabhati to cure my kapha dosa?

Q6.What do you think about breathing through the mouth? If it is spiritually harmful,how and what to do when someone is going to yawn?

Q7.Do simple bodyweight exercises count as violence towards the body? And if so, will my Kama-Krodha in any way be increased by moderate or excessive exertion?

Q8.Lastly, am I wrong to feel that I don't belong to this era and world(since i was a little boy) and now long to realize Brahman/God/Lord... by breaking all attachments and dissolving all karmic debt, especially when i haven't even stood on my own two feet yet(i am 22/23 and never joined the IT company i was placed in B.Tech because i couldn't handle the idea of the lifestyle involved)? And is "Akhanda Brahmacharya" is the answer to everything or do i come off as a complete idiot?

Thank you for reading till the end,
A Fellow Aspiring Brahmachari.

Answer
Simpy adhere to honest Yogic practice to realize the Atman (self), via Brahmacharya, in the path HE will show. All else will be taken care of.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am 39 years old & have started brahmacharya 5 years ago til now.
I have not been successful in my path not because of indulging in the sex or lust but because of not being able to manage the fluctuations of mind. in countless times in my life I confronted with these fluctuations & most of them I failed. you recommended holding on the self when we confront with these crises. please describe it more.

Answer
Though proper application of the Sadhana suggested in past answers, in an unbroken and consistent manner, one gradually detaches from all conceived and perceived and resides in the truth, realizing all else to be an illusion. This is holding on to the self. It is being quiet.

ॐ तत् सत्
(That Supreme being is the absolute truth) 98r

Question
Hello,

I think most people know that much recreational sex is not good but they don't care.

I have a question:
is there a relation between the ethnic race and the level of brahmacharya achieved, it is easier for some? ANd why sme people are born with red hair? Thanks

Answer
1. It depends on one's evolutionary level and not race, caste or creed. When there are past Samskara-s (impressions) supporting the same due to previous efforts, it appears easier.

2. Genes determine body features. Genes are the result of past karma.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I read that sexual stimulation not followed by ejaculation causes prostate cancer and other problems and this often happens to men who pratctice sex without ejaculation.

Although I do my best to keep my mind pure, sometimes I become sexually aroused for a few minutes and get a slight erection when some female friends hug me or touch me friendly.
What should I do when this happens?

Are arousals of this kind not followed by ejaculation harmful on long-term?

Thanks.

Answer
He who holds on to the Atman (self) through regular and honest Sadhana with surrender to God develops the immunity to remain untouched by external stimuli. The methods to be employed to maintain Brahmacharya are available in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I forget and want to say thanks very much for your teachings of 2012 in past posts I decided to practice brahmacharya for now 2-3 months. It is one of the few sites that talk about self-discipline in mind and actually tell the benefits and the science behind it. Morality is an energy issue not a religion. Many other religions and tradition talk about moral code and chastity but don't give any clue about it they just give it as a forceful moral without knowledge.

I wont go on all the benefits I had but before practicing I was a wreck and many people bullied me, laughed at my appearance, always say this mustache or any clothes go bad with me, etc, took me for a stupid person, I always said yes to everything for fear of what other might think. I was always blocked to express feelings or to talk. All was negative. In only the first two or three weeks, everything changed. Now some say my gaze is like a soldier or military and want to start conversation or waiting me to say goodbye when they quit. This all appear unimportant but it tells a difference. In my mind, I don't think much anymore and don't care about what I see even I'm not interested in making conversation with women anymore. I don't feel any need to talk or care if other think good or bad of me, I see many as waste of time. I don't care what their religion is or if they don't have any. If there is no account of energy all their practices are useless.

The first time I heard about brahmacharya was in the books of the spiritualist Samael Aun Weor popular in South America and Osho. They have lot of information.

Answer
May all realize themselves as being no different from the Supreme self within, crossing the ocean of Maya (illusion), through the boat of Brahmacharya.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay,

Due to your graciousness I have been able to weather many tides of Maya and ascend gradually through the stormy ocean that is Samsara.

The mind is starting to quiet down, but I cannot feel the progress for it seems so slow that I doubt it is happening at all.

I would like to ask a few things:

1) Sivananda spoke of the free will. Is there not a contradiction between us engaging in free will to embark on brahmacharya and HE deciding all? How can HE decide? The Atman (HE) is the fundamental energy or shakthi in the world which underlies aging, electricity, and gravity: What does this powerful, wonderous force have to do with our will?

2) The body often gets the desire to physically hug a female. No desire for intercourse. Just a desire for cuddling and warmth particularly during stressful times. The mind desires companionship and genuine love but not sex-sex seems too raw and too animalistic. Is engaging in such activity against the tenets of brahmacharya? I live in a cold, stressful place and I have read that human touch is essential for good health. Kindly clarify. Is this a Middle Path? or bad?

Ever your student,
Dhananjay

Answer
1. As long as there is the apparent Ahamkara (Ego), it appears as though there is free will. When the darkness of Agnyana (ignorance) is vacated by the light of Gnyana (truth), then it will be known that there is no such thing as free will, just as the snake in the rope disappears upon the advent of dawn.

2. The Atman (Supreme spirit within) is not Shakthi. It is that Supreme power, through whom Shakthi (the principle behind creation) gets manifest. Shakthi is created and destroyed, while the Supreme remains as ever, without a second. One is really that formless self, which has no birth & death.

3. The ardent Yogi who is in the path to realize the self should keep at bay, all such tricks of Maya, which will undoubtedly cause his downfall and hold on to the Supreme alone, through his Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dhananjay,

I must bring to you one doubt which troubles the mind.

It is said that upon death the atman and the encapsulating jiva and 5 senses, along with karana sharira, vacate the body.

But isn't the atman everywhere? Is the atman not present in inanimate objects? Or is it exclusively present in living objects?

After death, many processes like decomposition and decay will occur, all of which involve shakthi which is derived from the supreme source called atman. Even the bacteria in the gut which eat the body are functioning by power of atman.

So how can the atman depart a dead body if 1) inanimate objects have atman in them and 2) processes in a dead body require the power of atman?

Kindly yours
Stanley

Answer
If a hundred pots are filled with water and kept out under the sky, a hundred Sun's are seen to be reflected in the water. Is there one Sun or a hundred?

If water in one of the pots is agitated, the Sun in that pot appears to be moving, while the Sun in the 99 others remains still as ever. Is the Sun really still or moving?

If one pot is broken, water flows out and there isn't any Sun there anymore. There appear to be 99 Suns only. Where did the other Sun go? From where did he come before?

Just as there always was one Sun alone and not many; just as that one Sun existed or ceased to exist relatively, based on the state of the pot, the Supreme being, though one, appears as many in the billions of living or non-living beings he inundates. There is not such a place anywhere in creation or beyond, which HE does not occupy. Rather, everything is IN HIM and not the other way round. When the power of that infinite is manifest through a life form, it is termed as an entity and wrongly mistaken as being separate, due to Agnyana (ignorance), while in reality, HE alone remains. This many or that many concern the viewer and not the truth, which is one & remains as it is.

When he who experiences or see's death and birth (Ego) vacates, it will remain that there is neither birth nor death, which are illusions concerning the unreal Ahamkara (Ego)

Then, he goes beyond birth and death, to the truth.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
My queries are not related to Brahmachrya, so you may reply back when you are finished with important questions related to Brahamacharya.

1) please give some effective ways to get sleep instantly.

2) I read that NOPOLEAN BONAPART owing to his high concentration could make himself sleep the instant he laid to bed. Can you please tell how he was able to do that.

3) i saw a youtube video, where a man can stop himself from feeling pain sensation. He owed his ability to meditation. Can you please tell how he was able to do that. Is it possible to maintain that state as long as we want.

4) how can we astral project at will. Can you please tell the technique or procedure to follow in order to attain these abilities

Answer
1. Do the suggested Sadhana

2. When one is not attached the least to himself or the world, he enjoys instant, deep sleep at night.

3. By withdrawing the life energy from one's senses, one gets oblivious to pain. Purposefully going behind such powers is a waste of time and not for the one in quest of the truth. The honest Yogi who surrenders to the Lord is enabled with what is necessary, at the right time. He does not crave for such things, but ever remains steadfast on the Atman (self)

4. This purpose of this portal is limited to guidance on Brahmacharya to realize the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Is Siddhasana supposed to arouse sexual feelings when you sit in it? (i.e mild erection, contractions, general pleasurable feeling) If this is happening does this mean it is being done incorrectly? Should I continue with the practice of it or stop if it is unsafe.

Kindly advise. Thank you.

Answer
'Sidhasana', when done right, helps channelize sexual energy upwards, aiding transmutation. Learn it right from a competent teacher and practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir

1 The pants like jeans or tight dresses are cause any bad effect of our veerya?

2 if one sadhaka continued his brahmacharya for a certain period. And married after freeing from his all vasanas. And now he wants a child as per his wife's will, how he can do sexual activities?

2 how the pranic healers can see the aura?

sarvam khalvidam brahma
Vijith ramakrishnan

Answer
1. It is preferable to wear comfortable and ventilated clothes.

2. When the birth of offspring is destined, it occurs by HIS grace. HE controls and not us.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
1. What is the importance of effort?

2. What if someone feels apathetic?

3. Is there a strategic use of the OM? My trikuti is stimulated by it.

4. Is it unwise to be ambitious for acquiring the superhuman state (since I may want siddhis for the sake of others [not to be conceited])?

Answer
1. Effort is required, till the one putting effort (Ego) exists.

2. The oscillations of the mind are to be ignored.

3. The aim is to merge into the self...

4. One should focus on reaching the thought free state (merging into the Atman) and not aspire for anything else.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hari Om,

Dhananjay ji, I've been following you for quite some time now. In this iron age of ignorance, it is truly befitting to know how this portal is helping a struggling mankind to achieve what is his true nature (svarupa). I've taken to Brahmacharya Dharma and am trying with my whole heart to live a disciplined life. I have the following query:

1). For a man (of 23-25 years of age), dwelling earlier in sexual self-abusement in excess, if he takes to strict practice of celibacy, as per your earlier posts, the vital energy takes atleast 3 months to stabilize and if the celibacy is genuine, more and more of this energy is harmonized.
May you explain what exactly harmonization means here. Even after one takes to the practice, due to the past samskaras, the semen is necessarily formed due to wet dreams mostly which is beyond the control of an aspirant as it happens due to the samskaras embedded in the Chitta on which one has hardly any control in the beginning stages of Sadhana?

2). For the above mentioned subject and also taking into consideration his age, is Mukti possible in this very birth for him. What should be his intensity of austerity. How should he burn the samskaras, knowing that these are the greatest obstacle in his way to achieve the goal.

I would be obliged by your reply to the query.

Hari Om.

ANSWER: 1. The arousal of sexual thoughts and thereby the process of formation of semen are interlinked and one and the same. Through honest Tapas (Sadhana), the Yogi gradually vacates these Samskara-s (impressions) embedded deep within. This is also accompanied by cleansing and purification of the physical medium.

As these impressions gradually dissolve through Sadhana, the mind gets purified to that extent and the formation of semen also gradually reduces (from slowing down of the downward flow of 'Soma', which commenced upon puberty, from the' Ajna Chakra' to the 'Svadhistana chakra')

'Soma' or nectar is the subtle most form of 'Bindu' (Life seed). It is stored in the Ajna, in children, aiding their growth and development. From the onset of puberty, it starts to flow down and takes its gross most form (Rethas-semen). The downward gates are then opened for ever. Through herculean efforts at Sadhana, coupled with the grace of the Lord, the Yogi reverses this process and stabilizes Bindu in the upper region. No semen is then formed. Such a Yogi is then an Urdhvarethas. Soma in turn again aids meditation and nourishes the Yogi-s body, even if he is in years of unbroken Samadhi.

Loss of Bindu as semen from the downward channel results in debility, degeneration and Avidya (ignorance), binding man in the cycle of births, disease & death. While the Yogi, who retains it up through Brahmacharya & Meditation shines in strength, vitality and Gnyana (knowledge of the truth), eventually freeing himself from the 'Samsara sagara'(Ocean of trans-migratory existence), to realize his state of eternal Ananda (bliss).

2. The methods required to be adopted are elaborated in detail, in past answers. He who perseveres committed, with surrender to God, asking nothing in return, with unbroken Sadhana, reaches the goal. When and how it comes is to be left to the higher power and is not one's concern. One's right ends at duty.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hari Om,

Sir, I am very much thankful to you for clearing the doubts. I would be more obliged to have a few more of the following queries resolved by you.

1). Due to heavy loss of the seminal fluid, now the semen has become very, very thin and watery. When in a wet dream, there is emission of semen, this is clearly noticed. Does this mean, that this particular aspirant aspiring for emancipation, is weaker than him, who is untouched of the evil of adultery and is also putting the same effort in Sadhana.

2). In one of the past queries about sleeping in day time, you replied that a nap could be taken. Considering the fact that sleeping in day time shortens lifespan and destroys Ojas, what should be the time duration of the 'nap', if it has to be taken on account of some hard work or the like.

3). For the particular subject in concern, does the question of marriage arise, for much has already been destroyed. Stepping forward in the Grihastha ashrama would only mean further degeneration and degradation. Doing Sadhana and at the same time having copulation with a women would be the greatest act of cheating Him (Paramatman). It would be like

butchering the self. If the subject endeavours, that he should remain a life long celibate and fix his mind on his goal and destroy the Samskaras of the previous million births, what would be your recommendation, Sir.

I would be greatly obliged to have these queries resolved.

Hari Om.

Answer
1. The ejaculate in a wet dream can be more watery than that of a willful ejaculate in the waking state as it is more of prostate fluid and less sperm. Do your Sadhana and let go of worry.

2. Within half an hour.

3. HE will decide if there is marriage or not, as HE decides all else. It is not one's concern

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir.
I am now crossed 12 weeks in Brahmacharya. So far I had night fall one time, however sometimes I feel the semen is stored up inside me. When I go for toilet and exert myself, then semen comes out which is somewhat like diluted and non-sticky. I guess this is due to thought that come. Question is - Will this kind of storing affect health OR should I ejaculate and get it emptied ? How can I reduce this ?

Answer
The Brahmachari should not willfully ejaculate. It amounts to a break. All fluids are eventually transmuted back, when there is proper Brahmacharya in thought, word & deed. That is not semen but the Cowpers fluid. If your Sadhana at transmutation, as suggested in past answers is regular with surrender to God, things will progress as they have to.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir!

Can Yogic Sadhana cure Obsessive Compulsive disorder?
Or is it advised to consult a good psychiatrist parallely?

Om Tat Sat

Answer
The suggested Sadhana will help come to terms with the same and eventually root it out. How long depends on the strength of past Samskara-s which are the cause. If the Sadhana is honest and regular, one will know whether to consult a psychiatrist or not.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,
I meant to ask you one more question, sorry.
Is not cutting one's hair important for cultivating energy? I feel like I don't want to cut my hair or my beard as I feel it's unnatural. Why do Buddhist monks shave their head if hair is important for cultivating energy? Is it necessary to not cut the hair?

Answer
1. When one feels from within, not to cut hair, it would be good to comply.

2. There are different paths. One should choose that which the inner voice suggests.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I have a few doubts which I would be most grateful if you could clear.

Slowly, as practice progresses, I have noticed that the power of buddhi grows stronger in quelling the vicissitudes of manas. Before, manas-the mind-jumped like a monkey and the body was dragged along. Now, the problem still persists to a large degree, but I am able to apply a modicum of discretion in restraining the monkey-like mind. Will this power of buddhi continue to grow until one day, the mind will not affect me one bit?

Second, during meditation on the formless, non-dual reality, an immense bliss pulses throughout the body. My breathing becomes shallow. I have two worries. First, how is this spiritual bliss different from the pleasure of savoring a candy or engaging in orgasm? This spiritual bliss is highly addictive and I keep wanting to return to that peaceful, zen-like state but I fear that it is simply another addiction which floods the brain with dopamine and seratonin. Kindly clarify if I am on the right path.

The other issue is that during illness, I lose the will or inclination to reside in that supreme state of spiritual bliss. So, when people speak about the bliss of atman, isn't this merely a physical sensation? When the body does not cooperate, there is no bliss. So how is HE different from any other pain or pleasure response given that the body is the medium which experiences the bliss?

Lastly, I have noticed that while I am able to properly control the mind when I see a number of beautiful individuals, there are a few particular women whom the mind simply does not go off. These individuals cause craving and obsession and the mind-for whatever reason-does not let them go. Have I met or interacted with these jivas in past life? Or is it simply common for the mind to crave certain objects or women randomly? It is frustrating as a yogic aspirant.

Kindly Yours,
Tat Vam Asi - Thou are That
Sreyas

Answer
1. With honest and unbroken Sadhana, the Avidya (Ignorance) surrounding the Atman

gradually breaks down, and the mind takes the nature of the self itself. Thereby gradually increases self-control.

2. One should stop thinking and make the mind free of all thoughts, including the taste of bliss in meditation. That alone leads to Samadhi

3. One's consciousness is attached to the finite body and perceived though the senses initially. This is called 'Dehatma Buddhi' (I am the body assumption). It gradually reduces with merger of the mind into the self. Then, one perceives himself as separate from the body.

4. It may or may not be the case. The Yogi has to fight these battles and overcome them one by one.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,
I have met someone, with whom I believe I can build a family. She is spiritually minded, and relatively free from wordly desires. I would be grateful if you could bless me with clarification for the following questions:

1. What is role of Man in the building of a family? What is the role of Woman?
2. Is any level of physical intimacy (be it without attachment) appropriate while a yogi remains dedicated to brahmacharya to realize the self? (ex. Cuddling, Hugging etc.)
3. Are life partners allowed to provide each other with spiritual guidance, emotional support etc.?

I have read the following from your past answers:
a) In regards to physical intimacy, "the ardent yogi steers clear of such tricks of maya." The reason i ask is, you have also stated "Initially in marriage, physical intimacy is appropriate if used to form an open, emotional bond between the two partners." It is hard for me to imagine a successful marriage where none of this is helpful or required atleast in the initial stages.

Warm regards.

Sahil

Answer
1. The role of both man and woman in marriage is to respect each other as divine individuals & let nature take its course towards establishment of a family through progeny.

2. Sexual activity required to bring forth a child is valid within marriage. It is holy under such pretext.

3. Yes

4. That is for aspirants who are done with bringing forth progeny and have thereupon taken up a life of strict Brahmacharya to realize the self. It does not apply to newly weds, who are

yet to make a family.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello sir,i am age 21 i have been practicing celibacy for an year, in the time i have lost almost 10 kgs weight nd having cough and breathing problm.

ANSWER: Forceful celibacy is injurious. Sexual energy is to be transmuted via the required Yoga Sadhana. Go through each and every past answer and apply the suggested methods. The practice of Brahmachayra does not lead to abrupt weight loss or ill health. That is the result of some other cause.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Sir, i am doing sirsasana and jap and some pranayama and now my breathing problem and disesase is cured but my body has become a bit slim.is it ok to do sirsasana i feels a bit headache after sirsasana.

Answer
Yogic lifestle, when applied gradually, over a period of time in a consistent manner, negate all issues of the body & mind. Apply the practices with commitment and devotion. Things will resolve.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi dhananjay.

What happen if one don t pratice brahmacharya from 20-50 years old?

What will happen to a man who have no sex restraint ,had been having sex from 20-50 years old and have many affair with different women.

I know one own karma determine one life and results at the end.

But i hope to observe sone of thr traits of men without restraint.

The man above is someone close with me.

Answer
Loss of the vital seed speeds degeneration, decay and debility of the body & mind. Sexual relationships with the opposite gender outside marriage adds to unwanted karma, that one will have to settle at a later time, through suffering. The wise transmute their vital energy upwards, to realize their self and stay clear of adding undesirable karma, which binds man into the web of suffering.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

The rapper named eminem said these lyrics "Im trying to stay on fire, so you know if I hate water sprinklers, I don't love the hose" (hoes meaning woman)

I listened to his music regularly in the past don't now as much is negative, The man has musical talent resulting from his fire (sexual purity)?

I know the goal is to become one with god and lose attachment, but I just want to know if it is possible to remain sexually pure whilst giving into lower desires such as smoking or drinking alcohol now and again, will it just make it more difficult but its still possible to remain sexually free?

I mean as a man grows sexually pure and more powerful in his mission to be successful in life will maya bombard this man with temptations of sorts to keep him in, have you had to deal with sorts of temptations, I'm thinking if theres no desire theres no temptation but lets say have you had to deal with what other men would call great temptations?

Hope to hear from you,

peace

Joe

Answer
1. Indulgence in vices (alcohol or tobacco) are all sense pleasures, which weaken the mind further, taking one away from one's true self. As one moves further away from his Atman (self), he gets deeper into the web of ignorance, which ultimately culminates in sexual sin.

2. As one progresses towards his self through Sadhana, the challenges from Maya become more subtle and powerful. One has to constantly exercise Vichara (inquiry) and develop Vairagya (dispassion) to make further progress. Till the final goal is not reached, there is always the chance of downfall.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dhananjay, I've heard from the bhakti-yogis that the proccess of attaining samadhi in our age, Kali Yuga, through astanga-yoga is almost impossible, having in mind that it is very difficult to put the eight angas in practice in a perfect way.
They say that it can be achieved by following refulative principles like brahmacharya and sattvic food offered to Sri Krishna and japa-mala on brahmamuhurta...

What is your opinion about it?

Do you think that an ordinary person can hold an asana for 3 hours if he practice, and after

it be sucessful in pranayama without a guru, just by an autodidactic study?

I'm very confused because if it was impossible in our age to practice it, books like Hatha Yoga Pradipika, Gheranda Samhita and the stories in the book Autobiography Of A Yogi would not have been possible to write in Kali Yuga.

Please, clarify my doubts.

ANSWER: 1. Samadhi is attained by the grace of the Lord and not through one's efforts. After the Yogi dissolves the impediment Samskara-s (impressions) blocking Samadhi, he still fails to attain it. Then, he lets go of even the effort "I am striving" and gives in to the Lord, letting go of the 'I-Ego', through complete 'Saranagati' (surrender), following which Nirvikalpam occurs in short phases, to gradually become longer.

2. To claim one path alone as the way to the Lord, is like claiming one kind of food alone to give health and strength. Just as there are as many kinds of foods as there are people, there are that many paths to merge into the self (Samadhi). Each one chooses that which is destined. Yuga (period) has nothing to do with it. This is the truth.

3. All are ordinary and all become extra-ordinary, when the Ego is given up. With practice and devotion, that which is necessary will be attained.

One should do his Sadhana and work at negating the Ego. Then, the right path will be known from within. It is very simple.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: When you say about the path which is destined, is it related to the previous Samskaras that the person pursuits? How does this destination works?

How can one develop and keep increasing his devotion?

How to superate the necessity of attaining knowledge of various yogic paths without choosing and practicing strictly any of them, and put finally the attained knowledge into practice?

Concerning about the Sadhana, what path do you follow? Do you practice Astanga-Yoga? How is your Sadhana composed? How long have you been following it?

Thanks for your responses!

Answer
1. Both past Samskara-s and the will of the Higher power govern destiny.

2. As one slowly dissolves the Avidya (ignorance) surrounding the Atman (self), devotion increases by itself. One has to put in Sadhana to attain the same.

3. The higher power will take one in the correct path, when one's longing and efforts are

genuine.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

I have a few queries for you.

1) When meditating on the supreme, formless self, what exactly is one to do? When I sit for meditation, I use Ramana Bhagawan's method-I ask Who am I, and once I "feel" the ego, I then merge my mind into the larger, deeper "I" from which the ego derives. I also try to think of empty space.

Here's the problem-I have no idea if what I am doing is correct! If I described what I do to others (and I don't since the practice is to be kept private) they would say I am merely hallucinating or being hypnotically swayed. I don't know if I am actually meditating correctly. When I think of the supreme almighty being, here's what happens: My breath becomes so shallow that it gets hard to breathe, and a subtle bliss glows through the body (like orgasm but subtler and far better).

Am I doing the right thing?

2) Is there any difference between masturbation and other forms of recreational sexuality? Or do all these simply end in suffering. There is one type of sexual imagery which bothers me highly-When I see a beautiful woman who large lips, the mind pictures her performing oral sex on this body. Oddly, this is tantalizing to the mind but regular sexual activity isn't. What is source of this odd transfixation? The mouth and lips house millions of bacteria and smell of foul saliva in the morning, yet despite all this logical input from buddhi, the monkey mind cannot be controlled and rushes! What am I doing wrong?

3) I ardently desire to desire the self. However, I know that in order to do so, I will have to fulfill my worldly dreams. I, the ego, want to see what it is like to be famous. I want to have a small bank balance such that I can live off the interest and not have to work so I can focus time on selfless service, learning, and meditation. Are these desires acceptable?

Sometimes the mind desires to see what the sexual act is like-"just try it once!" says the mind. However, I feel like if I try it, it will open up a huge pit of worms. Please give me a guarantee that the sexual act and oral sex are in no way as great as the pleasure of the atman and that I will not "miss out" by abstaining from sense pleasures. Please give me a guarantee.

3) When I think of the sages who live in himalayas and renounce fully the world and its pleasures, the mind starts to cower in fear. "how can it be!" the mind asks. "how can I exist without people? without family? without friends? without anyone who knows about me?" asks the mind. Have you overcome such questions? Or are you still at a point where you have trained the mind but have not fully conquered the ego yet? The mind seems to fear being isolated more than anything else-how can I overcome this?

4) How does one know when he has become realized and has merged forever into the infinite? A realized sage creates an ego to function in the world but still stays suspended in

the infinite-how does this work? If someone were to physically hurt a realized sage, would he not feel pain? Even if he thought "I am not the body", wouldn't the mind be at least partially linked to the body when the sage creates a temporary ego to function in the world? Ramana Bhagawan often moaned in pain during his bout with cancer.

5) This is a crude question, but for a self-realized sage, will touching a nude woman or touching the genital organs not create any excitement or erection? Here's my confusing situation: Even when I force the mind to think of the absolute, the sight of a women's breasts or the thought of being orally stimulated by a woman causes an erection. It is involuntary! Are these impulses biological (derived from evolution) or reflective of the embedded seeds/vasanas?

6) How is the journey of the soul related to the physical evolution of humans over time? When we were monkeys in a bygone era, was the jiva and ahamkara and manas all present then as well? How does it relate to evolutionary science?

Thank you for your service and for guiding this aspirant. Today I resolved to guard the semen once and for all. My only concern-If a tempting woman is to enter the fray, I may fall prey to oral stimulation if she forces it-I must guard myself against this.

Answer

1. One should sit in Padmasana or Sidhasana with the spine, back, neck and head in a straight line. Then, one should close the eyes and focus at the 'Thrikuti' (region between the 2 eyebrows), make the mind blank of all thoughts and merge it (Ego) into the empty, infinite space, which is the nature of the absolute.

It is natural for breath to shallow and after many years of such practice, one eventually loses awareness that he is meditating and then comes Samadhi (super-consciousness) where breath eventually stops (yet the Yogi is alive)

2. These are the result of past seeds of karma. Recreational sexuality is to be shunned in all forms, for the one wishing liberation.

3. Those worldly desires which are destined to be experienced will get done. The limited pleasure of sexuality, which ends in suffering is incomparable to the infinite bliss of the self, like a drop is to the mighty ocean.

4. Who is there to know? The one who wants to know, disappears after realization. Silence

5. The body of woman, a lump of earth or wealth, all are seen as no different by the realized being.

6. It was present in a dormant state, as applicable to those creatures.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi, to focus on on Thrikuti means that one should roll up the eyes or just concentrate mentally at the third eye?

Answer
When there is mental concentration, the focus reorients automatically towards the 'Thrikuti'. One should not roll up the eyes, which becomes a distraction.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

In the morning, it usually takes me a very long time--due to long rests in between asanas and bandhas--to finish yogic practice. Because it takes a long time, I usually finish yogic practice by 830 or 900. I am also somewhat tired after certain asanas and I believe this feeling of tiredness slows me down from completing the asanas efficiently. I am wondering if you would suggest a method to destroy this indolence and finish things earlier; in my future work schedule, I will most likely have to be done with yogic practice by 6:00 am before getting ready to leave for work, which will start by at least 700 am.

Thank you.

Answer
Wake up at 4 A.M 'Brahmimuhurtham' and go about the Sadhana with a clear mind, free from all other
thoughts. Things will get done right in the course of time. It is the mind, which is responsible for the inertia and nothing else. The delay is due to harping on unnecessary thoughts.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, I have been doing brahmacharya for 4 months now and out of nowhere my appetite has increased so much, almost double in calories. Is this detox? I almost feel like eating meat to slow this detox down because nothing else is working. It feels very hard to cope with. Is it permissible to eat meat in such circumstances? I am well aware of effects of meat on sexual urges however feel I have discipline to control that if I did eat meat. Thank you for any insight

Answer
Various kinds of reactions can occur, further to the gamut of changes which occur during the initial years of practice. Hunger can oscillate. The beginner does well to avoid meat in the initial years. Later, after much advancement, one eats a little of that which is required for sustenance. He is then not affected by the type of food.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

As of late, I am experiencing increasing pain in the temples and I feel my whole head throbbing. I believe this may be a severe headache or a migraine. What is to be done to

combat the problem? This happened twice or thrice in the last week alone. Once again, very grateful.

Answer
Stick to the suggested Sadhana properly and persevere. All these are eventually vacate in the course of time. The body goes through various changes, both physical and karmic, which can manifest in different forms.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

I broke myself the other day, due to large intake of alcohol the previous night. I was in the house alone all day and just felt lonely.
I have recently quit smoking for good and I mean good, I'm reading books and listening to audio books on quitting smoking they help a lot, this is good as I finally feel a great sense of freedom from quitting now.
I think I drank the alcohol due to the pressure of quitting smoking I'm not a regular drinker (rarely) and only seem to drink when the pressure of life gets to me, this I must conquer.

I live with my family at home at the moment, I have my own business for a little while now and will be looking to move out sometime early summer next year. I am a single man, I know I have to remain strong to grow, I hope that I meet new friends and good people however I'm frightened of regularly being alone in the flat, this is why I have been wanting to get a dog. I don't know the future maybe I move in with flat mates, I need to grow up and realise that I can only count on God, it's just I don't really want to be regularly alone in a flat although I must move out to grow. Sometimes I wish I could be the outgoing person who does what he wants with no conscience, the pain is too much though.

I appreciate you wandering my previous question.
Hope to hear from you.

Peace
Joe

Answer
With proper Sadhana, these issues will iron out eventually. There's no harm in having a dog, however, one has to learn to hold on to the self and be at peace, content in the inner self alone. That alone is eternal.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,

1) Does sharing a room with non practioners (due to need for saving electricity used by A.C) lead to loss of prana due to the concentration gradient? Contact during the day is kept to the minimum.

2) Are we commiting himsa (violence) if we calmly decline commiting actions detrimental to the practice eg. Shaving beard, white lies on the phone etc. This gets the other party EXTREMELY WORKED UP AND ANGRY.

3) What is the benefit of eating prasadam?

4) What other factors within a household with servants and other comforts lead to loss of prana?

5) What kind of theurgical rite one should follow to chase away evil spirits?

6) What happened to the body of Jesus, do you believe in were-wolves?

7) Is it too much asking?

Thanks for the kind reply

Answer
1. One should learn to perform Sadhana in the existing circumstances.

2. What is right and what is not will be known through the inner voice.

3. One lets go of his Ego to some extent and offers food to God. That is the benefit.

4. None, as long as one holds on to his self, through Sadhana.

5. Let go of that (Ego) which is assuming it is being troubled.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
The ability to retail semen/ Veerya (God) is determined by the purity of the vessel/body.

One just need to focus on this simple rule.

Yoga, veg food, prayer and meditation are all "moves" to make the vessel more pure.

God/Divine can't enter a body that is impure that is why semen is expel from a person who indulge in senses.

I hope you can give me your input on this

Best Regards,
AL

Answer
1. Semen once produced cannot be retained. It can either be expelled or transmuted. The Yogi, through many years or decades of Sadhana reverses the production of physical semen, to stabilize it as Soma (nectar) in the Ajna Chakra.

Once this has been accomplished, that state can be maintained through dissociating the Ego

consciousness, through surrender to the higher power (Samadhi). Therefore, Brahmacharya which is residing in the self, as the self is attained through vacating the Ego and thereby merging into the will of the Almighty. It cannot be attained by any other means. It cannot be attained through Ego effort, though one puts effort as the Ego initially.

The body is only an inert medium which has no life of its own, bereft of the power from the Supreme being (manifest as Atman) that charges it to life. Residing in the Atman, as the Atman is Brahmacharya. The body follows suit, being purified through such residence and not the other way round. It is not the decider but the follower.

2. To explain objectively, it is said that Veerya (semen) which is the representation of the individual life force (God) doesn't reside in an impure body/mind. HE who occupies one and all is everywhere in reality. There is no residence or lack or residence in terms of the absolute. It is the mind, which, through Avidya (Ignorance) fueled by past Samskara-s makes man succumb to Maya (illusion), distancing consciousness from the Atman (self). Then, it is said "The divine doesn't reside there". That is all the meaning. Everything is in the Supreme and not the other way round.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, I am a 21 year old male. I am preparing for the IAS exam But I keep forgetting stuff. Is it true that brahmacharya can help improve my memry? If yes what are the techniques I should follow along with celibacy so as to improve memory? Thanks.

Answer
1. Conserved and transmuted Veerya (semen) recharges the entire system with Prana, thereby aiding the empowerment of all faculties. Semen is produced at the cost of drawing vital life elements from the brain & spine, among other things. Curtailing its loss through transmutation, therefore helps prevent degeneration of both these.

2. Go through all the past answers and familiarize yourself with the Yogic methods required to attain Brahmacharya. Things will improve without doubt in the course of time, further to regular practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
So, this whole process we go through. it's regenerative, it's transmutation, it's evolving, forming, shaping, shifting Us into... and out of our bodies.

and in the process, toxins are relieved and so are cells. our future karma can be counted as dirt.

1)as people, we become natural? defenseless? new, would you term it?

2)will you explain the process?

a shout out and thank you to Brahmimuhurtham, wherever you are. in space. like a window. lol.

Om,

Answer
One eventually becomes what he truly is...not the body, not the mind but the limitless self, free from desire, ever in bliss, the pure being.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
sir, it was a nice articel.
my questions is 'is it necessary to shave our pubic hair(genital hair) if we have to regularly wear kaupin and why?"
becoz i read ot on some website.

Answer
Everything on then human body has been put there with a purpose. Hair is no different. One should not interfere in things unnecessarily. There is no need to shave pubic hair.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,
Greetings.
Nowadays the newspapers and commercial advertisements are lust provoking. It requires immense care not to look at wrong images while reading news. It becomes so difficult to avoid those kind of images from all our surroundings. I cannot afford to stop surfing the net or stop reading any news/books. Is there any way out? Or these things will even out in the long run and I need not bother? Please help.

Answer
With consistent and unbroken Sadhana, one eventually develops the Gnyana to be oblivious of external stimulus. What is required is committed, unbroken Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir I m a student of intermediate I wantntonserve to country by taking vownto be a bramhachraya but if wet dreams come in my mind how can I be away from it

Answer
The methods of Yoga Sadhana to attain Brahmacharya are available in past answers. Go through each and every answer, absorb the essence and apply the same in practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Revered Sir,

I have been a follower of this forum and have been trying to practice Brahmacharya since 2012 but have never been able to practice my Sadhana regularly even though I tried to the best of my capacities. There have been so many obstacles which have nearly drained me of my energies.

Last year we made a decision to move back to our native country and I decided against being employed so as to dedicate more time for my Sadhana and started reading spiritual scriptures and listen to various discourses. I continued doing my morning+evening Sadhana, but could not do so regularly due to the circumstances. Then there were episodes of illness which added to the discontinuity.
The breaks in the Sadhana got longer, so long that I have still not been able to restart it. Currently, I feel ill, and experience some kind of digestive problems like acid reflux, bloating, etc and feel low on energy. I some how struggle to get done with the household chores with the help of my spouse. But I am unable to do any kind of asana in this state. All I can manage is nadi shodhana for 10 minutes.

I feel very helpless and am on the verge of a breakdown. And the problem with the health adds to my anxiety.
How can I restore my health and get back to the mode where at least I could try to do my Sadhana?
Could you please kindly advice me.

With Deep Gratitude and Best Regards.

ANSWER: Take an early morning walk for about 15 minutes. Meditate on the formless Lord as described in past answers for half an hour before dawn and at dusk. Make it a point to take many small, light meals. The issue will get resolved, enabling full Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Revered Sir,

I started with 30 mins meditation twice a day and by the Lord's Grace, was able to get to a point where I could do Sadhana twice a day, with basic asanas and nadi shodhana and 30 minutes meditation in the morning and evening. I walk for 30 minutes during the day. I have still not started the Sirshasana, Bandha and Pranayama practice. My digestive issues were getting sorted out.

But over the last 2 weeks, some problems have surfaced again. After food, I burp a lot and get the food smell in the burp. Sometimes, the burp produces a burning feeling in my throat, which has left my throat very raw and inflamed. This usually happens when I drink water after a gap of 1 or 1.5 hours after food.
Throat is so burnt that eating cucumber irritates it. Eating raw vegetables like carrot, beets irritates it.

1. Is there anything I could do to stop the burps and soothe the throat.
2. How much water should one drink, since drinking water also triggers the burping.

3. Before my illness, I would spend a lot of time reading spiritual scriptures and listening to discourses, but now, I am anxious most of the time about the health. Earlier, I had spiritual thoughts in the mind, but now all that is completely replaced by thoughts related to health. I have become obsessed with it. Please help me and kindly tell how to get out of this circle.
Thank You very much.
Best Regards.

ANSWER: 1. Drink small quantities of water in between, during and after food. Later, once the issue is resolved, it can be relaxed if necessary.

2. Small sips of a glass suffice.

3. The body is a product of one's karma. It will take the destined direction. One need not worry about it. The higher power governs all. Take your mind off the body and do your Sadhana honestly. Things will get sorted out in due course.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Revered Sir,
1. How much water should one drink through the day.
2. My menstrual cycles are getting shorter. Earlier I had bleeding for about 3 days, lesser on 3rd day and some spotting for 2 more days. But now it has reduced to around 2 days, and some spotting on 3rd and 4th day.
Is this normal?

Thanks a lot again for all the help.
Best Regards.

Answer
1. The quantity varies, based on various factors. As a general pointer, 6-8 large glasses of water suffice.

2. There will be changes in menstruation with the practice. The cycles can shorten and be less intense. There is no cause for worry, as long as one adheres to proper Sadhana as described earlier.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay,

Today I told a lie and the impact was worse than I expected. I have practice Brahmacharya for more than 2 years. It had help me a lot in my personal development.

Recently, What I hope and wish for turn out better than expected. But today I told a lie about something I am not. After this lie, I feel guilty and I know I need to turn this lie into a

reality because I say it.

Although I know it to fulfill this lie is something of my capacity , I also feel a strange feeling that what I say must be of truth.

Best Regards,
AL

Answer
Through Asatya (untruth), one walks away from his innate divinity, into suffering. Satya (truth) is Brahmacharya. It is the essence of the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Soon I have finished my first year of absolute Brahmacharya. I have a question on the effects of this practice. I notice that sexual desires are very low, but emotional attachmennts are very, very strong. Sometimes I almost start crying when I say goodbye to a friend, a family member or a student of mine. I feel the inherent pain of separation very strong. At other times I feel very happy. I feel a sort of timeless space in which all experiences come and go, and I'm not afraid of death. Then a moment later I become very emotional again and I don't want the endless separation. It's like I want to be connected with everybody all the time.
Should I worry about this heavy fluctuations in my mind? It's making me tired and confused.

Thank you,

J

Answer
It is normal for the mind to pass through oscillations, till one is established in the self. There is no cause for worry. What is important is to be committed to unbroken and consistent Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namashkar Dhananjayji,

People say I m too much emotional. I also feel it very often and for this I get pain in my mind while dealing with friends, relatives, family members when there occurs some mismatch specially regarding sensitive issues. People also say if I cannot overcome it I will face failure in everything and be depressed. So please give me some valuable tips so that I can overcome it and can handle those issues quite normally and be happy. Thank you.

Answer
Attachment and the resulting emotions are the effect of 'Avidya' (lack of knowledge of the truth). Through Sadhana and life experience, one gradually overcomes the same, following

which Gnyana shines forth. Hence one should stick to proper Sadhana and meditate on the self, to overcome issues of the mind.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Dhananjay,

I am Amit 23yrs old. It's a blessing for me that I came across your site, life is taking a meaningful direction and perhaps this is the thing which I have been desiring unconsciously. I am a follower of your site since one year and I read your answers every day for daily motivations and try to mould my life accordingly. Even though your answers are getting smaller now a days but I still wait to listen some new words every time in the form of a new question however it ends in 3 line but it reflects the same truth. I request you to write at least one article in an interval of some days for inspiration on self realization according to your convenient. I have not much succeeded in the path of celibacy in terms of days but one thing I can say that my view towards recreational sexuality have changed and right now i am more inclined towards clearing the samskars of mind as that is the main reason of downfall. Here are few questions in my mind regarding practice...

1.currently I am practicing the asanas in the following sequence sirsasana, sarvangasana, halasana, matsyasana, paschimottasan, bhujangasan, salabhasan, dhanurasan, ardhamastyendrasan, mayurasan, padahastasan, trikonasan... but due to lack of strength I am not doing sirsasana and mayuransan hope i will do it later...

But later while reading your answers I saw that you have provided a different sequence that is... Padmasana, Sidhasana, ArdhaPaschimothanasana, Paschimothanasana, Halasana, Sarvangasana, Dhanurasana, Padahastasana,Chakrasana, Shirshasan
My question is whether i need change to your sequence(as it is designed by you to ascend the kundalini) or continue with mine as u have said one should stick to one system so i can't decide whether i need to change or not??

If i want to do surya namaskar then when should i perform that? before these set of asana or after, i start asana around 4.45am.
2.doing meditation exactly at 2am has any special benefit?

3.i have a serious problem of drowsiness during the afternoon specially after lunch and due to this i can't read and many time i go into abrahmacharic things, is there anything to avoid this(i have tried with having little amount of food)

4.you have explained very well the benefit of waking up early and i have seen the benefit of it and i don't have any doubt on that but i want to know is there any other routine for one who loves to stay awake till 3am as i am more alert , aware, feel active and more efficient to work during the night however i have changed this habit from last one year to wake early and do asana according to your instruction but still i think i am more efficient during the night and somewhere i feel am going against my natural tendency so this thing is creating a confusion in me, a clear-cut advice from you will suffice to solve the problem.

5.have you reached to the enlightenment?

Thank you very much Amit

Answer
1. The sequence suggested in past answers is preferable.

2. Surya Namaskar, if performed should precede the above Asana-s. Yoga Sadhana is to be performed at any of the four Sandhi Kala-s, as detailed in past answers.

3. Through Sadhana and much meditation, drowsiness (the effect of tamas) will gradually taper away.

4. Night is for rest and day for activity. Staying & awake at night leads to degeneration of the body & mind in the course of time. It is not conducive to well being.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir, I had bad habit of watching porn and masturbation since I was 13 y/o. I am now 26 y/o. I followed brahmacharya or Abstinence for 90 days and then masturbated and I noticed that my semen was thick but not like it used to be in addiction stage. Now my question is is there any negative effect of long term (ie. more than 3 months) brahmacharya ? Does it make us less or more fertile ?

I am asking this question because I suffered like hell in first 70 or 75 days. I was tired all the time, had low focus/concentration, lost motivation. But after 75 days these symptoms started to fade out. Acne's gone. I got fairer skin. lots of other benefits also. But one of my friend told me that he read it somewhere on internet that long term celibacy/abstinence is not good for sperms health and it makes us infertile. He also told me that If I follow brahmacharya for long term then I will be impotent. He also said that all monks do take sanyasa from Gruhastha ashrama so they dont care if they go impotent or infertile and thats why they followed celibacy. Now I am very much worried after listening this. Please guide me.

Answer
1. No. All faculties of the body & mind improve and not the reverse. Various changes occur at the mental and physical levels during the initial years of start of practice.

2. Celibacy is not Brahmacharya. Celibacy refers to forced abstinence, which is harmful, while Brahmacharya refers to transmutation of the conserved sexual energy into Ojas by merging the mind into the Atman. Brahmacharya does not lead to impotency. The aspirant will retain the ability to bring down the energy for progeny, in marriage, if so required.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

One interested in meditation may know the theory about the rotation of vital energy. Some say semen should be transmuted to vital energy but the semen is only transmuted by the rotation of the vital energy inside the body. There are circuits of chi inside the body and to rotate the energy one should do it with the will and thinking. There are many theories. What is your practice or method?

Answer
The Sadhana required to transmute semen into Ojas is elaborated in detail in past answers. One should realize these things through personal experience and not harp over this or that theory, which is nothing but fancy.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved Dhananjay,
Recently I have been feeling physically overwhelming Love in my heart for God and all of creation. These feelings are extremely intense and are accompanied with other physical symptoms such as an immense pressure in my chest, tingling up and down my spine, goosebumps, the urge to yell in joy etc. Of course, the feelings are a great blessing but the sheer intensity of these sensations are proving to be discomfortable and quite frankly, scary. I don't know what to do with my body and I lose all sense of control and sanity when im feeling these sensations, They are temporary.

My questions are:
1) Are these feelings aligned with the Self or the imbalanced Ego? In other words, are they conducive to spiritual development or just another effect of attachment?
2) If they are aligned with Self, how does one develop a sense of peace and control while experiencing such intense emotion? With what perspective should one view these feelings?
3)Are such intense feelings/experiences a regular occurrence in higher states of consciousness and/or samadhi?

You have been a tremendous help along my spiritual journey. I wish there was some way I could repay you. I have the utmost love and reverence for you. I hope you don't feel it is inappropriate for me to say so, but my gratitude is so genuine, that I felt it worthy to be expressed.

- Sahil

Answer
1. It is normal for one to experience such intense feelings of a pleasant nature, in the path of Yoga Sadhana. These vary from person to person, governed by various factors. That which comes and goes is related to the Ego, for the self is constant, infinite and endless. However, the joy comes from the Atman alone, which the Ego temporarily experiences.

2. All one needs to do is to let go of the Ego and ascribe all to the Lord alone. Then, one is not under any duress, whatever be the intensity of the emotion.

3. As one progresses, he comes closer to the Atman-self (Samadhi) and more intense is the bliss. Eventually, the realized being becomes bliss itself, for that is the very nature of the self. There, there is no I-ness. It is beyond description. It is known by experience alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Respected Swamiji,

Jai shri krishna. I have posted queries earlier also regarding Sadhana and was entitled 'Urdharethas'. I am passing through great difficulty in my practices. Let me come to the point.

During Pranayama practice, I also practice Jalandhara and Mula bandha. I dont practice Uddiyana during pranayama, but practice it separately. The problem is that, after taking Mula Bandha for 3 to 4 times, the prostatic fluid with some quantity of semen is involuntarily discharged. It has been happening since a year almost now and my hopes are shattering. Let me acquaint you with the fact, that a year ago from now, I had abused myself terribly for 5 or 7 years. Day and night I had destroyed myself. I am 25 now.

I request you to be kind enough to throw some light on this matter so that I can curb this problem effectively.

Also, in your replies to quite a number a aspirants, you have stated that "the sadhana process is elaborated in the past answers". On searching through the queries I am not finding them. I request you to give me a link for the same.

Jai Shri Krishna.

ANSWER: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma

http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/thribandha-khechari-

These links will provide insight on Sadhana. The answers on Meditation procedure and Samadhi will give insight on the procedure for meditation. One should go through each and every past answer from the last, to get clear with the lifestyle and attitude to be developed for Yogic practice. Brahmacharya cannot be attained through index-wise, textbook type study.

Apply the suggested Practice properly, with the Pranayama suggested, followed by meditation on the formless self. The issue, which is the effect of past karma will eventually go away.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Respected Swamiji,

I thank you for providing the links. I am sorry for asking one more question which I should have included in the former query.

Swamiji, in excitement I never knew the deteriorating condition that my health was undergoing. Now that I've started to observe the vow of Brahmacharya, I am able to realize

the fact that I've already become very weak, physically. The arms and legs often tremor on undergoing little strain. Strain, which should be nothing for a youth of 25. Power of endurance has almost completely nullified and breathing becomes very heavy on doing a slightly difficult job, contradictory to what the case was, 7 to 8 years ago.

I request you to advice me on food that I should eat to recover myself to some extent. Nutritious food, which will help me to regain my vitality, as I move on with Sadhana. Atleast, you can name a few of them to help me.

Jai Shri Krishna.

Answer
A balanced and wholesome Yogic diet, taken in moderation will suffice. The nature of food to be taken is dealt with in detail, in past answers. Follow the instructions on food & Sadhana meticulously for a few years. That which is lost will be regained.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
hi dhananjay,

This query is from the previous posts which i was reading earlier this day.

1.in one of your posts you said that before marriage we should maintain celibacy and after marriage we should perform the act only for progency and if the partner wants then we should perform non ejaculatory sex in the initial years for the bond between couple, so my doubt is if the partner performs non ejaculatory sex then after the act the semen in ejaculatory mode will escape as it has no outlet and this is equal to tantrik sex (if i am wrong correct me and voluntarily stopping the ejaculation might cause health problems.) so in this way he is losing his prana while engaging in the whole act and he is refraining from ejaculation and this results in wet dream.

so is it better to use the above method or is it better to ejaculate in the act(through health point of view and in this method will he be having the craving for sense pleasure as in the first method).

2.in the other posts forms of semen you said that the sexual excitement takes every essence of body and produces semen. i am little confused at what point of time the body takes the essence and converts into semen.

1.if the sexual thoughts arises and we think of god, these thoughts alternate one after other (this is my case i don't know what to do).
2.if we unintentionally see women for some seconds or minutes(in magazines,newspapers,tv.
3.do you think alchemy is the final solution to the problem?
4.is freemasonry secret or discret?
5.is it too much asking?

thanks for the reply, I appreciate your wise answers

Answer
1. Non-ejaculatory relations, if resorted to, are to be temporary, so as to help one overcome

the urge for ejaculation during sexual activity. It can be a part of the beginner's footsteps to gradually overcome the need for ejaculation and cannot be a permanent feature. Coupled with Sadhana, this helps wean oneself of the act eventually.

2. Drawing of the essence from all over starts as soon as lust creeps into the mind. Period. Hence one has to develop Vairagya and Vichara, to keep lust at bay. The mind is the switch.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I have been a pure vegetarian throughout my life till now and ive always been truthful and good in my deeds. I entered into the world of ayurved by learning about vata,pitta and kafa and ive properly balanced them all and ive experienced how powerful this knowledge is. Now I want to become a brahmachari but when I try to meditate my kundalini begins to rise. I dont want to attain moksha at so young age. Because let me tell you, I had tried to become a brahmachari and did meditation but i felt this energy flowing through my spine always. And one night my I saw very powerful white light in my dream. To be honest I did not like this experience and felt very scared because following things were happening :
1. No food tasted good
2. The affection to family members was fading
3. I was beginning to forget goals of my life

I dont want to attain moksha now because i want to do something for my economy (India) and be a contributor to it and follow the other three purposes of my life like artha, kama and karma. If I do become a brahmachari and attain moksha my life will never be the same. I will be so much carried away from wordly activities and all my ego and purpose of life will go away.

So what should I do ? Whenever i try to practice brahmachari my kundalini begins to rise because ive always eaten the right food and done good karmas. But I really want to prove my worth as a human and do something for the society before I go on for achieving moksha. Please help me to the best of your knowledge. I have many more questions but this is the biggest one I have. I know I have a lot of spiritual energy but to use it in what direction- for achieving moksha or for other purposes of my life (artha,kama,karma)

Answer
You will not attain Moksha with desire in your mind for the world. So there's no cause for worry. The honest Brahmachari attains Dharma, Artha, Kama without issues.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
How does one derive tremendous power from Brahmacharya?

In the Mahabharata, though Bhishma and the Pandavas had practiced Brahmacharya, for some reason only Bhishma was able to truly harness its power and thus became virtually invincible. What was that specific reason?

To observe this vow, one must take Sattvic Food in moderation, which does not contribute to physical strength. So how does one go about deriving tremendous physical and spiritual power from Brahmacharya?

Answer
1. Bhisma was an 'Akhanda Naistika Brahmachari' (One who has never lost Veerya and has complete mastery over its non-production). He was hence at a much superior level.

2. The strength referred to is Spiritual strength of the highest order, which supersedes mental and physical strengths, which have limitation. Sathwic food helps in attaining Brahmacharya, which in turn leads to such strength.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
In modern times, is there anyone alive who has successfully become an Urdhavareta Yogi i.e. one who has withdrawn his seed? Can you give me some examples?

What exactly is Sadhana and what does this practice entail? What does it include?

A quote from Swami Sivananda's book, Practice of Brahmacharya:
"That Yogi who has disciplined himself through ceaseless protracted Sadhana, continuous meditation, Pranayama and Atmic Vichara, the practice of Sama, Dama, Yama and Niyama, is also safe, although he has not attained the stage of perfect sex sublimation."

What is Sama and what is Dama?
Thank you in advance.

Answer
1. Those who are Urdhwarethas do not claim to be so. It is an internal phenomenon.

2. Detailed information on Sadhana is available in past answers.

3. 'Sama' refers to the control of the mind by displacing the desire induced from past Vasana-s through 'Vichara' (Inquiry) and 'Viveka' (Wisdom). 'Dama' refers to control of the sense organs through 'Vairagya' (dispassion for the sense objects - knowing them to bring nothing but suffering), further to 'Sama'.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hare krishna dhananjaya maharaj,
Brhmacharya is essential for spiritual and material progress.it contributes mostly to development of character.After one month of brhmacharya both physically and level best mentally, one can see result like higher energy level than before and more peace and purity. So each and every man and woman should develop this sanskara and practice it in daily life to be happy.
Sir I am 28 and please answer my question. If I practice this at my level best along with

spiritual sadhana and marry after 3years can I expect to get good child who will be devoted to god and intelligent? Hare krishna

Answer
Yes, the possibility to beget good offspring increases with sustained Brahmacharya. Detailed elaboration on the topic are available in past answers.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Sir,

Having read in your posts and on internet from gandhi ji's book about benefits of eating tasteless food and following same
I've been taking completely bland food including milk, sprouts, dalia, seasonal fruits, boiled moong from past 15 days and it has enabled me to experience one of longest stretches of conservation.

My query is can I eat home cooked roti subzi once in day or week just to give my brain these intermittent rewards of taste (just to divide long stretches in small sections, thereby easier to fool brain) or should I completely avoid all taste that I usually derive from subzi now a days.

I do not struggle in eating bland food, in fact I feel confident that I am doing the right thing.

I've taken roti subzi once in a week and I admit that I found my self vulnerable after eating it as my mind was wanting to eat other sugar/salt food articles kept at home. I feel If I cannot control my palate, I won't be able to stand the onslought of lust whenever it strikes me. I follow early waking up, pranayam, mild excercise and focussed intellectual work day long.

Pls give your comments on it.

Answer
1. It is preferable to take moderately spiced food, as bland food may not be available at all places and at all times. In a gist, one should gradually become indifferent to these things, rather than being attached to bland or otherwise. The mind is to be centered on the Atman (self). That alone matters.

2. Food matters much initially, but not so much after many years of advancement. One's inner voice shows the path to be taken, during different stages of Sadhana. It suffices to follow it.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Sir,
Before I ask my question, I apologize for my negative previous question, it was from a weak state.

Q: I had a lucid dream in which I flew around where I live, it felt great like the dreams I had when I was a child. I wanted to ask you if this is a result in rising spirit, can it happen often and is it possible to master this even though it happens in a dream?

Q:What is lucid dreaming, isit possible to explore other worlds whilst sleeping, are these things that one must just find out personally?

Hope to hear from you,
Peace
Joe

Answer
All these are variations of the Ego and none else. All such fancies which are nothing but imaginations of the mind become impediments and distractions to the aspirant in quest of the self. Letting go of fascination for such, one should remain intent in realizing oneself as the truth, which has no birth or death and which is beyond the world of forms, names and variations.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Revered Sir-

I have followed your portal for a long time and have found it to be of immeasurable help in my sadhana.

I write to you with a heavy heart. I have a few queries that I hope you can resolve:

1) In accordance with Yogic practice recommendations, I ensure that I engage the body in adequate physical, intellectual, and spiritual work to ensure that Veerya is not lost.

Yesterday, while reclining to fall sleep, an incredibly strong wave of lust overcame me. The fantasy was homosexual in nature and for whatever reason it did not let go of me.

I pulled up Swami Sivananda's picture and managed to hold off the onslaught, but upon waking up, I saw that I had a massive wet dream. I did not have any dream fantasies though.

What "portion" of spiritual practice and the benefits accruing from such are lost from such a wet dream?

In this difficult, thorny path, I need to keep focused and maintain cheer-I am a college student in a highly sensually charged environment and any advice from you would be dearly helpful.

2) Sometimes, the mind does not cooperate for Sadhana. Interestingly, during those frenzied, forced sessions, the mind jumps to sensual thoughts-as if it is somehow rebelling against being curtailed. How should this be rectified?

3) I always feel drowsy after lunch. After 2-3 weeks of brahmacharya, such tiredness goes away. Eventually, will I be able to get to a point where I am fresh after 6 hours of sleep and can function well throughout the day without becoming drowsy?

4) I know every jiva has different karma and the grace of the lord alone leads to progress. However, roughly speaking, what are the milestones a sincere aspirant would see after 1

month, 3 months, 6 months, 1 year, 2 years, etc.? It would help greatly in motivating me to stick to the path and to know if I am on the right path.

Respectfully yours,
SP

ANSWER: 1. Involuntary wet dreams do not reset practice. However, they cause a temporary loss of Prana, which is restored in a few days, as long as the Sadhaka maintains Brahmacharya in thought, word & deed. All aspirants go through varied forms of temptation. This is the challenge, the hurdles one must cross, through Sadhana and self surrender. Eventually, light is seen at the end of the tunnel as regards the exceptional and honest Sadhaka.

2. Take a brisk walk and divert the energy towards physical activity such as a sport etc. Energy that is disturbed gets harmonized and can then be applied to Sadhana.

3. One is fresh and cheerful when there is adequate sleep. The no. of hours can vary. As a general pointer, 6-7 hours of sleep suffice one who does not squander his Veerya.

4. The milestones vary from person to person, based on their individual karma and the progress they have already accomplished in previous existences. Elaborations on these are dealt with to some extent in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Two quick follow-ups:

1) When sleeping, unfortunately, sometimes I roll over and sleep on my stomach. When I do so (and when the bladder is full) a wet dream inevitably occurs. To clarify, I was caught in the oddest of scenarios: I was dreaming of being in a conference room listening to a lecture, and although I knew I was approaching a wet dream, my buddhi was not able to exercise any self-control! In other words, I was in a half-conscious and half-unconscious state! How is this possible?

2) How debilitating is the situation described above? If we were to say 100% of sadhana has been broken and "reset" by a fully conscious sexual act, and 10% is "broken" by an occasional non-sexual monthly nocturnal emission, where would this fall?

I am greatly aggrieved.

3) After nocturnal emission, I find that the feelings of lust and unchasteness are much higher for the next few days. Why is this?

Answer
1. Avoid drinking water from three hours before retiring to bed. The subconscious mind at play is irrational. One should discount all such experiences.

2. Let go of percentages and do you Dharma. That which has to come will come.

3. Past Vasana-s can get ignited to some extent by such revisits to the sexual plane. This makes one more susceptible

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Revered Sir,
1. Is it okay to sit in Sukhasana for mediation if Padmasana or Siddhasana is not possible for a long duration.

2. What should one do when there is stiffness while sitting for meditation. How to sit erect without becoming stiff, which happens without one's kniwledge.

3. During the course of meditation, the posture slants in the front inadvertently.

What should one do for such problems

Thanks a lot.

Answer
1. Yes, once Sukhasana is practiced and mastered, Padmasana and Sidhasana come within reach.

2. With practice, all these issues disappear.

3. When the mind is merged into its source, everything sets right. One should focus on this goal and not worry too much about the body or other things.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hi sir,

I tried to remain abstinence from all sexual desires but it's very hard to maintain it for long days. Because when as long as I tried to stay abstinence my head get heavy and I suffer a problem of headache, chest pain like that even I have not any desire of sexual desires. Then I try for masterbation to relief even then headache will remain.

So I request you to how to be abstinence from all sexual activity if we not interested for some reason.

ANSWER: One should apply the Yoga Sadhana and lifestyle suggested in past answers, keeping Brahmacharya in thought, word & deed. Mere physical abstinence is harmful and does not succeed. Go through all past answers on the subject and apply the suggested methods. The practice will get established in due course.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hello Sir

Thanks for your kind replay.

It is possible to keep physical abstinence.

You told me that we have to word, deed, physical abstinence then how u achieve brahmhcharya when users ask question about sexual , here lots of words r related to sex. Then how u keep word abstinence.

And why it becomes very hard to achieve brahmhcharya without any sexual desire and we fails in it and evacuate by masterbation or sex. Why?

Answer

1. One's mind should always hold on to the self. This becomes possible when one practices meditation often. He should also keep a mind aligned with virtue and practice and stay clear of sexually inciting company.

2. Past Samskara-s (impressions) lodged within stir up on occasion, causing trouble. Through many years of Sadhana, these gradually dissolve. Then Brahmacharya gets more firmly established.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir,

During the practice for Self Realization, is it detrimental to have any kind of hopes?
Does hope pose as an obstacle?

Hope provides some consolation during the bad times a person may go through, so is it okay to use it to console oneself while on the journey?

Thanks a lot.

Answer

It is beneficial to have a positive approach during the initial years of practice. One should however stay clear of expectation, which results in bondage. As one gets closer to the self, he comes closer to the permanence of reality, which is infinite and constant. Then, one is not affected by adversity or well being at the mental level, for the endless self alone is seen everywhere, all else realized as an illusion. Such a one see's the world events as one does a dream, upon waking up.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Sir,
I'm a 24 year-old guy from Europe, and have been interested in spirituality and Yoga for more than 4 years.

I was educated in a Catholic household, and sexuality was never mentioned during my puberty. Nonetheless, I started fantasizing about sex and masturbating at about 13 years of age.

I am sometimes told that I am handsome, and should get a girlfriend,but I decided to be on this path these last weeks, and to rid me of all my anxieties and other guys'envy. I had anyway "only" two sexual encounters.

I still sometimes get into anger and anxiety, but thanks to meditation it's getting better and better.

There are 2 questions I wish to ask you:
1-A part of me still believes that I must have at least another 5 girls or more, since I had "only" two sexual encounters in my life; otherwise, I won't be "ready" for Brahmacharya and won't understand that the pleasures of women are not real.
How should I cope with these feelings?

2-I have a narrow palate; I went to many dentists during childhood but I still have a reversed bite on my left side, and this is causing me some anxiety and slight headaches. It becomes more evident when I do "head down" poses, such as Sarvangasana and Adho Mukha Svanasana, because I feel an uncomfortable pressure at the head, sometimes a pulsing.
Is it possible that as the months and years of practice increase, a healthier body will finally solve my problem in my palate?

Thank you in advance
David

Answer

1. If sexual desire could be overcome through indulgence, it would have been very easy. There is no end to the aspirations of the mind as regards recreational sex, for the matter is like adding fuel to fire, and only increases with indulgence. Hence the right path is to negate those Samskara-s responsible for the same and become the limitless self, which has no sex and gender.

2. Overall health will get bestowed through honest practice eventually. Practice the Asana-s gradually, in a gentler manner.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay,

While I have read all of your past answers and the tenets of sadhana, I find it extremely difficult to eradicate my "wants".

My desires are very strong.

I want to become a New York Times best-selling author.

I want to start a consultancy and speak to great Fortune 500 companies.

I want to be in demand.

These desires ravage the mind and spoil peace. I cannot make any progress for my days are spent lamenting and anguishing.

I am unsure if I will reach these goals and that further creates problems.

1) How does one deal with such strong desires for achievement and success? Is it permissible to pursue them? How do we stifle the feelings of inferiority and uncertainty which raise in the mind?

2) My Professor is a world-renowned expert who is a genius in his field. He gives talks and charges $100,000 per speech. Seeing such success makes this foolish ego very jealous. Envy raises its ugly hood and poisons the mind. How does one deal with this horrible emotion?

3) I am a young man of 21. I desire to control and transmute veerya but one impediment derails me-I am often very sleepy in afternoons and when I sleep during the day, veerya is unfortunately lost. How can I gain enough energy to NOT fall asleep in the day time?

4) My mind is also turbulent. Always. Apart from the few minutes of respite I get during pranayama and yoga sadhana, every other moment is filled with tension, anger, uncertainty, and fear about how the future will unfold.

How is our future fully in HIS hands if the actions conducted by the ego have their own fruits in the material world? Does HE dictate all or is there a small portion of fate that we control and direct ourselves?

There are tennis players who win dozens of trophies and make millions of dollars. Other players-who try as hard-get injured at a young age and have no luck.

Does it not drive one mad to think that so much is OUT of our control? We could live for another 50 years or be violently put to an end by a gunman in a public space tomorrow.

The uncertainty of life is so evident yet the mind still roams in jealousy and worry! Why?

5) I wish I could have a guru in the flesh to look up to. Swami Sivananda's picture is all I have and even that fails to assuage my doubts at times. Are there any real enlightened souls on the planet? I would be surprised if there are more than a few. I seek the guidance of these souls. If you happen to be one of them, I would be most thrilled. If not, you are so far along the path that I will take your answers in stride and work to perfect myself further based on your advice.

Humbly yours,
Sam

Answer
1. The sadhaka who sticks to honest and regular Sadhana to realize the self is assured of material gain as well, if there is such a want. It comes at the destined times.

2. Envy is the resort of the weak mind. Through meditation on the self, such Vasana-s gradually vacate and one loses attachment to the source of envy, which is desire.

3. Sleepiness during day is the effect of lack of adequate mental and physical activity on a constructive basis. Applying the same and working towards a goal, without expectation is the remedy.

4. Knowing one's right ends at effort, one should be at peace, as a silent onlooker, content with what comes through such honest efforts. The higher power decides what and how. That

is not one's concern. He who follows this rule is not affected by success or failure, knowing both to be unsubstantial & Maya. He resides in the bliss of the self.

The world is the stage with the Almighty as the director and man as the actor. Life events and experiences are a part of the play. Just as an actor does not get affected by the sorrows or joys of the character he enacts, the wise Yogi does not get affected by the events in the life play, knowing his Dharma ends at honest enactment of the script laid down by the God-director.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I am an avid reader of your answers and you have greatly helped me establish a spiritual life. My periods in Brahmacharya are becoming longer and am deriving great benefit it.

One small request if I may, is I would like to know why you never talk about yourself and remain silent when people ask you regarding this. Except for some basic info about yourself in some of the old answers, your identity is a complete mystery. I understand that your humility is of a high order, for you never claim or project yourself personally in the least. Wish I could see a picture of you, so as to connect better.

Thanking you...
Mark

Answer
1. The Dharma of the entity through whom these questions are answered ends at guidance to those asking for the same. Any other matter is out of purview.

2. The higher power decides things and so it happens in the world drama. If a picture is to be put up, it will happen. Who can decide these things? There is none.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

I wonder if various phases of bad mental state is normal in deeper celibacy durations. For example I am close to 140 days and lately experiencing severe sadness, apathy and intimidation. I wonder if it's normal and if it will pass with time. I have way more nocturnal emissions as of lately as well.

My lifestyle is quite healthy. My reason to be celibate is to eventually become better version of myself. I don't smoke, drink or use drugs. I try to eat healthy, keep regular sleep schedule and meditate daily twice. I also used to exercise till this moment but this mental state I am in simply won't let me exort physically. So I just walk here and there.

Please, answer if possible in a detailed, helpful way because last time I got almost one liner answer and it did not help at all.

I am mainly asking is what I am experiencing normal and should I persevere.

Thank you a lot

Answer
It is normal for the mind and body to go through extreme oscillations of an opposite nature during the initial years of practice. This is on account of the upsurge of past Vasana-s, which have suddenly been restricted and curtailed. The reactions can vary from person to person, in nature and magnitude.

The determined Sadhaka turns a blind eye to all these and perseveres in his Sadhana patiently. That alone dissolves the impediments and helps one eventually break out of ignorance.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Can the pratice of pranayama burn out lust ?

I discover that breathing and lust and connected in some way in my pratice.

Please advise thanks

Best regards
AL

Answer
The mind, Prana (vital energy), semen and breath are all connected. Control over any one gives control over the other three. The mind, which is the result of past Samskara-s cannot be easily controlled. Hence the wise Yogi develops control over his Prana through the practice of Pranayama, which involves breath control and controls his mind. Thereby comes control over semen, which culminates in the power to stop its production itself. When this is achieved, Bindu (seed) stabilizes as Soma (nectar) in the Ajna Chakra and does not flow down. It is the necessary fuel for Samadhi (merging the mind into the Atman). Through merging the mind into the Atman (self), one becomes THAT, limitless and all encompassing, his true nature.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello, relative to supernatural powers, the world we see is a creation of our own person? The sage and guru Osho (Rajneesh) explained supernatural power this way: "The theory of levitation for example is explained by being in a state of mind where a person is abstract or spiritual in relation to the material or physical world on which he stands. When abstract thought grows to be sufficiently strong, the abstract observation becomes physical and concrete thereby enabling the person to stand on what others normally see as abstract and imaginary. To the levitator, the abstract is as real as ground, earth or water is to others." It is possible to do?

Answer
One is not the body or mind but the limitless self which is infinite. The wise man first attains to this true state, rather than resorting to the useless fancy of doing acrobatics with the impermanent body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have practiced various forms of meditation for much of my life and have experimented with abstinence. Only recently have I sought to fully embrace brahmacharya. In embracing brahmacharya, I am getting a sense of it's liberating power. I am already in my late fifties. I have never married nor do I have children. My libido is still strong and brahmacharya is often a struggle. For the past ten years I have struggled with intense fatigue. I work full time in the social services and view this as a kind of karma yoga. But due to my fatigue, I must spend most of my weekends in bed. I also feel that my meditation practice (and brahmacharya practice)would be stronger if I had more time and energy, but I feel a sense of responsibility to keep my job. I feel a sense of naturalness.
At my age do you believe brahmacharya could restore the lost energy I have experienced. Also I have a strong belief that God has a special status and is above everything else. Do you believe God is present in all of us? Is it enough to listen to our own daimon? Those individuals telling their life stories and asking such questions (and doubting their conciousness) deserve to be called human beings? God speak through mediums? I believe I drained my energy with a nervous disposition and through putting myself through college and graduate school at a late age. Any comments about the occult path you teach would be appreciated.

Answer
The practice of Brahmacharya (which is merging the mind in the self) is the most efficient option for overall improvement, be it of the mind or body. Taking up the path honestly will answer all these queries

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Sometimes as part of indian customs children receive money as a gift from relatives and friends wom we havent visted in a long time. Even after firm and polite requests, they become emotionally forceful and compel one to accept, I can be absolutely firm in my wishes to reject, but that would then violate ahimsa because I have hurt their feelings. I do not want these karmic bondages. If i donate the gift to charity, have I set up a new karmic equation which takes enlightenment further away?

Answer
If one donates to charity with the 'I-ness' (Ego) thinking "I have done someone good", it will result in a karmic obligation. If it is done without the I-ness, with the feeling "Everything belongs to the Lord. Let good come to he who takes this. I do and expect nothing" then there is no karmic obligation.

The man in the quest of the self surrenders all his actions to God and does not take any

credit. He does not perform them with his Ego.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

Today I've almost completed my first year of unbroken Brahmacharya. I want to thank you for all the valuable advice you give, without it I would not have entered this wonderful path! My mind feels calm and clean now. I'm very happy that I can talk with women without having impure thoughts dominating my mind. Sometimes I have improper thoughts, but they arise and dissolve very quikly, I don't want to have anything to do with them. Also, it is much clearer for me what I must to do with my life, it's almost obvious, and many times I know without a doubt what the right (or wrong) course of action is. When I meditate my mind becomes very tranquil and I just want to sit in silence for a long time.

I have two questions:

1) How do I proceed from here? What are the dangers that I should be aware of, since I have read many times about yogis who fall from the path even after a long time of practice.

2) I know I should be careful with women. But sometimes life brings me in circumstances that I have to deal with them, I can't avoid it. I practice meditation on the foulness of the human body (both my own and theirs), I practice seeing them as sisters and I practice restraint of the senses. But many girls and women are attracted to me, maybe because I practice like this and therefore they feel safe with me. How should I handle this? Sometimes I have feelings of friendship for them and it's like they intuitively know that they should not approach me for a relationship. In fact, they never do, they are always very respectful but I know they like me very much. I'm sometimes scared I will do something wrong.

Answer
1. Remain in that 'silence' always, be it while working or otherwise. Silence is internal and not necessarily external. He who resides in the silence (truth) has no worries.

2. That "I" which knows they like or dislike is to be kept at bay. It is the step to downfall. Let go of it and be at peace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay,

I've noticed that when I have prolonged abstinence my mind begins to race and I begin to move quicker. It's almost like my mind and body are racing due to the increased energy in my system. I feel a little out of control and don't really like feeling that way. I was hoping you could give me advice on how to calm down and control the increased energy.

Best,
Michael

Answer
The mind is to be merged in the silence. Then there will be no problem, immaterial of whether one is in meditation or at work. Internally, such a one is always in meditation. That is Brahmacharya, nothing else.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I am 20 yo, and recently found out about Brahmacharya after a porn addiction that lasted from 12-20. In this time I lost a lot of vital energy. I was never sexually attracted to men growing up but my addiction caused me to distance myself from women and now many think that I am in fact homosexual. I have always wanted to grow up and have a wife and kids, but the pressure to be gay is getting to me. Homosexuality seems unnatural but these days people feel that one is pretty much born that way. I also don't feel as manly as the men around me so I'm wondering how I can regain my masculine energy through brahmacharya. At the moment I feel physically, mentally, and emotionally weak, especially since I broke my practice last night after 2 weeks. Not eating meat these past few weeks has also made me lose weight and thus made me feel weaker. Homosexuality is also frowned upon in my native culture although I'm now in America. I really do no wish to be gay, but do I have a choice? What must I do to purify my mind and heart? And how should I deal with those that insistent that I am gay?Thank you in advance.

Answer
A few years of unbroken practice with consistent merging of the mind into the Atman (self) will solve the issue. Adhere to proper practice and turn a blind eye to everything else. You will be assured of peace and progress.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, I was doing brahmacharya to the best of my ability for 6 months. Towards the end of the 6 months, I started to feel very ill. Nothing I ate satisified me and I felt like I was starving and dying. It was a very strange feeling. It felt horrible and like death. I was eating plenty and sleeping and everything, too. The only thing I had been doing differently was no sexual activity. I eventually broke and ejaculated myself. I felt instantly better and it felt like a numbness washing over me. I ask, Why did this happen and why could I not go longer with brahmacharya? Is this normal? Before, I had been a big sex addict, ejaculating everyday to porn. Am I still in the right direction? I think you mentioned it is common to have a streak of brahmacharya for 6 months then a break, then 1 year and a break, then 2 years and a break, etc.

Answer
Having or not having a break varies from person to person. Some go for years without a break, while others can't. As long as transmutation is complete with Brahmacharya in thought, word & deed, such issues don't arise. Feeling better after an ejaculation means there wasn't proper transmutation, and that the energy was stagnating below, without being sent up. He who transmutes right does not get the mind to ejaculate, for vital energy does not put the downward pressure.

Practice right with Sadhana and the mindset required.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay, I practiced brahmacharya for 6 months, but ended up having sex without ejaculation.
How to deal with the women that feels attracted to us while we are trying to fight our lust? I felt that as much the time passed, more women came to tempt me.

What happens internally when a brahmachari has sex but does not ejaculate? Is all the walked path lost by it?

Answer

1. Such activity for recreation goes against the practice and will eventually cause a major downfall with multiple repercussions.

2. It is a matter of priority and commitment. Just as one prioritizes his needs and requirements setting aside other things, one who is in the quest of the self prioritizes Brahmacharya.

3. Energy always finds a channel. When directed at the sexual plane, it will flow down and out, throwing one deeper into bondage; when transmuted upwards, it gives liberation.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Expert: Dhananjay - 2/18/2016

Question

actually i am in saraswathi deksha but i am not able to control my self in watching porn and masturbating and seen porn
what will be the result if this porn is seen by me
will there be any threat to me?
if yes how to get reduce the consequence of that threat

Answer

"Just as a rain fly attracted to fire, marveling it's luster and brightness flies towards the fire, only to be reduced to ashes; man in the grip of Maya, incited by the promise of sexual pleasure runs after woman, only to be cheated and burnt by that very same fire of passion"

There is no happiness in sexual passion. It appears sweet in the beginning, only to burn one's body, mind and well being in totem. Much unwanted Samskara-s (impressions) get lodged in the mind which will again make him run towards it, only to be consumed again. It is a dangerous illusion which brings nothing else but sorrow. Hence the wise man keeps his mind fixed on the Atman (self) which is the source of unending bliss, through constant Sadhana.

Whether one is in Deeksha (Spiritual Oath) or not, watching porn and its after acts will destroy one completely. One is punished by the sin itself and not for the sin. The threat is

one's own actions, which come round to finish him.

Give up the activity, perform regular Sadhana and live in the luster of the Atman. There is no better well being, for there, it shines with the brilliance of a million Suns.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi sir, i have a query regarding sex abstinence. Whenever i stop masturbations ,my health degrades.Even i stop it for 2-3 days i catch cold ,i get fever or my stomach gets disturbed. Headache becomes severe and frequent.Last time i tried to remain celibate for exactly 3 months but situation remained the same.It is not that i cant control myself from masturbations but situations compels me to give up.I am atheist ,nor i believe in maya or something else.Neither i practice celibacy for any personal gain.I do it because i know this that it leads to detachment from everything,as my 3 months experience tells Hoping to get some good advice.Also i cant dwell on degraded health as i live in hostel ,miles away from my home.

Answer

The issue is because of lack of transmutation, with mere physical abstinence. Abstinence without transmutation leads to ill-health. What is required is Brahmacharya in thought, word & deed and not mere celibacy. Apply the Sadhana suggested in totem; the issue will resolve.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi

You said in previous answers that painful physical/karmic toxins can come to the surface during brahmacharya. Do you know if enemas or saunas would help expel these toxins so that it isn't so painful?

Or will the body naturally eliminate them without it? Here in the West we are exposed to so many horrible toxins and some say they cannot be eliminated through our body's natural detoxification pathways and that things like enemas, saunas, and mineral supplements are needed for these never before seen toxins like heavy metals and plastics.

Answer

Yes. They will get expelled naturally, in the course of time when Brahmacharya is practiced with the required Sadhana in thought, word & deed. The power of transmuted 'Veerya' vacates all toxins.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi Dhananjay, I am a 19 year old boy who needs advice on brahmacharya. I am struggling mightily to keep the vow of brahmacharya, my mind is still very bothered by lust and it is troubling me because I cincerely want to become a better human being. I suffer from Ocd anxiety over many things and depression. I also cannot focus and feel very tired and dull all day. Despite this i still pray to God to guide me and give me strength. I want to attain peace of mind, health, and eventually get to know my true self which has been suffocated by my ego for a long time.

I also am a christian, but not practicing. I am drawn to hinduism because i know it speaks the truth. Where should i start and what should i do? I feel stuck.

Answer
All religions preach the same goal, which is to realize oneself. One can follow the religion he prefers. Go through all the past answers and employ the Yoga Sadhana suggested in daily life. This will help establish Brahmacharya, which is nothing but residence in the self. All issues will gradually vacate, further to correct practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hii dhananjay,
Im almost about to complete my education and join industry..I have had some academic setbacks which caused long term depression/loneliness..I got into habit of masturbation..Each time I did it again and again, I realised how superficial the whole sex/marriage is..is it worth to get into those bonds of marriage of lifetime just for few moments of pleasure? What are some phenomenal things that I can achieve with brahmacharya (I had about 18 months streak of non masturbation, which I did to achieve academic goal)?
OR Im just thinking about all these just because Im alone and dont have many like minded friends..? I mean how do I know that this path is for me??
Thanks

ANSWER: If one is destined to go through marriage, it happens. Marriage is not an institution which goes against residence in the self. Marriage by itself does not have anything to do with Brahmacharya. It is not that those who are single succeed or those who are married fail. Brahmacharya is attained as the past Samskara-s blocking residence in the self gradually vacate through Sadhana. All occurs by the will of the higher power.

Apply efforts to realize the self, with surrender to God always, asking nothing in return. Then, one is not disturbed, whether he goes through marriage or remains single. The path to be taken unravels by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: 1)How can one be brahmachari while being married? isn't whole brahmacharya concentrated on "abstinence from sexual activities" ?
2)what daily activities a person can and should change if he is to progress on this path of realization, while living the common man like life?
3)You said you are married,then how do you observe brahmacharya?, and how do you know that you would not have done better, had you not been married?
Thanks

Answer
1. Sexual activity carried out for progeny does not come in the way of the quest of the self. The Yogi who is a 'Grihasta' (householder) does so and maintains Brahmacharya. He focuses

all his energies for self-realization, further to the birth of a child.

2. The Yogic lifestyle to be applied has been dealt with in detail, in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

My prostrations to your self!

I am 34 and married. But my addiction to masturbation has not yet stopped which I started since childhood.

If I refrain from masturbating, after a few days, I get lot of dreams accompanied with a discharge of semen. When I am awake, I can exercise some control but I dont know how to get rid of this. I have reduced watching Porn/TV and I am a vegetarian.This has problem has been there for years and I see no solution since this happens in my sleep state.

I've followed several of the practices you have mentioned but doesnt seem to help much.

Any suggestion from you would be of much help and seeking your blessings to get rid of this problem.

Thanks

Answer
Go through each and every past answer and employ the complete Yoga Sadhana and related lifestyle suggested for a few years patiently. One should stop porn. There is no excuse. Things will fall in place.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir i am practicing celibacy over an year nd i asked several question earlier also.by your advice i am doing asana and pranayamaa and a aura has come to face and peace in my mind by the grace of lord.inspite of having gud lifestyle i am having belching problem ayurvedic doctor said its hyperacidity but medicines given by him isnt working my problem is not serious but it is affecting my sadhna.i have learned asana and pranyama from an expert teacher.

Answer
One should apply the said practices and lifestyle consistently for a few years in an unbroken manner, with devotion and surrender to the Lord, despite impediments. Is it possible to unwind karma dating back to many births in a few weeks or months?

All issues are eventually addressed in case of the honest Brahmachari through the power of conserved and transmuted Veerya. Based on the nature of one's past karma, it takes different periods of time, for different people. The determined and sincere Sadhaka perseveres and eventually gets the reward.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Hello Sir,

In one of the posts, you had advised that one shouldn't do mula bandha by holding breath for more than 5 seconds, I can quite easily do it for 20 seconds.
Should I reduce the duration of kumbhaka?

Thank You

Om Tat Sat

ANSWER: Yes. A duration of 5 seconds in Kumbhaka during Mula Bandha suffices. More is not advisable.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Hello Sir!

Thank You for your valuable reply.

Earlier I used to do ALL BANDHAS for 20 seconds*4times which is equal to 80 seconds....
Now after your advice, I will do it for 5 seconds*16 times which will also be equal to 80 seconds...is the right way to do moola bandha, jalandhara bandha and also uddiyana bandha?
Also please enlighten us as to why its not favourable to do it for more than 5 seconds? Are there any negative effects (for many days, have been performing for 20 seconds?

Answer
The purpose (of pulling up the Prana to the higher chakra-s) gets served at that duration. Anything more is unnecessary and not of benefit.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

thank you for your assistance and willingness to help! I hope you are well.

Tonight, I am not so well, because lustful thoughts have again entered my mind. I'm on my third month of brahmacharya, no masturbation and being single.
I am 24 now, and have been using porn occasionally between ages 16 through 23. Today, I started fantasizing about a girl who's a college mate of mine and a lot of pre-cum was

produced in my lingam. I have been fantasizing about her for a long time, and had been courting her since more than a year. She rejected me more than once, and a few months ago I was forceful to her, my lust being out of control, which motivated me to start the sexual mastery path.

The problem now is that I see her every day in classes, and sometimes I "catch" her looking at me, and once I noticed her looking at my crotch. I think she too fantasizes about me, because when I am far from her I don't usually get this aroused.

My mind sometimes tells me to go and talk to her, that maybe she would like me to be nice to her and touch her gently, and this seems true, because when I touched her like that she started giggling and laughing more than once. I also get the feeling that when I ignore her she resents me, because she likes me to chase her around.
My mind has been extremely active in the past weeks, and my thoughts not so lustful but "crowded" and loud, anyway.

How can I get this temptation under control? I pray every day to God, do regular yoga and sadhana, (but today I was a bit in a hurry) and avoid meat, which I still seldom eat. Will this lust subside with time? I am a bit concerned, because it feels uncomfortable to ignore her, after we've been nice to each other in the past.

Also, sometimes the fear of being single forever because my shyness is still there, and this seems to be the reason of my celibacy. But, celibacy is much better than masturbation, since I can't find some suitable partner right now. Why does God give me so many fears about courtship and marriage? If I am too weak-willed to be a celibate, perhaps a wife would be more helpful to serve Him.

I am grateful that God brought me to you, I hope my message wasn't too long or confusing, because right now I am extremely confused

Answer
The Ego driven mind employs different ploys to succumb. One who is in the quest of the self should be wise enough to stay clear of these tricky temptations. Root out all these fancies and stay true to Sadhana. That alone will lead to the infinite strength of the Atman (self).

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi dhanajay,
I have a question regarding evolutionary scale which you have discussed some time in your previous answers, so my question is when one gets a human birth can there be any possibility that in subsequent births he can get an animal birth in any case.

Answer
Whether it is possible or not, why should one worry about these things? One should make full use of this existence and reach the self. Anything else is pointless and a fancy, like the many other fancies of the mind.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
A person previously engaged in total sexual life but latter totaly chaged and determines to practice brahmcharya with devotion but since when he start practice he faces bad dream and descharge in sleep. Is there any method one can compeletly escape from wet dream? What is its reason?

Answer
Is it possible to undo the effect of millions of births of recreational sexuality with a few months of abstinence? It takes regular and unbroken Sadhana, twice a day, with the required Yogi lifestyle to slowly undo these past Samskara-s.

The reason behind wet dreams and the methods to overcome them are addressed in detail in past answers. Go through each and every answer from the end and apply the methods. Things will stabilize after a few years of such practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,
If one does not have enough time to meditate for hours a day due to work/family, can one still cure illnesses and lose weight with brahmacharya? I am abstaining from all sex but I work a job all day and when I come home, I have to take care of my daughter. I also cannot get up early as I did that and find I wasnt getting enough sleep. Can I still regain my health from abstaining from sexual activity? I have eczema, dandruff, and am overweight and fatigue that I would like to cure. Thank you kindly.

Answer
Devote half an hour every day for the suggested practice. Mere abstinence will not work and leads to problems. Sadhana is required to transmute the conserved Veerya into Ojas.

The issues mentioned above will slowly start to resolve after a few years of such practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hari Om.

I'd posted few queries a few months ago also. I was a victim to self-abuse for nearly 7 to 8 years. Now I am 25 years old. I am a engineering student. I became a moral wreck owing the the habit, but have recovered considerably now owing to abstinence for nearly a year. I have 3 questions.

1). The region below the root of the penis and just above the testes (the area joining the two) has suffered damage (in the form of expansion of the area, consequently expansion of the penis from its root.) as a result of which little quantity of semen usually accumulates in that region which has the smell of blood. I am observing restraint on all sorts of stimulation so there is no question of voluntary ejaculation now. But this automatic accumulation of semen below the penis is the result of long time self abuse. What should be done?

2). There are some people, who never fall prey to evil habits and lead a wonderful life full of material and spiritual progress. There are some, like us, who put ourselves behind the doors and throw out our rethas from the body into the urinal to invite death, weakness and disease. By the time we realise what we've done to ourselves, everything is lost and we end

up in bringing permanent injury to this body. Body, which serves as a boat to cross the ocean of this illusory sense universe. why is it so?

2). For a person like me, is self-realization possible? Or I've wasted this life. Kindly also consider my degree of physical weakness, while answering this question. The Scriptures say, "Nayam atma balaheenena labhyah".

Hari Om.

Answer

1. If the Yogic practices for transmutation are rightly applied, no fluid will get secreted or accumulated in the area. Mere abstinence does not address the issue. One should apply Brahmacharya in thought, word and deed and sublimate the gross fluid into subtle Ojas.

2. One's past Samskara-s (impressions) and Vasana-s (tendencies) dictate the direction of the present existence. However, he who realizes his follies and takes up to the quest of the self is eventually redeemed of all issues and goes into the bliss of the Atman.

3. Yes, the self cannot be realized by the weak and timid. However, who is weak and timid? It is the body/Ego and not one's Atman (self), which is ever strong. Therefore, it is enough if one strives through Sadhana, to overcome identification with the body & mind as not being the self. Then, one resides in the Atman, full of strength. An exceptional person, who perseveres relentlessly will eventually achieve this.

Do the suggested Sadhana, without interruptions and without doubt, with surrender to the Almighty. Things will come out alright.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Is it dangerous for christians?

Answer

Who is a Christian? Who is a Hindu? Who is a Muslim? Did you call yourself a Christian when fast asleep? Can being a Christian or Hindu empower one from not eating food? Can a Muslim live without drinking water because he is a Muslim? Is there anyone of any religion who does not suffer when afflicted with disease or injury? Is the blood of a man of this or some other religion different in color and thickness from that of another? Is there any sign on the body of a new born child that he/she belongs to one or the other religion?

There is no difference between people, be they of any religion, when it comes to the basic needs of the body or the mind. All wake up in the morning, all have to attend to the calls of nature, all get hungry, all feel the need for love, all work for a living and all have to sleep, whatever be their religion, at the end of the day

One should let go of this foolish fundamentalism, proclaiming himself this or that, claiming one's path as superior to that of another, when there is not the least difference as regards the core needs and nature. Religion is a path to reach one's self. There are as many paths, as there are people. None is superior or inferior. They are all to be respected, just as the people following them. The wise do not waste their time, getting lost in the endless forest of religious fundamentalism.

Yoga is realizing oneself to be what he is. Then, the self is revealed. There is no religion, cast, creed, gender or other super-impositions in the self. It is one, without a second. So the question of harming does not arise, because there is nothing there to harm. Harm or danger applies to the unreal and not the real. The reality is continuous, eternal, infinite and all pervading, beyond the realm of sorrow

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Namaste,
I feel like I have been put in various tests by God. These tests were put to test which field I belong. It felt as if it was being determined in which caste I will be put into among the four ordered castes and the one I was born in was just a namesake and that my duties and will be decided now based on how i cleared the test ... I would like to ask if it is possible ..
Om

Answer

One takes up the occupation dictated by his Prarabdha (past karma), just as an actor takes up the character, as dictated by the director. One need not worry about these things, as long as he holds on to the self through Sadhana. Things will go on as destined.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hi dhananjay, I have troubles to control my anger when my older brother annoys me. I've gotten very tired of it. I sometimes feel I want him to die because he is the most annoying person I have known. He is annoying because he is a hypocrite, a liar, reckless and he enjoys watching others get mad as well. he also laughs when I am in pain or crying when I was younger, but when he is in pain I don't find it a laughing matter at all. When he talks to me it is just him saying how much superior he is than me, so I ignore conversations with him yet he will still talk even if I am not even listening... How do I deal with the anger my brother causes to me, should I just accept it? Also my brother has very bad luck, he is always sick and he's got several injuries tore his acl in his knee, and also his ankle tendon and wrist tendon. is that due to karma?

Answer

If one were to react to each and every eccentricity of people in the world, there would not be one moment of peace. There is no end to irateness. One should accept people for what they are and learn to remain unaffected, focusing on one's objectives. All eventually learn from lessons of experience, in the classroom of life.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir,
I had asked questions previously regarding problems in the digestive system recently. I am unable to follow up questions on the same thread anymore, hence asking this question as a new thread.

The stress and fear over my health problems over the last months has increased a lot. It has begun to disrupt my sleep. I am unable to sleep even a bit. The moment I begin to drift into sleep, a sudden jolt of fear wakes me up. I try to console myself and go back to sleep, to be woken up by fear once again. This cycle repeats for a long time, after which I give up trying to sleep due to the discomfort of experiencing the jolts of fear. I stay awake through the night. I have also begin to feel afraid of sleeping thinking that the fear will wake me up again. I am unable to practice Sadhana at all due to this. Through the day, this thought keeps coming to mind that will i be able to sleep tonight.

I am very distressed and desperately need your help.
PLEASE PLEASE help.
Thank you very much.
Best regards.

Answer
There is no cause for fear. Let go of fear and stay calm. Getting worked up only increases health issues and not the reverse. A calm and happy mind, which surrenders itself and one's fate to the Lord remains unaffected, whatever be the situation. Sit in meditation and merge the mind into the formless Lord, who is of the nature of the self. The tough phase will pass away and health will get restored.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir

If a person doing Mantra japa as his main Sadhana, He can tranform his vital energy in to ojass successfully?, He can grow spirituly, mentaly and physicaly?

Regards

Answer
It is possible, if there is genuine & longing Bhakti (devotion) to the Almighty, behind the chanting. There are numerous ways to merge into the Lord and pure devotion is very effective.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir

I have just completed a month of Yogic Sadhana and am very happy with the changes I have been experiencing.

But the cause of worry is that I have started experiencing uneasiness/pain in my heart.
And I am almost sure, it is because the way that I have been performing Bandhas.

Could you please point out what could be going wrong in Bandhas.
I have gone through the past posts and am following it.

I do not want to skip bandhas as it has helped me gain peace of mind and reduced stress, neither do I want to stress my heart.
Please help me Sir...

Om Tat Sat
(That Supreme Being is the Absolute Truth)

Answer
Take it slowly, with minimum effort initially. It takes time for the practice to stabilize, before which the body reacts differently in different people.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

1)
In one of your post, you mentioned :
Anandamaya Kosha: - That covering of bliss around the Atman which whose manifestation can be obvserved very clearly at the time of some pleasurable experience

Does that mean that whenever we indulge in any pleasurable activity we are actually unknowingly causing the pleasure to manifest at certain intensity(depending on our activity) from AANDAMAYA KOSH & that pleasure isn't derived from the external pleasurable activity but it only acts as a trigger & pleasure is actually being derived from within.

2)
In another post you mentioned that Devas lives in the higher astral planes. Then who inhabits the causal planes.

Also you mentioned that Sadashiva loka is the 5th plane. Does that come under astral worls or causal world.

Can you please give an account of the hierarchy of the universe in causal & astral world, if not please mention some books or online links which provides detailed account of it.

Thank You

Answer
1. All pleasure is from the Atman alone. The means employed to experience it differ. Sense pleasure is derived by partially overcoming the body & mind consciousness through some sense related activity. It is temporary, limited, causes bondage and ends in suffering.

The Yogi who overcomes body & mind consciousness through Sadhana experiences the bliss of the Atman as the Atman itself. That is permanent, unlimited, gives liberation and takes one away from suffering.'

2. Realize who you are first. Other planes and worlds later, if they still exist. All else is verbal fancy.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
QUESTION: Dear Sir,

I would like to thank the Almighty for having provided aspirants in the modern world with your services. In the absence of a gurukula system, your online portal has provided much relief and strength.

I have a few queries:

1) During meditation and pranayama, one feels invincible, as if no lust can penetrate him. After intense meditation, one thinks about the body of a woman with disgust, laughing at how he had moha for the flesh bag, and pictures the body in old age or death.

Yet...the next moment, when one walks on the street and sees a beautiful lady, all this vairagya vanishes! The mind covets the flesh form!

Is this not strange? I am very intelligent by academic standards but how is my mind not processing this simple fact? One moment, I am in the throes of atmananda, aware of the falsity of sense pleasures, yet the next moment, all it takes is for one appealing woman to thwart my sense of balance!

I am very confused by my inability to keep the mind clean. How can this be, even though I cognitively know what is right?

2) I have read your answers carefully. You advise to abstain from massages in general with other individuals, citing that prana mixes. What are the harmful effects of one's prana mixing with another.

3) Some have suggested that male and female energies are complementary and nourish one another. Will the brahmachari derive any benefits from hugging, caressing, etc. women? Or will any such benefits by shadowed by the huge losses he suffers in veerya being produced?

4) The more I practice brahmacharya, the more I notice I am polarizing. While charm, humor, and intelligence have increased manifold, I find men and women are irresistably drawn or quickly repulsed due to jealousy. What does the Almighty do to cause these changes and WHY does he cause these changes?

5) It's popular for young men to measure their worth by the number of women they have bedded. It is crude, but the mind starts to wander when being placed in a young, collegial atmosphere with thousands of such men around. What is the antidote?

Many Regards Guruji.

ANSWER: 1. All those feelings of invincibility are a product of the Ego, which flies in borrowed feathers, drawing from the power of the Atman in meditation.

Maya will break the power of intelligence like a knife slices through butter. Maya cannot be won over through intelligence manifest through the Ego. It is like a drowning man trying to save himself by holding on to his own hair, for the ego itself is Maya. When one overcomes the Ego alone is Maya conquered.

2. It is not preferable to come into contact with the astral energy from other bodies. It becomes an impediment.

3. It will end in downfall.

4. The why and how is to be realized through direct experience.

5. Let go of the concept of being man or woman and strive to realize yourself as the Atman, which has no gender.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: 1) When the body and mind are tired, the natural recourse seems to be a desire for hugging a flesh creation of some sort, particularly a woman. It feels that desire is natural and biologically prompted similar to how one feels attracted to a plate of hot food after having played a long game of tennis. Is the biological impulse toward flesh natural or unnatural and how is the aspirant to overcome it?

2) Conquering maya can only be done by becoming the one supreme self. But for bodily tiredness, weakness, aches, and pains, the natural biological recourse appears to be intimacy with a woman just like the recourse for hunger is food. If this is not the right path, will meditation or some other method suitably take care of the ailing body?

3) Why does the astral energy from other bodies cause problems? In modern society we sit in close quarters at work, live in crowded cities, move on crowded platforms such as trains and buses, and frequently hug/handshake others. Will the astral body or "linga sharira" get affected by these worldly vibrations? I feel it will but am helpless as I have no choice but to endure these.

4) I really, really want to be happy. To be truly blissful. Is there truly no sense pleasure on this planet that will equal the bliss of the atman? I have partially felt the bliss of the atman during meditation but even afterward a craving for sense pleasures remains. Are atman and sense pleasures simply two varieties of pleasures to be savored or am I mistaking having actually felt what true self realization feels like?

5) As a very young man my chief worry is regret. I do not want to wake up one morning at the age of 50 and think "hmm, my brahmacharya pursuits prevented me from living a full live" and crave sense pleasures. Will HE take care of me if I concentrate on him? It is very difficult to maintain sadhana and CONFIDENCE in one's sadhana when the rest of the world has not the least interest, care, or belief in moving past the sense pleasures.

Thank you,
Saswath

Answer
Do your Sadhana with surrender to the Lord, asking nothing in return. All queries will be answered by themselves in time. Things will come alright.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
First of all i would like to thank you for all the answers and help you provided here. I am 20 years old and struggling to understand brahmacharya. I started practicing celibacy 3 years ago but still i am not able to do it correctly. i can last for about 15-20 days only and then i fall back to my old regime of watching porn and masturbating. I am fed up with this life and often complain about depression. through these years of celibacy i have developed some sort of belief which is doing much harms than any goods. i request you to please give your opinion on it. (i searched your previous answers already but couldn't find anything about it).

1- I understand about the prana being converted to gross semen under sexual excitation. Practically speaking i am not able to stop the sexual excitation from happening, So after some time i give up, open my computer and watch porn for hours. In the middle of this my brain recalls all the wisdom and knowledge about celibacy so it stops everything all together, shuts down the computer and ask god for forgiveness. But again my brain tells me that my prostate is already filled with all the gross semen (manufactured out of all the prana). All the prana has been used to create this gross semen. So i think whats the point of keeping gross semen when it's going to get ejaculated in wet dreams anyways? so i masturbate till the last drop of semen to clear out prostate and gross semen. Please give me your opinion on this.

2- i have noticed that when i watch porn or think about lusty thoughts for hours and stop it and ejaculate the semen few days later, semen has huge yellow jelly like substance sometimes crystal like substances (which are sometimes little painful to ejaculate). So what should i do?
is it best to ejaculate in such conditions or not. my belief says i should ejaculate and clear my prostate. Please comment.

3-If i accidentally get excited sexually, should i clear my prostate gland to remove gross semen?

These are my beliefs. Please give your best opinion on all 3 beliefs. Please i request you to understand that i know i can avoid all this together by doing yoga sadhana but i am not able to do it daily due to the above belief. Until unless i get a brief and clear answer on this i am not gonna practice celibacy. Please i request you to not to write answer in a context of avoiding all these activities all together. Please focus the content of the answer directly on my belief. Your direct approach to this will help me in breaking my beliefs. thanks you

Waiting for your wisdom to shower .... May god bless you. Om namah shivaay.

Answer

1. This how 'Maya' works. It gradually induces one to slip. The right way is to perform honest Sadhana and increase the periods in Brahmacharya, asking God nothing but residence in the self. To the one who perseveres and is honest, success eventually comes.

Do not worry. Apply the suggested Sadhana and persevere in a committed way. Things will eventually be overcome through HIS grace.

2. That is an indication of conversion of semen into stones. It is risky and dangerous. The right way is to avoid the process right from stimulation through diverting the mind onto adequate physical, mental and spiritual Sadhana.

3. He who does not transmute cannot practice Brahmacharya. The sexual energy is either transmuted or let out. It cannot be made stationary. Until and unless one transmutes existing semen into Ojas & prevents the formation of fresh fluid through Sadhana and by keeping the mind free of sexual delusion, the process cannot yield fruit.

Gradually increase residence in Brahmacharya as described in past answers with surrender to the Lord. Eventually the practice becomes stabilized.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

1) I have heard from elders that spiritual practices done during solar and lunar eclipse benifits 3 fold..mantra sidhhi can be achieved very easily and also one should not eat anything during this period and do fasting.
2) ekadashi is also given more importance for sadhana..why?

Answer

1. The Lunar and Solar energies (corresponding to Ida and Pingala in the human body) are in synchrony during an eclipse. This is most conducive to balance the corresponding energies in the human body, so as to merge Prana & Apana into the Sushumna Nadi to attain Samadhi (union with the Supreme). Hence the advise to engage in spiritual practice.

The Jatharagni (digestive fire) naturally diminishes during an eclipse, as Prana shakti (vital energy) is channelized towards the Sushumna. Hence food if eaten will not be properly digested or assimilated, leading to the formation of toxins. Therefore, one is advised to fast. Also, a heavy stomach is not conducive for Kundalini awakening

2. Ekadashi (eleventh day of the lunar fortnight) is the time when it is most conducive to merge the mind into its source - The Atman, for at this time, the mind naturally resides in the 'Ajna' and the 'Anahata' chakra-s, which are very close to the Sahasrara as compared to the others. Hence the energies in the cosmos and within oneself are most conducive for Samadhi. So the wise desist from loading their stomachs with food (which causes stupor) and instead fast or take something light, in their quest to merge into the self.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dhananjay,I feel sad almost everyday with thoughts that torture myself because I could have been practicing brahmacharya since I started to learn about it which was about 4 years ago. I think about the amount of blessings that could have come to me if I had never lost my seed. I am currently reading the Mahabharata and when I see stories of brahmacharis like Bhisma, I feel bad about my past actions. I am 20 years and 4 months old now and feel that all my life's years were lost because of it. I don't ejaculate since last year's july although I enganged myself in sex without ejaculation in the last two months, which made me feel even worst. What is your advice on how to deal with this guilty which I am feeling? Sometimes it is so extreme that I do not even want that people see me because I feel ashamed of myself and stay home all day long thinking about it, feeling impotent. I gave up everything I was going of life, including college and I now practice shirshasana and padmasana chanting japa of the Hare Krishna maha-mantra everyday for hours and read Holy books. Please give me some light about what I should do with my life and accept my humble obeisances.

Answer

There is no need to become reclusive or get depressed. True spirituality is to hold on to the Atman (self), whilst attending to one's Dharma, whatever it is. One has various responsibilities which he should attend to with cheer and commitment, yet hold on to the self through simple and unpolluted effort, with surrender to the Lord.

The past is gone and not worth worry. The present is to be utilized to move towards the self.

This much suffices.

Do your Sadhana and keep yourself busy with your occupation. Set aside an hour or so for deep meditation on the formless Atman. With time, everything will come alright.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am 17 year old and had been doing brahmacharya for past 12 days but had a break just two days ago. Now i cannot start it again as sexual energies become quite high and my will is also weaken.so wat do you suggest? I do yoga but what else do i do to give it a kick start, as when i continue it for 1 week or so then my will becomes stronger and i can stretch it for longer periods.

Answer
Gradually increase the periods in Brahmacharya. Do regular Sadhana as suggested earlier. With time and effort, the practice gets stabilized in due course.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Beloved sir,
I thank you for your patience in answering me. I wrote to you about a month ago about a girl in my class who makes me feel really aroused; some fantasy about her whilst I was trying to fall asleep in bed was enough to make me lose my purity and ejaculate, after a 4 months streak. I didn't feel so horrible as the past relapses, but still feel that a lot of purity is lost.
You were so right, keeping my mind (and body) focused on her just for some seconds can be enough to let me fall for Maya.
Anyway, this time I feel optimistic and hopeful about "my" ability (which actually is God's Grace) to replace sexual fantasies with something more constructive. The great beasts are pride and lust, indeed I find myself impatient to "beat" this streak and reach one year. This means that I will likely spend the next months just with the first focus to get better at purity. I'm realizing more and more how some part of me just wants to be admired by women and by God for "its" purity (which is just my hypocricy). I can't help it. These next months will be just numbers to beat a previous record of purity. I'm thinking about changing courses also in order not to have to see the girl I like so often.
I know that this is not true Brahmacharya, but the ego in me is very strong.
I shall enjoy sleeping and eating less, and a life of renounces, in order to wake up earlier and not be trapped in the horrible prison which is my bed. Can eating less help me to sleep less? I sleep in a room with another guy, so I can't take the habit of sleeping on the floor like you suggested. I'm realizing how dangerous a warm bed really is for an aspirant. To me this has been one of the major obstacles.
I'm sorry to write to you with such pride and egoism, if possible try to see my true inner Truth, which often I cover up with hypocricy and pride. I hope I can write to you again in a completely different state of mind of humility, God willing.

Answer
The Ego, which is nothing but Maya itself finds various ways to trap and victimize the mind. The alert Sadhaka should stay clear of all these through regular Sadhana, humility and

surrender to the higher power. Then, stability comes slowly.

1. One should neither overeat nor starve but resort to 'Mitaahara' (a balanced diet). Details on this topic are available in past answers.

2. Sleeping on the floor does not imply sleeping on the bare ground. A few simple sheets or layers of cloth & a hard pillow are put on a carpet or mat. Soft, highly cushioned beds and pillows are bad for health and not for the Brahmachari who is in the quest of the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guruji,
When you speak of 'Maya' you use adjectives such as illusory, non-existent and metaphors like dream. Although, I can intuitively grasp this truth, my analytical mind has some doubts in need of clarification.

In this world of sights, sounds, objects and their corresponding senses, everything feels so rigid, sturdy and "existent". Forces and objects behave in a constant manner. Nature responds to consciousness, consciousness responds to nature, evolution occurs and so on and so forth. With what reasoning can one call of this false? Is it only " real" in relative regard to the mind and senses? So does that mean if there is no mind, there are no senses and therefore no physical existence? It's like the age old question "If a tree falls in a forest and there is no one around to hear, does it make a sound?" Is then the body and senses just another creation of mind?

Warm Regards,
Sahil

Answer
The people, events, circumstances and objects in a dream also appear completely real to the dreamer. When one gets killed in a dream in some violent encounter, the horror and pain which he experiences are not different to a similar encounter in flesh. A knife or gun which might have been used there also appear very real and to such an extent that people can remember minute details about the color and characteristics of the weapon. It is a well known fact that people scream and wake up perspiring, in utter horror and shock after such an incident and start calming down only after they realize it was a dream. Does this mean those events, people and objects were real?

Just as the dream was only a superimposition of circumstances and ideas on one's consciousness through the mind in sleep, the waking state is another superimposition on the pure Atman, whose consciousness has identified itself with the Ego, body and a sense of separate entity. Just as the dream is realized as being unreal upon wake-up, the 'waking state' which was earlier considered real by a person is realized to be an unreal illusion upon attaining 'Atmasakshatkara' (realization of the self)

Just as the dream knife, dream killer and dream horror no longer affect the person upon wake-up (who then laughs at the same), the events, circumstances and happenings of the world are realized to be a dream by the 'Gnyani' (realized soul), after he has irreversibly woken up to the reality of the Atman.

The world, its objects and even space are only a creation of the mind. Where were these when one was fast asleep where there was no mind? Just as images (which are not real but only the product of light) move on the cinema screen, while the white screen remains constant, the world and its phenomenon are images on the infinite screen of Brahman (Almighty)

"O Innocent one, just as a city may be seen reflected in a mirror, I am that Brahman, the absolute reality, in whom is seen the reflection of this world. Knowing this, O sinless one, ever be fulfilled."

"The perfect among the sages is identical with ME. There is absolutely no difference between us" - Tripura Rahasyam, Chap XX, 128-133

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
I can not find the exact procedure(like yoga, pranayam, asana) for transmutation. And I dont know how to perform these things. Unfortunately I could not find these from past answers.

So kindly provide me link otherwise the date on which you posted these answers so that I can protect myself fro wet dreams.

I will be grateful to you, if you provide all yoga, pranayam, asana
with their name & procedure to become a perfect brahmachari.

Answer
http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/5/Pranayama-Yoga-Brahma
http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/thribandha-khechari-
http://en.allexperts.com/q/Celibacy-Abstinence-3564/2012/1/alternative-meditatio
http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/japa-chanting-medita

Go through all the past answers to get clear with the Yogic lifestyle and perspective to be developed. Merely following the above links alone will not suffice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

You mentioned the following in an answer:

"Just as the dream was only a superimposition of circumstances and ideas on one's consciousness through the mind in sleep, the waking state is another superimposition on the pure Atman, whose consciousness has identified itself with the Ego, body and a sense of separate entity. Just as the dream is realized as being unreal upon wake-up, the 'waking state' which was earlier considered real by a person is realized to be an unreal illusion upon attaining 'Atmasakshatkara' (realization of the self)"

Please clarify. I do not understand. Pure consciousness, the "screen", is the atman. In a dream, dream events are superimposed on it while in life, life events are superimposed on it. But does the mind and ego function in both cases or only in the life case? There is no ego and mind in the dream state, is there?

1. Also the Tripura Rahasyam mention the waking state, dreaming state, and deep sleep. Is the atman present in all three states? What about the mind, ego, intellect, and consciousness?

2. When you say "manas, buddhi, chittha, ahamkara" you are referring to the mind, intellect, consciousness, and ego. Do all 4 of these always appear together or is there a state in which, for example, there is consciousness but no mind? or intellect but no ego? etc.

3. Lastly, is there any merit-as a young brahmachari-to enjoying carnal pleasures before embarking on celibacy so that the "curiosity" factor is killed? Else it keeps rearing its ugly head. As a young brahmachari the stakes are low. As an old man, breaking brahmacharya would preclude one from completing 12 or however number of years are needed to realize the self.

4. Why is the mind so attracted to the sexual body parts-breasts, penis, lips, vagina, etc? These are all very disgusting upon close examination (e.g. the saliva of the mouth) yet for the average man these body parts bring excitement. Is it due to evolutionary reasons (e.g. breasts represent fat stores for survival) or due to the many impressions (vasanas) or due to social conditioning (culture is very lewd these days)?

5. One thing that prevents the mind from complete peace is worldly desire. A recognition for fame by helping others and financial stability (a bank account large enough to be independent) are both preventing me from focusing inward. With the right practice, will I be able to clear these barriers so I can turn the mind inward without it going outside?

Thank you,
Parsa

Answer
1. The mind and Ego function in the waking as well as the dream states. The dream is experienced through the mind, like any other experience. Had there been no mind and no Ego, there would have been no dream.

2. The Atman alone exists, always. All else is illusion.

3. All these are the product of the individual Ego itself, which shines by unknowingly drawing from the power of the Atman, yet assumes itself as independent.

4. Do your Sadhana and remain quiet. The experience of sexuality is to be gained within the bounds of marriage, as per Dharma.

Maya makes the false appear real, clouding Buddhi. One should do his Sadhana and merge into the source. Then alone will all queries be answered through realization. All else is fancy.

Question
Hi dhananjay,

I would like to know your thoughts on family gathering/small parties I feel they are very overwhelming and i do not enjoy going to them, unlike most people who enjoy it. is this bad for brahmacharya? I think I read in a past answer and you said it is best not to be around others a lot? I am reading your past answers a lot in my free time as well. sorry if this has been asked a lot

Answer
One in the quest of the self, who is into committed practice will not get the mind to spend too much time in the non-self. They are mutually exclusive. The sign of an aspirant destined to progress is solitude, for the Atman (self) is itself silence.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
I am a beginner on brahmachari way. In an internet sight for mula bandha some are suggesting to contract anus & genital, & some are strictly suggesting only to contract the area in between anus & genital. Now I am fully confused which is perfect.

2.Sir, in pranayama method, suggesting by you, should I take a gap from one cycle to other cycle or it should be in continuous manner.

3.I am performing asana,bandha,nadi shodhana & then pranayama and meditation suggested by you. Is it necsssary to perform sarbangasana/sirsasana. But I dont feel comfortable in sarbangasana/sirsasana.

4. Any extra tips for beginner, kindly recommend me or give me exact link. Due near exam I can not go through your all past ans. Still I am viewing ans by managing time.

5. How can I rate this site. Just give me link to rate this site.
Lot of thanks to you.

Answer
1. It is only the anal and genital muscles which are to be contracted

2. A few seconds gap is suggested

3. Do the Asana-s suggested by the inner voice.

Apply this Sadhana with Brahmacharya in an unbroken manner. In a few years, things will stabilize and progress as required.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhanajay,

My heart lies in the practice of the eight limbs of yoga.
There are other good things in the world, but I know that all of these are secondary to the

highest practice of yoga.

When I practice yoga, I know I'm doing the highest good for myself and others.

This past year I've taken to the primary series of asana in the tradition of k pattabhi jois. I also have a fairly consistent sitting meditation practice.

However, I find the yamas and niyamas of yoga and the sila of buddhism to be of a much greater importance than the asana and the one that gives me greatest difficulty is brahmacharya.

Before finding yoga & buddhism, I had heard about this thing called "nofap" and had tried to give up pornography and masturbation. With a full year of attempts, I could make it to 6 days only a few times before losing it. I didn't realize how habituated to it I had become.

The past six months or so my records have increased. Recently I made it just under three weeks, but I've fallen back into looking into pornography and masturbating the past few days. I feel like such a total hypocrite. My heart says yoga is what I should be doing, and here I am doing all these asanas, yet I'm so clearly addicted to masturbation and pornography. & both yoga & buddhism say the bridge of sexuality is to be cut off.

Sometimes, because of my failings at total brahmacharya, I think I should strive to reduce sexuality only at first or switch to real sex at a later date, but I see that this would only create more problems for me and is not honest.

What I'm doing right now in faliing brahmacharya is unhealthy even for a worldly man and totally contrary to my spiritual aspirations. I could feel the loss of stability in my meditation. I'm more agitated now and filled with anxiety.
I want to abandon sexuality completely.
In my clearer moments I'm baffled as to why I'm attracted to it at all.

I sleep on the floor, have satsanga when I can and don't hang out with old vulgar friends and acquaintances, take vigorous asana 4-6 times a week, meditate most days at least one hour per day, and I watch my diet. I keep a diary also.

I'm so frustrated by my lack of success here. Before my lapse at day 20 I felt impervious to the attaction but since my fall, I've had many more lapses and have been unable to get going again.

Should I attempt a graded approach to cutting out sexuality or strive for full brahmacharya from the outset?
What should I expect to really have success in this?
I don't want to live the course of my life without being established in brahmacharya. What a pity that would be.

Answer
Turn a blind eye to everything and get established in unbroken Sadhana to realize the self, asking nothing else in return. With time, the goal will be reached. There is no cause for anxiety.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Namaste, dear sir. Prostrations to thee. I have some questions that I would be very grateful for your advice, suggestions and enlightening knowledge, and I'm grateful for your answers.

As I am discriminating and learning my true identity, I find it is difficult to discriminate my real identity from the seed body. On this topic, I have some inquiries for you:
(a) What is the seed body? Is it the depository of karma?
(b) How is the Atman distinct from the seed body, and how to discriminate against the seed body?

Thank You sir, and one more question that requires your help. I sometimes get over anger, but there is a persisting irritation and impatience that lingers in the mind, which is often the cause of further anger I must overcome. Please allow me to describe this from Swami Sivananda's Mind Its Mysteries and Control:

"If you strive and make sincere effort to subdue your anger, the hatred subsides. Even then, a slight movement of impatience lingers although the angry feeling has gone. You must eschew this slight disturbance also. For a man who is leading a divine life, this is a very serious drawback."

How to remove this slight movement of impatience, sir? I often tell myself that this impatience belongs to the ego, and not me. But is the most effective strategy? Please advice.

Answer
1. The 'Karana Sharira' (causal or seed body) is the depository of all karma-s related to the Jiva. It is the seat of the Ego and envelops the Atman on account of Maya.

The Atman is the infinite substrate and the reality. There is no comparison between the two, for one is real while the other in unreal. This is to be realized through direct experience and not by explanation. He who does unbroken Sadhana to realize the self eventually becomes one with knowledge.

2. Through surrender to the Almighty and the realization that one is nothing, the Ego gradually dissolves, following which the Atman shines. This vacates all the dross around it.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar,
My questions are
1. Is it possible to change the direction of life or the Prarabdha karman through Brahmacharya and intense yoga sadhana?

2. Is it possible to fulfillment of all the worlfly desire through yoga sadhana and Brahmacharya?

Answer
1. No. Prarabdha karma (the result of actions committed in the past) cannot be changed. One has to face it. However, through Sadhana, Vairagya and Vichara the advent of 'Agama' (future karma) can be curtailed.

2. That which is destined will surely come. Not more, not less.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I am following the path of truth as it gives me relief from suffering, I do my best to be good and strong through working and cycling. I get so busy sometimes that it can be overwhelming, I like it but it can get to the point where I start to feel that I deserve more than I have and feelings of desire can creep in this lead me to lust which lead me to break. I get suicidal thoughts, it's like going from heaven to hell. I know that I must stay good and be strong its that simple.

I find it strange how I go from being at peace and doing very well for long, then to be put down all of a sudden which leads to suicidal thoughts as I just don't want to have to deal with going up and down, up and down. I just want to stay up but I always seem to think that going down is worth it, how can I overcome this?

I just dont really want to be in this world at all to be honest and my incentive for being good is that I hate the feeling of inner pain in this world. I just don't want to be here but I have to. Im trying to love! My patience starts to wear thin for what I truly want if it's even possible.

Answer
1. One must reside in the Atman (self), not letting desire, expectation and self pity to raise their heads. Such a one is blessed.

2. Past Samskara-s (impressions) creep up from within at opportunistic moments, oscillating ones peace. One has to burn these through Sadhana till the self alone remains. That is eternal.

3. One in the quest of the self realizes the fallacy of the external world and turns his mind inward to realize the truth. There is no pleasure in the senses and the world. That which one seeks outside through worldly attractions is within and not out there. This is the truth. Eternal bliss of indescribable magnitude is the Atman. An exceptional Sadhaka who perseveres relentlessly realizes this at the destined time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
Sorry for asking you again.Two more things that I wanted to ask are-
If a person suppose if a woman eats food made from the cook(male /opposite sex) ,hand made& hand touched food from opposite sex, does that spoil one's brahmcharya.(because

after digestion stool comes from anus)?
The other thing is I had followed brahmcharya till now like this-physically its 100%,no pornography ,just fantasises 4-5 times (that's also I dinr know that fantasing a little can break brahmchraya,otherwise I would never never have).So I used to think that I am going very well on brahmcharya till now.Iam 36 years now.So I am compmletely broken thatI did so much to follow it stricktly but still left with 4-5 fantasies.Is I am high on brahmcharya.
And even if I start now today will it be counted again in the eyes of God because I used to think that it starts from childhood and after being unchaste it cannot be started(at a later age in life).And will it yield any punye if I start at the age of 36?

Answer
1. It depends on the mindset of the person who cooks. If cooked with a neutral or well wishing mind, there no harm. If cooked by a person with vested interests or malefic intentions on those who eat, the food gets charged accordingly and does harm.

2. You will derive the required benefits. Practice asking nothing in return, with surrender and love for the Almighty. All will be well.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhanajay,

Hope you're doing well.
I'm on day 6 of brahmacharya toward a day 15 goal which I plan to extend upon completion as suggested in past answers.

Pranothana is the linear movement of prana. I've read elsewhere that this is the beginning of chakra purificaton and preparation for kundalini awakening. Does this mean prana is turning into subtle ojas through pranothana instead of gross semen due to yogic practices and the like? (and will this help my hair at all?)

Secondly, I've read some answers noting hair and beard being valuable for the yogi. So I'm growing my hair out again and my beard for the first time but im just 22yo and it doesn't look like it'll really look too good. Will brahmacharya make my beard thicker somehow?

Regarding my head hair, its VERY thick, wavy, and sortof difficult to manage when it gets longer. It had a certain luster and silkiness that has diminished since my teens but its always been a bit of hassle to deal with.

Nevertheless, I'm motivated to let it grow without trimming it. How should a yogi with my hair type take care of his hair?

I really admire the shiny, healthy looking hair most kids have. Unfortunately, I don't see too many adults maintaining that youthful look. Will brahmacharya with yogic practices improve the quality of my hair at all and make it more manageable as it grows long again?

Thanks you!!!

Sincerely,
Austin

ANSWER: 1. Through 'Pranothana', vital Prana is prevented from turning into gross semen and converted into Ojas.

2. Growing hair and the beard is beneficial. However, keeping one's worldly duties in mind, it might be necessary to trim them, if so required. One should not worry much about external appearance, for it is the practice that matters. It is the internal purification which is more important.

3. It is the law of nature that a flower buds into a fruit, which ripens and falls one day. The body has a beginning and hence an end. That which is destined occurs. This fascination or attachment for youth is to be relinquished, for it is as false as old age. One is the immortal self and not the impermanent body.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dhanajay,

1) Is the conversion of Prana to Ojas always associated with pranothana and the sensations that accompany it - could you elaborate more on this please?

2&3)

There is an attachment for the youth there in me. However, I assumed that youthful looking, healthy hair would correspond to the health of the individual and the hair's ability to perform its subtler functions.

Will the hair perform its yogic functions equally well regardless of its physical appearance and how its taken care of from an external point of view, or is there anything I could do to assist or at least not interfere with the hair performing its more subtle functions? like some do's / don't with hair care for this purpose?

Thanks very much,
Austin

Answer
Do your Sadhana honestly and merge the mind into the self. That which is to be known will reveal. Let go of fascination for the hair or the body. They are of no consequence in terms of the absolute.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My questions :-

1- Sivananda said By practicing pranayama semen Gets dry completely. evenm ramakrishna

also said the same thing as- semen become like crystal sugar candy after a long practice of brahmacharya. What's your opinion on it. does semen really becomes like crystal as stated by the ramakrishna and sivananda?

2- Modern doctor says you need to masturbate to keep the pipes clean or your reproductive system will become rusty. Is it true?

3- i happened to break my 10 days long celibacy streak in which i was practicing pranayama. When i ejaculated my semen was thick like jelly, all the way sticky. I thought if this sticky sibastance gets clotted in one of the ejaculatory tube then it may become a health concern for me.

Answer

1. The production of gross semen is halted through continuous sublimation. It can be started again for procreation, if so required in marriage. The complete stoppage occurs only in advanced stages which are attained when the Yogi has got done with his family responsibilities, if any.

2. The need for sexual release applies to one who frequents the sex plane and who is not into Brahmacharya. It does not apply to the one who takes up the vital power and prevents formation of physical semen.

3. There is no cause for anxiety when there is proper practice. No harm comes to the honest aspirant who surrenders to the higher power.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

will the multitudinous benefits of the kaupin be obtained with a cotton jockstrap such as this: http://www.amazon.com/Papi-Mens-3-Pack-Cotton-Strap/dp/B00C20E124

Answer

1. No. Those will not give the support and firmness of the Kaupin, which gives great power and energy.

2. Such undergarments contain rubberized contents like elastics and lycra. They aren't good for the skin or body. The Kaupin is simple cotton cloth, a natural fibre. It is cooling and beneficial

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

As per your past answers a brahmachari should eat and drink satvik things like milk and other dairy stuff. But as you know in today's world it's very difficult to find out purity in stuff. Most of the milk companies are selling artificial milk + preservative added milk and there are no cows or buffaloes available near our area.So what can we have as an alternative to milk? can we live without milk? This question might help those seekers also who are lactose intolerant.

Answer

A similar principle holds good for all eatables. One has to make use of that which is available and adapt the body to the same. There are those who live without milk or dairy. However,

the same is not advised, unless inevitable.

Soya milk, almond milk, flax milk, oat milk & coconut milk are a few alternatives which may be sought in such cases.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

1. How much amount of food should be consumed by a yogi in a day (including 3 times)

2. As I drink water after nadi shodhana before pranayama I fell toilet in the middle of meditation.

3. After pranayam, then meditation, then snacks, so the time gap between pranayam and snack is minimum 40-45 mins. Is there any problem with such type of time gap.

4. In evening is it necessary after nadishodhana and after pranayama same procedure that means water/milk and snacks respectively ?

Answer
1. As much as would neither make one feel heavy, nor hungry. Details on 'Mitahara' are available in past answers.

2. Ignore and persevere.

3. One can take food a few minutes after meditation. The body should be fed after Sadhana.

4. Yes, one should get done with dinner after the evening Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,
It is easier to preserve your seed (Bindu) in winters when Moon energy is at its peak. But in Summers, it becomes very difficult to preserve seed when Sun energy regains its strength. It becomes even more difficult for a person with predominant fire element. Would you please share with us how you remain blessed in this situation? And please educate us on whole mechanism on this regard.

Stay Blessed!

Answer
1. Through merging the mind into the self, the seasons do not trouble. This is the correct method.

2. One can take recourse to other methods to cool the fire element in the body such as oil head bath etc.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Is padmasana a must for the advancement of the yogi? It is very difficult for me.

What is the point on keeping one own's sadhana in secret, and how is the proper way of doing it? Shouldn't we spread the glory of brahmacharya and true yoga practice?

Answer

1. Padmasana, Vajrasana & Sidhasana are some of the preferable Asana-s for meditation.

2. It is the way. If one wishes to prevent additional impediments, the Sadhana is to be kept to oneself.

3. The duty of the Sadhaka ends at honest practice. He will know what to do or not, when he reaches the required degree of quiescence

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir,
In the earlier posts, it is said that AC is the foremost cause of diseases.
What should one do if one has to spend time in an air conditioned environment for work, and when there is not much choice since all work places are fitted with air conditioning system and absolutely no scope of natural ventilations.
Thank You.

Answer

A natural environment is most conducive to good health. Sweating is a healthy reaction which expels toxins and heat. The body should not be prevented from sweating. One however has little choice at work places. Following a yogic lifestyle and taking breaks for fresh, natural air will help address the problem to some extent.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dhananjay ji,

I'd posted queries earlier also. Sir, I am a Bengali. Fish and meat (of goat only) is common in the community in which I've taken birth. I have abstained from non-vegetarianism for 3 years now. For the practice of Brahmacharya, these exciting food materials are to be avoided, as I've learnt. I recently found myself to be suffering from Anemia(low on blood) which caused severe weakness in the body. I halted my Sadhana. I then had to take some meat and medicines to bring myself on the tract. It was all because of misunderstanding the term 'Mitahara'. I took it for under-eating and thus abused the body.

One cannot recieve the grace of the Lord if ones' stomach is filled with meat diet, I've learnt from the Master. The divine light will not descend on him. Though, I am a Bengali, I've developed a distaste from food procured by blood-shed now.

What is right for a person like me belonging to such a community? Saints like Aurobindo, Ramakrishna and Vivekananda also belonged to this community and they were Brahmanishthas. I am not able to understand. Kindly clear this doubt of mine. Surely, I've not committed a crime by taking birth in this community and that I want to tread the path to illumination.

Hari Om.

Answer
It is generally preferable to avoid meat during the initial years, as past Samskara-s towards sensuality are very strong and animal matter can trigger these easily. Later, after much advancement, food does not cause trouble and one eats a little of whatever available for sustenance.

Take the food suggested by the inner voice. What is to be eaten and how much is very simple, when one listens within. No harm will come to such a one.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I am on the path in preparation for Kriya Yoga initiation. I have a strong sexual desire that I have been working on. However I have found that I have developed a very uncomfortable internal issue in my stomach/colon area on my left side. I went only 10 days while remaining celibate and this occurred. I then experimented with foods and the problem remained. And then I broke the 10 day celibacy (and during celibacy the urges really disappeared consciously)and found that the problem subsided. Is this a problem with sublimation? I'm very concerned because I fear not being to build ojas and power within myself to "ascend".

Thank you for any and all assistance that you may provide.

-Josh

Answer
Random issues arise in some people, based on their past karma. If the Sadhana is proper and regular with surrender to the higher power, all these vacate in the course of time, leading to stability and improvement.

It is important to transmute the sexual power and not let it stagnate, for that is forced abstinence which eventually fails.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Please elucidate the meaning of 'inner voice'. How does one distinguish the inner voice from just another thought or feeling?

With reverence and respect,
Sahil

Answer
To know the inner voice, one must quiet the mind and merge it into its source. The inner voice is clearly heard when the outer (Ego) is quietened.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
1. In summer days, toxin is released by sweat but in winter/rainy days how toxin can released.That means my doubt is there any procedure to release toxin artificially ?

2. Can a yogi use soap for whole body once in every 20 days ?

3. As maintaining celibacy, why I am feeling heavy day by day ?

4. Is there any problem with clean shave as Swami Vivekananda was always remain with clean shave ?

Answer
1. Urination is more in winter and sweating in summer. The body expels toxins accordingly.

2. Occasional use does not cause harm. It is however not necessary to the one who does his Sadhana right and rubs well with water while bathing and later with a towel.

3. One feels heavy when energy becomes stationary in the lower regions. It is an indication that more efforts are to be applied towards transmutation. He who transmutes right feels light and energetic.

4. One should listen within and do accordingly. It varies from person to person.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Guruji (please allow the title despite the impersonal relationship),

1. When one thinks of recreational sex, should one think of the pain of childbirth, knowing that if sattvic sex brings that much pain for the woman, then how horrible would the results (also multifold like bringing a child onto the planet) be?

2. I used to do sadhana everyday from very early. Nowadays I am missing a lot of days due to just waking up and lazing out with technology or 'ravaging the fridge' instead of using those precious moments which I have been programmed to utilise but fail to do so. Please assist. The days I do sadhana, the intensity and duration are like a hut compared to the castle (although subject to regular attacks, some successful) which once stood.

3. In the morning, I am served a breakfast which is always rajasic/tamasic by my employee. I also serve all my employees the same. This makes me lazy even before the dining

experience and even prior. But I seem to be tied to the same as it happens everyday, almost automatically.

4. I have stopped working consistently and spend most of my days as a failure. The short busts of activity yield great results but I just cant do it. I try very hard. I cant even exercise.

5. I cant even study.

6. I have nobody to talk to. My 'foster' family are very different people and dont have my views and life outlook (and my sadhana suffered when I was thrown in this jail). When will I have a support system again (which was taken suddenly from me about two years ago)? I just want a family so I can work rather than bumping blind from an empty home to a repulsive jail.

7. Please save me from this. I have everything I need but cant use it. I love sadhana and I pray for my failure to see me shine.

Please give me a comprehensive answer as I feel very lost and dont know when this loneliness, sloth, living around tamas-rajas predominant relatives (who are not even my obligatory family!) and complete failure will end. If I am going to fail anyway then its better to stop trying (although always failing).

Thank you for your assistance to all and may I remain on this path under your guidance but outside dependence on this medium.

Answer
1. Sexual activity for recreation is a poisonous sugar coated pill which begins with pleasure and ends in suffering, debility and disease in the long run. The body is an impermanent bag of flesh disguised attractively in youth, to reveal its reality in old age.

2. All aspirants go through lethargy and lack of motivation. However, 'Atma Sadhana' is a long battle, which is won by the exceptional Sadhaka, who perseveres relentlessly, despite impediments, drawing from the infinite source within. One has to always remember the goal, alert and vigilant always.

The suggested Sadhana, if done without deviation will clear all these obstacles. One should do it till the light within alone remains.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
When it is stated that GOD is impartial, why do some people come to know about brahmacharya early? Why does HIS grace is different for every person?

Answer
Who comes to know early or late? It is the individual Ego and its body and not the Atman (pure soul) within, which is the same for all. God is impartial, while the Ego (of people) isn't. Hence different people realize things differently, based on their past karma.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhanajay,

Some concerns about evening sadhana:

In the evening i plan a regimen of asana, nadi shodhana, (pranayama when introduced to these practices through lineage), followed by a session of silent sitting meditation.

I understand that after yogic practices and before sunset, food should be taken.

Sunset here is ~8PM.

How far in advance of sunset may yogic practices begin in order to reap the advantage of practicing at sunset & still leave room to eat. Is it good to retire to bed with the sun immediately following food?

What advice can you give about this evening time?

Thank you very much for all your past answers and I look forward to your response. :)

OM

Answer
1. As advanced as is necessary to complete the practice, as it gets fully dark.

2. Some time is to be given after food. One should not retire to bed immediately.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Respected Sir,
I just wanted to ask you these questions-
1.Why do we have to follow brahmcharya in thoughts also?

2. Swami vivekanada said that we have to follow "Chastity in thought ,word and deed always and in all conditions".What does he mean by "in all conditions"here?

ANSWER: "One becomes his thoughts". The individual system eventually becomes the products of one's thoughts. The body in turn follows the mind.

Hence one should think positive, wish good to all and maintain a cheerful and glad demeanor, filled with gratitude and love for the higher power.

A mind which resides in the sexual plane is soon enveloped and drowned in the ocean of sexuality. Hence Brahmacharya starts with pure thoughts and the body follows. There is no Brahmacharya without purity in thought, which then translates to word & deed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Respected Sir,
Thank you for the above answer. I also wanted to ask the meaning of "in all conditions" in the following question-
Swami vivekanada said that we have to follow "Chastity in thought ,word and deed always and in all conditions".What does he mean by "in all conditions"here?

Answer
Whatever be the nature of one's external surroundings or mental state, and whatever be the result of such circumstances on the body or the mind, one should hold on to the Atman (self). This is all the meaning.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Sir,

I hope you are well. In my future job, I must arrive at work most likely at or around 6:30-6:45 am at the latest, and may even have to arrive at 5:45 am in extenuating circumstances. This means I most likely have to start eating breakfast around 5:50 am and traveling to work at 608 am at the most. It also ensures that I must sleep at or around 8:00-8:20 and not have time for anything else, maybe including exercise. I tried to wake up at 3:30 am to do yoga in the morning to make this possible, but I feel so exhausted in the morning that sometimes it is difficult to even move my bed or the door and doing the asanas at 3:30 am is exceedingly difficult despite all efforts to remind myself that lethargy does not belong to me. I am currently doing the follows schedule:

- Padmasana
- Vajrasana
- Ardha-Paschimothanasana
- Paschimothanasana
- Halasana
- Sarvangasana
- Dhanurasana
- Chakrasana

Then I perform TriBandha, Nadi Shodana, Pranayama and Meditation. This schedule is the one I follow and it takes at least 2 hours to finish everything especially now since meditation takes longer. I am sincerely wondering if it is possible to wake up at 4:00 am and if you would approve cutting some asanas or procedures from the above schedule so I may finish everything earlier and become capable of fulfilling worldly duties, and still retain the benefits of this practice. I don't know if you would approve of this or suggest it, but it is so difficult despite constant struggle to finish everything in two hours and not remain exhausted at the end of practice for the day's rigors. I must also brush my teeth well, as my neglect in doing so caused two cavities of mine, and this will also take time. Please advise.

Answer
Wake up by 4.00 and perform the Sadhana. It should take a little lesser than 2 hours. Keeping the mind focused only on Sadhana will reduce the time taken. The Asana-s do not

take more than a few minutes.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I have benefited much from your posts but I am an unworthy practitioner.

Once every few days or weeks or months, a wave of confusion/emotion/lust rides over me and I inevitably break my practice. I am young and poor. I do not know what to do. I do not know of my destiny. In anger and confusion, the mind turmoil becomes so great that I resort to spilling seed

1) What should be done? Will honest practice lead one to discover that which he is meant to do in this birth?

2) Due to circumstances I have very close relations with some of the most wealthy and powerful individuals in the world. Seeing their lifestyles makes me jealous, bitter, and anxious. It is a very negative feeling. No matter how ardently I remind myself of maya, do sadhana, ruminate on the false nature of flesh, etc, the sight of a luxurious building or a charming young girl causes the calm mind to immediately speed up and become instable. Why! I am ashamed at how little progress I have made and have no right to even call myself an *aspiring* brahmachari given how flimsy my grasp of the mind is.

Answer
These reactions are encountered by all Brahmachari-s during the initial years of practice. Later, after much advancement when Yogi has negated most past Samskara-s, the mind rests naturally in the self and delusion does not come into the picture.

Do your Sadhana with surrender to the Lord and hold on to the self through constant meditation. Things will stabilize.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Guru Dhananjay,

-Upon realization, does the enlightened one still maintain control over his body and sentience? If he were to touch fire or be pricked by a needle, would he not yell in pain and also have visceral anger toward the thing/person that caused the pain?

-Second, although such feelings may not be there when a sage remains in samadhi and loses awareness, when he comes back to the world, will he not feel pain and experience the negative emotions of ordinary men when he assumes a fake ego to interact with people of the world?

-Third, you mentioned bhoga vasanas and bandha vasanas. Would this explain why a self-realized soul like Swami Sivananda continued to relish food items even after reaching

nirvikalpa samadhi?

-Fourth, I long for a proper guru. In this Kali yuga I can find no individual whom I can trust fully. I am not content looking at pictures of Ramana Bhagawan or Yukteswar Giri. I long for a guru in the flesh. But has our Kali Yuga, with all its greed and immorality, prevented the creation of true realized saints as we saw in the past?

-Fifth, many speak about Trailinga Swami's amazing abilities. In the Kali Yuga, since the invention of video, is it possible that the almighty prevented honest sages from gaining such siddhis? Why don't we see siddhis anymore? I feel there is some hyperbole in our great spiritual texts because otherwise, wouldn't we see people being able to fly/stay under the water for hours/shrink in size/etc?

Humble Regards
Shardul

Answer
1. The body and created mind of the realized being goes through similar sensations as those of the unrealized being, with the difference of "I am experiencing this" being absent. The realized being does not have a sense of ownership with the body or the created Ego. It is a mere witness to the occurring. The created mind of a realized being is temporarily associated with that body. The mind can be withdrawn whenever necessary.

2. The created Ego is like the shadow of a person. Present, yet absent.

3. The body & mind of a 'Jivanmukta' go through that which is dictated in 'Prarabdha', as in the case of any other person. If it is destined that the entity has to enjoy a certain kind of food, or experience a certain kind of pain, that will transpire. However, there is no effect of pleasure or pain as regards the one (Atman) within.

4. The Guru is within, HE is everywhere. HE may come in form or without. Time and place have no connection with HIM. If HE is destined to come in form, it occurs.

5. There is no value attached to a Siddhi by the realized being, it being another part of the illusion. All occurs or does not occur by the will of the higher power.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

1. In one of the previous posts, I read that one shouldn't take any breaks in sadhana for random indulgence may lead to problems and the practice may lose its effect.
I had to go outstation as a part of my work for 1.5 months, i tried my best but couldn't continue sadhana properly and in the last 25 days or so, i completely gave up sadhana altogether due to heavy work pressure which disrupted my entire schedule.
Now, I'm afraid that some harm may befall since there was a gap.
Will it be harmful to start?

2.from past few months, I'm having problem in thinking, I have a kind of blocked thinking, irrational thinking, sometime without any substance which was not the case 12-24 months

back and as a consequence, my communication is also getting hampered and people hardly understand what I mean (this could be evident from the way this question is written) to say Could you please tell me what could be the problem?

I will take a firm resolve to never give up sadhana irrespective of situation. Is this much enough?

Om Tat Sat

Answer
Residence in the Atman (self) is the goal and the means used to attain the same is 'Sadhana'. He who holds on to the self is not deluded, whatever be the external factors. Hence do your Sadhana without fail and hold on to HIM. All will be well.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,

Can doing a job of Software professional ,being a hectic job,destroy brahmcharya?Actully there are opportunities for me to do a job as a software professional but I am confused that in a hectic job ,can my brahmcharya be destroyed and I might not forget to practice brahmcharya.

Answer
One will take up the job destined. No occupation troubles an honest aspirant, whose mind yearns for the Lord. Brahmacharya is within and not outside.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir,

Just before I had woken up at 5:30am, I had non-vivid sexual activity in my dream which resulted in the sexual energy about to be expelled however just as I had woken I stopped it mentally. No fluid was expelled.
This sort of thing has happened a few times in the past and although it does not feel like a break as I controlled myself from releasing, however it feels unfortunate to have these dreams.

I must do my best to control mental brahmacharya.

Answer
This can happen further to a cumulative build up of sexual thoughts in the waking state. One must work to keep the mind clean and fortify the same with regular Sadhana.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,
As it has been said that service of jiva is service of shiva, your highly appreciable effort is indeed a contribution in the grand cosmic plan of shiva. I have gone through your past posts and found them immensely helpful for a sincere practitioner of brahmacharya and you are a true inspiration for such aspirants.please continue your effort and i pray to the almighty to impart you requisite strength and courage in your journey of self realisation. may the grace of god be upon you.

Though i have clarified most of my doubts but i am curious to know that is it safe for an aspirant of bramacharya to practice kapalbhati pranayam as it is supposed to increase the energy in the system which the aspirant might not be able to handle in a constructive way?

ANSWER: Different Pranayama-s benefit different people. One will eventually know what is good for him. There is no harm if done right, after having learned from one who is an adept.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Dhananjaya thanks for your reply. one more question
what is the significance of hard bed for a practitioner of brahmacharya.

Answer
The tendency for lustful stimulation of the genital region is lesser on a harder surface. A hard sleeping surface helps maintain proper spinal posture, thereby helping the body to relax completely. One achieves deeper sleep and is more fresh further to the right spinal posture.

Also, sparse, hard and simple bedding helps remind the Brahmachari of the life of simplicity and frugality he has to follow, relinquishing attachment for the luxury of sense objects, in his quest for the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhanajay,
I was doing well for 10 days in a row with yogic sadhana & complete brahmacharya and then i had a nightfall. This may have allowed lust to creep in. I noticed today that I was very tired and weak but then after dwelling on wrong thoughts and a look from a certain woman, lust arose strongly and my tiredness went totally away.

How can I summon this magnitude of energy without activating lust? I don't want to lose my seed but the surges of energy/stimulation are very seductive. What's going on here?

Thank you!

Answer
After many years of honest and unbroken Sadhana, that state will come on its own. One should adopt the required mode of life and be patient in the path.There is no shortcut.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir:

As of the past three days, I am constantly getting feelings of Laziness and Lethargy during the day. Despite the use of volition and will, I slept during the day for two hours yesterday and am getting similar feelings today. I could also barely sleep yesterday in the night because of sleep during the day. Why is this the case? Why is my body and mind becoming increasingly tamasic? Would you suggest a remedy? As always, I thank you for your guidance and help.

Answer

It can happen due to various reasons. Such bouts are experienced by all practitioners at some stage or the other. The remedy is to adhere to the suggested Yogic lifestyle with unbroken Sadhana. Then, the trouble goes away.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Respected Sir,

I have got a good very good job and I am tense that I might not lose my brahmcharya(mainly mental) in job.Sometimes I think that I should not do this job.Can you tell me -how can I keep up my brahmcharya in job?

Answer

There is no end to such worries, if given a seat. These are an offshoot of the Ego. Let go of attachment and do your Dharma right, keeping busy. Things will fall in place.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Hello Dhananjay sir, I hope you are doing good.

Here I am explaining my issue:-
1.5 months ago I learnt meditation from my nearby local yoga center. It is exactly same technique as you have suggested to focus on 'Trikuti' in your past answers. Even though, yet I am not able to meditate properly(concentration getting broken every few seconds) but I am experiencing some kind of bliss. It is a strange feeling. I am getting uneasy. I am not getting motivated to do studies. I am kind of becoming disinterested in doing anything. I am not able to concentrate properly in my studies which I am supposed to as my exams are near. Sp, To bring my consciousness level down I ultimately broke my continence of 12 days but still the same kind of feeling persists. Same thing happened almost 25 days ago and then also I broke my continence to get to normal state and then this worked as I felt relieved somehow but this time it didn't work.

To add, My morning sadhana consists of 3-4 rounds of surya namaskar, 2-3 asanas(as time permits), tri bandha, kapalbhati-2 mins, nadi shodhana-5 mins, pranayama - 6 rounds, then

15-20 mins meditation focusing on trikuti. In the evening I do 30 mins meditation and if time permits 5-15 mins trataka on candle flame. Due to my preparation for exams I kind of remain all alone throughout the day.

Please shed some light sir, how to cope up with these things as with this kind of feeling I won't be able to carry out my worldly duties.

Thank you very much

Answer
These oscillations of the mind occur in the initial years, when one moves from one extreme to another, on account of the weight of past Samskara-s. A diligent aspirant turns a blind eye to such and never breaks his Sadhana. He alone succeeds. Do your Dharma with a bright and cheerful mind and be positive. Things will get alright.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay Sir,
I have been married for nearly 4 years now.I was following celibacy strictly but somehow started watching porn again.
Now I am not able to ejaculate during sex but i am able to ejaculate in full measure while watching pornography.
Mine marital relationship is geeing strained.Please help me out.

Answer
Porn indulgence destroys all faculties eventually. The wise do not take recourse to it. Stop the porn and do your Sadhana right. Things will resolve in a few months.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
I have noticed that I get sexually oriented dreams when my menstrual cycle is about to begin. I get the dreams early in the morning, which wake me up. During the cycle, the sexual thoughts are more, and I find myself engaging these thoughts. I try hard to divert, but these thoughts are strong.
Why do I get these dreams (which trigger the thoughts) during the menstrual cycle. What could be done to improve the situation.

Thanks a lot.

Answer
There is a stronger physiological stimulus at the start of the menstrual cycle, when the body is preparing for fertilization. It is a normal occurrence. With constant Sadhana, one eventually goes beyond the body and the mind, following which these effects taper and eventually stop.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Respected sir,
Thank you very much for your guidance.i sometimes do worship and fast also.The problem is that after worshipping and fasting ,I think -when will I get the fruit?Will I get it or not?What should I do because I want to worship and keep fasts also but I also expect the fruit.Will iget the fruit of worship and fast?
Thank you

Answer
One should worship the Lord with no expectation, in the quest to realize the Atman (self) alone. Do your Sadhana and remain quiet. That which has to come will come.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
I just want to ask that -if a person has two options- not doing a small adharma of other types but not practicing brahmcharya seriously
or
practicing brahmcharya stricktly even if he has to do small adharma
.Can you tell me which path a person should follow and why?

Answer
Brahmacharya, which is residing in one's self is the greatest Dharma. None supersede it. Through its right practice, all other problems will eventually get dissolved.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
People say if we practice brahmcharya for atleast 12 years or maybe more than that then we get moksha.What about the other karmas we have done maybe somewhat bad or good in this life even if we are doing brahmcharya practice stricktly in this life.So doesn't it mean that we have to take next birth to get the rewards of the deeds we have done even if we are practicing brahmcharya stricktly.

Answer
To whom is life and death? To whom is karma? Who are you? Are you the one who experiences these? One is the eternal Atman (self) who has no birth or death and who is unaffected by karma. It is the Ego and the body which are limited by birth, death or karma. He who practices Brahmacharya in essence realizes this ultimate truth and resides as the Atman, unaffected by the unreal. Hence let go of pondering on the illusion and work to remain as the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)
Question

Dear Sir,

I am aiming for complete surrender, unquestionable purity in mind and body, unbreakable. I fall short of this many many times and I feel ashamed and childish now as it feels immensely insane giving up what I receive from life in a state of brahmacharya.
It's a repeating of events and it goes like this, I swear of all hindrances and remain so for weeks not even months get bored and end up rebeling with silly alcohol or ciggarette (I feel I have conquered these although my little relapses say otherwise) I know these substances are pointless and only lead to destruction and lowliness yet i still get attracted to the flame like the moth after lowly thoughts get a hold.
I feel stress that I feel this is a mighty! test living in England with all its material wealth and easily accessible negative substances and women everywhere!
I quite frankly feel that is it even possible for me to attain brahmacharya living here working a job that leads to money which leads to property which leads to more desires, I see the monks practicing martial arts on TV and feel envious that these monks are living a well discipline life with the benefit of brotherly support in remote area. I'm Fed up of being surrounded by hedonists.
I have not experienced great wealth in this lifetime yet it is great compared to 3rd world. Do I have to experience millionaire lifestyle to renounce it all or can I just go somewhere that is simple and lovable?

Answer
All aspirants go through failure en route. It is a process that is overcome when consistent and honest Sadhana vacates the seeds of 'Agnyana' (ignorance). One has to take the path which is laid for him in destiny and work his way up. It is not that a monk finds it easy or that the man of the world has it tough. The fight is within and not outside.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi iam a medical student & have completed my MBBS, i have suffered a lot and have been subjected to a lot of stress that has got me many ailments like thyroid and loss of much of my scalp hair and lipomas all over my body with the evil habit of masturbation for a period of 7 years. I have discovered the habit spontaneously by my self but i have read in many of the articels of the MANY renowned sexologists in news papers and on TV programmes that masturabting daily is a normal thing and is good for health on listening to those my habit worsened.i have controlled it to a greater extent by now but still i not in a position to give up the habit completely due to porn compulsion my mind deceives me in some or other way after abstaining for a span of 2 months and moreover the habit of porn compulsion is not leaving me, it is happening since the last 2 years i have attempted my post graduate medical entrance examinations two times by now and failed hopelessly and im going to fail in the third attempt even. i know the very reason behind my failure but still could not manage to give up the habit can you please give some advice to help me with the same, i have suffered from lot of stress ihave read some where that once the brain has lost its capabilities it is very difficult to restore them furthur on net i have read that with the chronic stress hippocampal lobe the mainseat memory conversion from short term to long term also suffers insult and gets shrinked. Swami vivekananda said with the observance of strict brahmacharya (chastity in thought word and deed) all the learning can mastered with in a very short time one aquires an un failing memory of what one hears or knows but once what does this mean exactly and also i could not understand what this once mean in the end mean. i have been reminding myself of the thing for so long but could not get an exact meaning of this. Does it apply only to those students with good attittude and moral life from very beginning with moderation in the habit of breaking celibacy if at all one has been with it or does it apply to

severely self abused as well l have read in one of your answers your saying "when a life of abrahmacharya has been indulged in for decades and millions of past lifes is it not unreasonable to expect speedy results in a few days or months" but i have seen few of my friends who are in habit of breaking celibacy 2 or 3 times per week succeding in exam. but my health status and mental faculties are far lower than them, im having very poor memory i have experienced this on many instances. can you have any any suggestions to help me to give up the habit-can i get into my PG in this life, im getting depressed & mentally imbalanced, some times thoghts of sucide haunts me its because of my inability to give up the habit but i refrain those thoughts saying lust will haunt even in the next birth as well as said by swami sivananda i have also thoughs to go and take up sannyasa and settle in GOMUKH in himalayas with out telling my family members and leaving them for the whole of this life in accordnace with the taking up of life long celibacy before 32 for self realisation (goal of life as read in practise of brahmacharya by sivananda) which i think i can never do it if i attempt to do it residing in this material world with these many temptations. how to clean my mind of the lustful thoghts the stimulus some how comes to me in the form of lust exciting images from newspaper or on smartphone news or ads while surfing the net.ihave gone to a psychiatrist also he gave some tablets and not at all taken any pain to listen to my problem completely. Please help me in giving up the habit and help me succed

Answer

1. By the power gained from transmutation of Veerya (vital fluid) over a long time, one develops the ability to understand and remember things explained to him, immediately. One with such perception is called 'Ekachandagrahi'.

2. One's present state is the result of his past karma. Whether he goes to the Himalayas or to the Antarctic, the Samskara-s do not lessen. The method to dissolve them is through constant Atma Sadhana to realize the self. He who tries to run away accomplishes nothing, for his Samskara-s accompany him to wherever he goes. Hence take up the required efforts, joyfully accepting the circumstances around and fight like a warrior. This is the meaning of the war in 'Mahabharata'. It is the internal fight.

Go through each and every past answer and apply the suggested Sadhana committedly. In due course, things will fall in place. May the Lord bless all.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Is it common to notice an increase in rage after some months of brahmacharya? What can I do to prevent these rage attacks that burn inside of me like fire itself?

Answer

The Ego tries to rebel in various ways, anger being one. Count to twenty, take deep breaths and take a walk. With Sadhana, anger eventually tapers away.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Respected Sir,

I want to know -

-If the brahmcharya not followed in the thouhghts,is that mean that brahmcharya is broken?

- The other thing I want to know that should we follow complete chastity the entire life is we wish to go to heaven?
Please give answer to both of my questions separately.

Answer
1. Brahmacharya is to be followed in thought, word & deed. A break in thoughts will soon culminate into a physical break.

2. When the expulsion of 'Rethas' (semen) is limited to procreation, one will have the abundant pranic energy required to attain 'Nirvikalpa Samadhi', where one resides in the self as the self and thereby burns the past karma-s blocking 'Mukti' (liberation). Hence a life of Brahmacharya is to be taken up at the earliest and made default.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
I want to know that after death is it that the soul takes whatever sanskaars we have in this life like good karmas,brahmcharya etc to the next life ?
Suppose I do good karmas,follow brahmchrya in this entire life then in my next birth ,my soul will carry good karma sanskaar and brahmcharya sanskaar in the next life after death?

Answer
1. Yes, the embodied soul carries with it the karma-s accumulated through its actions, which then dictate its next birth.

2. One should perform good deeds without expectation, selflessly, without the 'I-ness'. Else, one is reborn to enjoy the merit and denied liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

1. question:

I am practising brahmacharya for 7 months now and progress is steady. I practise a healthy Lifestyle with meditation in the morning and evening, doing asanas daily and I pay attention of what I am eating. But occasionally due to familiy reunion or other circumstances I still eat meat (once a month I would say). Afterwards I feel that my energies are in a bit of turmoil and I have to pay "extra" attention of where my focus goes.. but I do not fail in brahmacharya because I apply my willpower.. but still I have doubts as to what is (and if there even is)the damage done by eating meat from time to time...?

2. question:

After a wet dream I almost always feel as if my energies are able to penetrate a little higher in my system... like my chakras are getting purified. There is a little bit of turmoil in my

Emotion/energy for 2-3 days but it seems as if there is a clearing in my energetic system trough these wet dreams.. is this possible or there other reasons for this?

Thank you very much.. you're expertise is very much needed in this day and age..

Answer
1. It is preferable to shun meat in the initial years as the past Vasana-s are still strong, making one prone to a fall. After the Yogi has burnt much of these through many years of meditation, food of any kind, taken moderately does not cause trouble.

2. Energy which has not been transmuted, which is in stagnation, causing discomfort is spent in a wet dream. Hence one should strive to transmute completely and prevent wet dreams, for all loss of vital energy is to be completely annihilated in due course.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Swamiji Namaskar,

1). I want to use langot to maintain complete brahmacharya. I m 29 and unmarried but next year planning to marry. Previously i never maintain Brahmacharya and my semen keeps falling, but now i want to reten semen. Swamiji, if i use langot then can i able to become father ?
2). Also, plz guide how much hours in a day should i wear langot ?
3). While going to sleep at night, should i remove langot ?

Kindly answer my all three question as it of uttermost importance to me.

Answer
1. Using the 'Langot' improves health and not the reverse. It promotes fertility and sexual health, along with aiding Brahmacharya. It does not in any way affect one from fatherhood.

2. It is to be worn during the day and removed at night before retiring to bed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected sir,
Is there any lok where we live without suffereing ,not even very very mild suffering,just happiness only.If yes,then what should we do to enter in that lok?
.

Answer
One has to transcend all the Loka-s (worlds), which are only domains of the mind and reside in the Atman (self). There it is eternal bliss - permanent, irreversible and infinite. It is Mukti (liberation). All other places are temporary and false.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
They say it takes 12 years to become Urdhvareta. If one has a wet dream, does one have to start all over this 12 year process? Also, I had a dream where I was engaged sexually in the dream and almost had an orgasm but was able to wake up before it happened even though I still noticed a slight loss of energy/coherence from this experience. Is that considered a break? I am noticing how powerful thoughts are.

Answer
The occasional wet dream which occurs in sleep involuntarily does not constitute a break. However, an honest aspirant has to hold Brahmacharya in thought, word & deed while awake, to prevent and eventually overcome wet dreams, for they result in a loss of Prana (vital force).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,
IS it true that after 12 years of unbroken brahmcharya ,we realize God ? Can we see God face-to-face also after 12 years of self-realization?

Can we get moksha also in this life after we get self-realization?

Answer
The twelve year period is a general pointer towards the goal of the human birth namely 'Moksha'. Periods vary based on one's past karma and the will of the Almighty. There need not however be any doubt that unbroken Brahmacharya carried out with the aim of realizing the Atman (self) eventually delivers one into liberation.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi, can someone benefit from brahamchari life at least at the mind level if he has no particular religion? If yes then why to be very religious? I'm agnostic, not atheist, in the sense that I dont know if there is a god or not. Still I'm not all against religion there is a use to religion, it can help to organize good governance if the religion is powerful enough to put society in order, decrease crime rates and rapes, establish concord and rule of law. It is in that sense I feel a religion is important for a society not much for their beliefs.

Answer
1. Religion is a way of life which eventually leads one to realize his or her self.

2. 'Brahmacharya', is residence in the self which is the substance of all religions.

Hence he who practices true Brahmacharya follows true religion and is beyond all religions. It is residence in the truth, where the purpose of all religions ends.

ॐ तत् सत्
(That Supreme being is the absolute truth)
Question

Dear Dhananjay ,

I must bring to you a series of problems which have bothered me like a dog's tail, never straightening out.

Thanks to the path shown by Him, I embarked on the celibacy path a few times. Most recently, I had my longest duration at roughly 2 months and unfortunately gave into visual and physical stimulation.

My problem is a physical one. For the last many years (7 or so and I am currently 23) I have had severe bowel issues. Sometimes there will be IBS, having to go to the restroom immediately upon eating. At other times there will be incomplete evacuation and a feeling of total tightness and gas in the bowel region. When stool is passed, it is dry and hard and requires severe strain and it comes out in small sharp fragments which hurt.

Sadhana cannot be conducted in peace when the body is in such fragile shape. I cannot have milk in the morning as it triggers the bowels. Almost all foods cause havoc except for very few Sattvic entities.

An ayurvedic practitioner recently told me that there was too much heat in my upper body area and that the stools may have been dry due to my practice of Tribandha. Could this be possible? She prescribed the Ayurvedic herb Haritaki and I have been taking for a few days now. My problem has decreased slightly but has not gone away.

I do not joke here Sir-Right now, I want neither fame nor fortune nor accomplishment but simply a rigorous, healthy, digestive system with powerful jataragni that works properly. The lack of this prevents my sadhana, my peace, my japa, and fills the find with anxiety. As the anxiety builds, the mind becomes instable and soon, a break occurs. I do not want to lose brahmacharya again. Without proper digestion, performing pranayama hurts in the morning. I cannot do Tribandha well. The mind cannot be turned inward to the almighty.

Could I be doing something wrong with Tribandha? Would you recommend herbs? The problem did not abate during my 2 months of celibacy.

I fall at your feet. I will never be able to move one inch in my life if my health and digestive situation isn't resolved. I am a natural "Vata" type and my constitution is frail and sensitive. I wish He had given me more natural strength, digestive power, etc. but who am I to question his design and his plans for me?

On an unrelated note, as my practice has continued, one very unpleasant vasana has emerged. A desire to see people taken advantage of sexually and forced into such activities is clouding the mind. It is truly disgusting and I do not know where it came from, but the mind races when this vasana pops up. Kindly suggest how to resolve.

A student humbly waiting to follow and sincerely apply your advice,
Parth

Answer
Take moderate amounts of foods agreeable to the system and persist in proper practice of Brahmacharya in thought, word & deed with the requisite Sadhana described in past answers. Though initially difficult, practice stabilizes to the one whose yearning for the Lord is genuine. The issue on hand, which is karmic will slowly taper and vacate.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello sir. I am trying to practice serious celibacy from past one and half year. Two years back I was addicted of chronic masturbation habit. But somehow I got influenced with power of celibacy thought internet and various books so I started practising it pretty seriously and I could hold myself for continuous 7 months. I was following strict physical celibacy but I would still think about romantic things and a few times I would also watch porn. I broke down when I failed after 7 months but I started again with full will power but alas again I masturbated after two months, I did not give up and started again and now I again failed after three months. Later I realised I must practice full mental celibacy too, so past two months back I started again with absolute will power and complete mental abstinence and I was on the good way. I had also started doing Pranayama(30 Mins) and Meditation(10-15 mins) every day for 2 months. But yesterday something happened to me and I couldn't control myself and watched porn and read esoteric stories again and see now I have masturbated twice within past 12 Hours. This time I'm really feeling disappointed, not understanding what to do? Loosing my self esteem and confidence that I have had earned through practice of months.

I had also stopped watching television and any external thing that could trigger such thoughts but suddenly I felt extremely high urge to cares myself :'(and I am failed now. Please help me from loosing.

Answer
Sexual energy cannot be suppressed. It is to be transmuted through the complete set of Yogic Sadhana described in past answers, whereupon it redirects itself as 'Atma Shakti' (Atmic power). With such Sadhana and a lifestyle applied consistently, one should practice Brahmacharya in thought, word & deed. Then, the practice slowly stabilizes after years of efforts.

Go through each and every past answer, absorb the essence and apply with devotion to the Lord. Things come right only in case of that Sadhaka, who strives with childlike devotion and belief.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

I recently asked you about IBS and the interruption this has on my sadhana. Rather, it is not just IBS but severe drying of the intestines, irregular bowels, etc.

I am trying my best but it is impossible to do bandhas, for instance when there is so much pain.

1) Please correct me here. Trikala bandha is giving me much pain. In phase 1, I inhale and lift the diaphragm while leaving sphincter anal muscles relaxed. In phase two, I exhale and suck in the stomach upward toward the chest. In phase 3, I inhale and lock down the chin when lungs are full. Is this correct?

2) Much heat generates in the body after trikala bandha, which dries stool in my case. How is one to reduce/sublimate?

3) Are oil baths advisable for the brahmachari? As one with frail vata constitution, I don't want to use anything that reduces my digestive fire as digestion is already weak.

4) After my break in brahmacharya, I felt that the almighty was guiding me this time specifically. You know why? Because I felt immense pain in the prostate and irritation in my intestines like I had never seen before. Could this be a clear sign from Him?

5) Assuming one does regular pranayama, exercise, meditation, and intellectual work, will this be enough for sublimation? Or is tribandha required in addition?

Thank you kindly
Parth

Answer
1. For now, perform Sadhana minus the 'Bandha-s'. They will come in later.

2. http://en.allexperts.com/q/Celibacy-Abstinence-3564/2011/12/thribandha-khechari-

They are however to be properly learnt in person from an adept.

3. Soak the head in coconut or olive oil overnight and wash away in the morning with 'Shikakai' (soapnut powder) once a week on a Saturday. This will reduce body heat.

Do the suggested Sadhana in total, honestly, without fail. All the issues will get addressed in due course.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello sir,
I am following brahmcharya in thought,word,deed for the past two years completely and I think I have passed the test till now.The problem is that even after practing it for the last 2 years ,I am getting lot of problems in life.Can the brahmcharya not help me to stop my problems?What should I do to stop my problems?
The other thing that I note that some people say that the practice of brahmcharya is not easy and what I have noticed for myself is that its easy.I am not even doing the yoga practices even to keep up the brahmcharya.Why is it so?
The other thing I want to ask what is the proof that God exists?
The other thing I want to ask is-Are the scriptures like Mahabharata,Gita etc. true or imagined?
Please answer my questions separately in points.

Answer
1. Be patient and persevere in the practice relentlessly. One's current existence is the result of past karma dating back to hundreds of years.

2. Who is God? first realize this. The answer will then be known.

3. The scriptures are as true or false as oneself.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hello Sir,
I have seen in many books that its written that after chanting "om namah shivaye" mantra ,our sins are destroyed.So is it that-if a person who is not following brahmcharya dharma and chanting the "om namah shivaye" mantra,his sin of not following brahmcharya gets destroyed?
Is chanting "om namah shivaye" mantra a spiritual practice?
Please answer these questions in points.

Answer
Through constant chanting of the name of the Lord, one's mind gradually de-links from the Ego, resulting in 'Bhakti' (devotion) and trust in the Almighty. This eventually takes one closer to the Atman (self). That itself results in Brahmacharya. Where then is the question of not following 'Brahmacharya'? Isn't proximity to the Lord itself Brahmacharya?

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Is it accurate to say that God places increasingly challenging tests in our path in order to measure and cultivate our spiritual growth? It certainly seems that way in my life.

Answer
Man is a student in the world classroom, where the ultimate truth is taught through lessons of experience, by the teacher God. Just as in formal education, one goes through tests and exams periodically. He who remains as the self passes all exams and graduates into irreversible Enlightenment. There, there is no suffering but infinite bliss alone. Beyond the illusions of the body, mind and the Ego, one becomes the infinite.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
As per the logic posted by you in this link earlier
http://en.allexperts.comhttp://en.allexperts.com/q/Celibacy-Abstinence-3564/2012
Wearing tight fitting boxer trunks also should serve the same purpose, if one is not able get or use a kaupin due to some other reasons.
What do you say?

Answer
The Kaupin works on an entirely different principle. A boxer will not give that effect. The difference will be known after wearing the Kaupin for a few months.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question

Namaskar Dhananjayji,

All of us are running after money,it wastes a lot of precious time in accumulating as much as possile wealth.Considering we aim for pious,yogic and simple life, will you guide us how much we should aspire for in modern circumstances.what proportion of money should we save to not worry of future.i know ans will vary from person to person but i am asking from perspective of average small town middle income family i.e. 3 lakhs to 5 lakhs p.a.

Answer

All one needs to do is follow the occupation which naturally comes on account of one's 'Prarabdha karma' and devote the required time to the practice of 'Atma Sadhana'. Such a one is content with what comes through his efforts and unattached to wealth. The rest, HE takes care.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay,

Could you please explain the meaning of 'Savikalpa Samadhi' and 'Nirvikalpi Samadhi'? What are they and what are the differences between the two?

I'm familiair with Buddhist texts, there they talk about 4 rupa jhana's and four arupa jhana's. Are there maybe (as far as you know) correspondences between these states and savikalpa- and nirvikalpa samadhi?

Thank you,

Gideon

Answer

In 'Savikalpa' or 'Sabija Samadhi', the 'Pratyaya' (seed of meditation) exists. Hence the I-ness (Ego) or experiencer also exists.

In 'Nirvikalpa' or 'Nirbija Samadhi', the knower, known and knowing all merge. So there is no seed or object. Hence there is no I-ness. Pure consciousness alone. Reality.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Sir,

I am at a desperate crossroads at the moment and without the help of the almighty, I am almost certain to plunge into depression. I am currently battling near-suicidal thoughts. Please advise me and I will not violate an inch from your words. I am growing up as a young man in the West. No one in my family would understand my desire for Sadhana (my mother is an innocent housewife; my father's side of the family is highly lustful and I hate even associating with them).

I deeply apologize for the long message but I implore your advice. I have decided to live in semi-seclusion and quit my job for a period of 3 months and I would like to solicit your

teachings before continuing on this path.

1) The almighty is the one who guides all actions. He, however, seems determined to not let me succeed in my celibacy practice. I think this may be due to my past karma (I had a vision of having been a prostitute in my previous life. The prostitute turned to a life of yoga late in life, but alas it was not enough to wipe out the karma accrued and thus I took this birth).

The problem-At roughly 3 weeks to one month of starting practice, some terrible event destroys practice. One time it was a massive nocturnal emission. Another time, I always sleep on my back but something in my dream forced me to roll over and the pressure caused an emission.

So much energy is spent into maintaining practice and I feel weak and helpless when HE decides to take it away heartlessly. Please advise.

2) My life is thoroughly ruined due to my weak digestion. I cannot eat anything but rice, cooked pasta, made mild without spices. Even slightly larger quantities of food or mildly flavored food cause intestinal havoc-The stool is malformed, is constipated to the point of pain, or remains mushy and does not come out. Without clean bowels, I have no peace of mind. Kindly advise medicines, yogic postures, or anything else that may help.

3) I am somewhat disgusted to say that I know of a friend who felt a sexual pull/attraction to his first cousin. Karmically, why does the almighty pose such an unfavorable situation to certain people and what are the karmic repercussions of incest? I wish to say the right thing to him as he has put in trust in me and confided this.

4) I realize that hankering after the fruits of brahmacharya is not advisable and only reaching the Supreme should be the ultimate goal. For the sake of this weak mind and novice Jiva, please tell me if one's overall health (digestion) and cognitive power/memory increase further to the practice. If these are present, I promise to use these powers for good-but I would really like to know roughly how long it may take before a few benefits are seen. I have heard, for instance, of yogis who after brahmacharya started remembering memories they forgot. I also want to accrue a level of wealth so I do not have to WORRY about money (key difference! I do not money to splurge. I want money for peace of mind to meet bodily needs and take care of my family).

5) When Swami Vivekananda spoke of the Medha Nadi, was he speaking specifically of the power of eidetic/photographic memory or was he speaking generally of brahmacharya's benefits? Swami Vivekananda was naturally bright and may have had such a strong cognitive capability from birth, from my reading of the great Swami's works.

6) My most important question to you is this. Due to my weak digestion, ill health, lack of energy, and lack of peaceful surroundings for sadhana, I have decided to take 3 months off to live separately from my parents. I plan to only meditate during this time and only work on a few constructive activities for my personal growth. I quit my job in New York because the stress and tumult wreaked havoc on me. It was like what Raja Bhatrihari said: I let go of almost all material attachments, yet this cursed mind wandered and gazed at every pretty woman on the street.

7) What is the correct way to handle a bout of lust when it comes up? Cognitively, I think about the false nature of the flesh and then at home, I shift the mind to the almighty. But this cognitive process of forcing oneself to think about the false nature of the flesh, to exercise willpower, etc. drains the mind of energy tremendously. Am I doing the right thing?

I will follow your words to a tee. Please give me a chance, guru, and I will not fail once more

in my quest.

Samuel

Answer
This internal war is the war of Kurukshetra in the Mahabharata, which the diligent aspirant wins through Sadhana and surrender to the Lord. An exceptional Sadhaka perseveres with unwavering tenacity, following which the obstacles fragment and dissolve with time.

Do the suggested Sadhana with childlike devotion to the Lord. Things will fall in place and the answers will reveal.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

hope you are doing well. I need your opinion. I am 1 month left until full year of celibacy. During that time I have been meditating twice a day for 10 – 15 min without skipping much sessions, exercising, eating somewhat clean and in general avoiding intoxicants outside of coffee. My mental celibacy is as strong as physical. Seemingly I try my best but lately I ve been experiencing severe sadness, almost depression alike, 0 confidence, apathy, weakness and all sorts of emotional turmoil that is affecting my daily life. No Fap crowd call it ”flatlines” but I am almost one year in it and at that point I’d hope it would of passed already. I am contemplating ”release” but I don’t want to make rushed decision so I need your advice, pep talk, motivation or whatever one wants to call it.

Is it normal part of the path or it’s a clear sign I am over done it? What should I do? If I release I am sure this issue would come up again after next time I’d go long enough so I am thinking perhaps regular cycle where release once it gets unbearable. Or am I doing mistake and should persevere.

I would be very thankful for your insights since I a close on the verge.

Answer
It is normal for the Sadhaka to go through oscillations of the mind and body, depending on the nature of his past karma. Though it may appear for a few years that no progress is being made, large blocks of karma would be gradually fragmenting and dissolving under proper Sadhana within. It is a battle all encounter. There is however no cause of worry as regards the one who surrenders to the higher power and perseveres unfailingly. Light eventually comes at the end of the tunnel.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranam Dhananjay Ji,

I have read all of your questions and answers on allexperts, probably all of them which were relevant to me.

I have been practicing Brahmacharya/celibacy from last 4 and half months.

I didn't know anything about Brahmacharya/celibacy.

I came to know about it after reading a few books written by swami vivekananda ji. I started listening to mantras like gayatri mantra, maha mrityunjaya mantra and music by sound of isha. I have also attended 3 days Inner enginnering course conducted by Sadhguru in Mumbai 2 years back. I practice shambhavi mahamudra and meditation by concentrating on my breath.

After a few days before I began practicing Brahmacharya/celibacy, I got vertigo for a few months.

I even get vibrations passing through my hands sometimes.

Is this normal? Can you please guide me.

Answer
It is normal to experience varying degrees of sensations and experiences during the initial years of practice. The body and mind go through changes for the better as past karma slowly gets vacated through longer and longer periods of Brahmacharya. This can sometimes manifest as some illness. As long as the correct methods of Yoga Sadhana (described in detail, in past answers) are adhered to, one has no worry. Things will eventually stabilize with time.

Go through all past answers slowly and apply the essence. Everything comes out right as regards the honest Sadhaka, who surrender to the higher power.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Does having sex with prostitudes create the astral tube connecting him and her and will bring him bad "energy" from her life? If so does it really take 12 years for these tubes to dissolve? Is there a way to break these tubes faster?

Thank you for your time.

Answer
Sexual contact is to be limited with one's lawfully wedded spouse, where it has meaning and substance. Any deviation results in unwanted consequences.

Those desiring the bliss of the self and self-realization limit even such contact for progeny and not more.

The astral shield of sex workers is highly contaminated with unwanted karma and sorrow, as a result of clandestine sexual activity with multiple people. He who makes contact partakes in this contamination and becomes the same.

It cannot be said as to how long it takes for one to overcome such karma, which is dense. There is right conduct and wrong conduct. The wise man takes the right path alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Om Tat Sat,

If ashwagandha/shilajit, taken in medicinal doses detrimental to Brahmacharya/self-realisation?
Does it make brahmacharya difficult to practice?
I have heard that they enhance ojas in the system.
Btw., I take ashwgandha due to health issues in the past.However, now that issues doesn't seem to bother.
Should I stop ashwgandha and shilajit? (I'am 22 y.o). I will do as you say.Please guide me.

Sincerely aspiring your advice on this

Om Tat Sat

Answer
It is not necessary for the Brahmachari to take recourse to such external supplements, for it leads to dependency. A balanced and wholesome diet suffices. The human body has an ability to be self sufficient under the right food and lifestyle and Brahmacharya brings out this ability.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

Please advise me on the issue of dietary challenges.

I have a highly sensitive stomach, incapable of digesting milk products and oil/fat. Eating these substances leads to sticky, greasy stool, constipation, lack of peace, and total hampering of sadhana.

As such, being a vegetarian who cannot eat milk, eggs, or butter, kindly advise how I should eat to make up for this.

In addition, one quick query: I would like to combat my digestive issues and build the jataragni so it can digest anything. Will brahmacharya eventually allow me to do this, or is it acceptable to try remedies such as digestive enzymes, alkaline water (to replace nutrients lost from years of foolish self abuse and ejaculation), etc?

Please do tell me, the pain and disturbance to peace of mind are monumental when the intestinal and digestive system is thrown out of order.

Answer
1. For now, take food which the system accepts and is comfortable with.

2. Unbroken Brahmacharya with meditation will eventually restore 'Jatharagni' (digestive fire) without doubt. Remedies if resorted to should be natural and not artificial.

3. If the Sadhana is genuine with surrender to the Almighty, the path to be taken will gradually come in place by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranam Dhanajay ji,

Hope you are doing great.

This is my second question on allexperts.

My question is regarding sore throat and fever in context with brahmacharaya. I know these two topics have no relation. But, I still have a question.

Everybody gets a sore throat and then most of the time fever for a few days or weeks. It depends on person to person.

After following brahmacharya for more than 4 and a half month I feel more energetic.

I have been studying my habit pattern, thought pattern and as well as about my health state.

Before brahmacharya whenever I use to get sore throat, I use to get fever all the time for a few days. But, now its not the same. In the last 4 months I have had 3 sore throat and not even once I got any fever. Instead of getting fever my body would make me to spit a small amount throat mucus out of my mouth and at the end of the day there will be no sore throat. This has happened around 4 times. This never happened before I began practicing brahmacharya.

I don't know if i am exaggerating about it. Can you please shed some limelight on this? How does this happen?

Answer
Immunity and vitality within gradually increase further to peventing the loss of vital energy. The 'Sukshma Sharira' or auric field gets strengthened, leading to better health and well being

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I'm 20 years old and was in the brahmacharya path from 2015's july to 2016's february living in a Hare Krishna temple as a monk and enjoying this amazing way of life.
Unfortunately, in february I ended up leaving the temple because of bad association with ex-devotees when I was distributing books in the streets and was also tempted by an ex girlfriend some days before leaving the temple.
I left the temple by free will, had sex with that woman without ejaculation for some months which ended up leading me to become depressive as a toy in the hands of Maya. After some months I moved to my parent's apartment in a different city then, where I've been living since the end of may. Here I knew another woman in july which I involved myself with

sexually without ejaculation until august's 23 when I finally lost my semen and felt the urgency of going back to brahmacharya's path immediately.

My perceptions then are:

Brahmacharya can really do miracles in one's life and is a gift given by the LORD to the most fortunate souls on earth.
Sex relations without ejaculation kept for many months end up harming the body, specially the prostate where I felt a lot of pain, and by far has not the same benefits as absolute brahmacharya.
To succed in brahmacharya one must keep himself in the sattva-guna platform.
One should keep himself away from individuals who criticize saintly people.
A voluntary break in brahmacharya after many months causes tons of troubles in one's path.

So, here I am again in my 17th day of brahmacharya, trying to collect the dust from the divine feet of the mahatmas and figure out what I'm going to do with my life from now on.

Please Dhananjay, give me some inspiration and blessings to go back to this divine path.

Your servant.

Answer
माकुरु धनजन योव्वन गर्वम्
हरति निमेशात् कालात्सर्वम् |
मायामयमिदं अखिलं हित्वाम्
ब्रह्मपदं त्वम् प्रविश विदित्वाम् ||

Do not revel or take pride in wealth, people (relationships) or the strength of youth.
All these disappear and become non-existent with time.
This whole world is nothing but 'Maya' (an unreal illusion).
Knowing it to be such, realize the Supreme Almighty and be blessed.

-- Verse 11, 'Bhajagovindam' - by Shri. AdiShankaracharya

One unknowingly takes strength and pride from his wealth, the people surrounding him (relationships) or the strength of youth, thinking all these will make his life complete and are sources of happiness. However, with the ravages of time, the wealthy man is struck by misfortune and turns a pauper. Friends and relatives turn into foes and become unhelpful. Youth is soon replaced by disease, debility and old age. This world is 'Mayamayam' (filled with Maya or the unreal). None of these were real in the first place and hence cannot give one eternal happiness. Through experience, one should realize the same and focus his energies towards realization of the Supreme, of which he is an integral part.

The road to 'Atmavidya' (residence in the self - which alone gives eternal bliss), is strewn with impediments and thorns in the form of these unreal world illusions. The wise man is ever alert and vigilant in holding himself to the path. The ways of Maya are tricky and cunning. However, he who surrenders to the Lord by giving up his Ego, who performs devoted Sadhana, asking nothing but self-realization alone, crosses this 'Samsara Sagara' (Ocean of trans-migratory existence) using the raft called Brahmacharya.

Let go of the incidents but do not forget the lessons they taught. Do the suggested Atma Sadhana with complete honesty and surrender to the Lord. Things will get back on track by HIS grace.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Dhananjay ji,

Thank you for answering all of my questions.

A few days back I got urine infection and it burns a lot when I pass the urine and I am not able to control the pressure of my urine.

FYI I have consulted my doctor regarding urine infection. Doctor has advised a few medicines and cital tonic.

My question to you is, is this something related to me being on this route or just because of some infection in my body.

Also, I have noticed sensations around my upper left back.

Please explain why these sensations are happening around my upper back.

Regards

Answer
1. It is important to practice proper transmutation and not merely let the vital force stagnate. The complete Yoga Sadhana with required physical, mental activity in real life helps one achieve the same.

Sometimes, past karma manifests as some form of illness in the path. Take the required medical efforts and continue with the practice. Eventually, all issues are resolved.

2. Pranic movements can cause sensations. One should ignore them and focus on Sadhana to realize the self alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Mr. Dhananjay,

Thank you for your wonderful service. Words cannot convey my gratitude for the information you are providing.

I have been trying to follow your Sadhana guidelines and have few questions. Could you please clarify them? Please.

1. Can we do bathing after the sadhana or should it have to happen before? (Sorry for this silly question - I live in an old apartment and pipelines make lot of sounds, I am trying to avoid disturbing other tenants).

2. I am following your guidelines on Bandhas. When doing them, I am doing 3 Bandhas X 10

Sequence for each Bandha X 5 Seconds for each sequence. Is it appropriate?

3. After Bandhas and Nadi Sodhana, I have started doing Pranayama as you explained in past posts. I was doing Art Of Living's Sudharshan Kriya in the past. Can I continue to do SK?
If so, should it be done after Pranayama? Please clarify.

Thank you again. God bless you and your family.

With regards,
Gary

Answer
1. One can bathe after completing the Yoga Sadhana.

2. Each of the 3 'Bandha-s' are to be performed 3 times. The duration of 'Kumbhaka' (Holding of breath) for each should be within 3 seconds.

3. It is preferable to hold on to one method of practice.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar Sir,

1) Business is extremely stressful in many respects. Establishment of enterprise and overseeing operations can cause innumerable mental challenges. What should be the manner of business management:
a) Should one set a fixed time to the same eg. From 9-5 and thus prevent it from becoming a primary driver in life?
b) Should one expand with force and vigour or settle for controlling income to the limit required for comfortable sustenance?
2) If fixed passive income such as rent and dividends is available, should one, if one could, dedicate most of one's time to their sadhana and some to necessities? Is this the recommended path where scope has mysteriously appeared, as if put forth by the Lord?
3) What if unethical behaviour is the norm in a business eg. Tender acquisition commissions. Should one do as necessary?

Thanking you for your time.

Answer
"Inwardly calm and uninvolved, yet externally displaying various emotions, play in the world O Raghava" -- The Yoga Vaasistam

As told by Sage Vasista to Rama, on how to deal with the world.

1. The rule for all worldly actions, as regards the Yogi is the same. One involves honestly but remains detached to the action and its outcome. One's right is to the action alone and not to its fruit. Work honestly to the extent possible, doing what is felt right at the given moment and leave it behind. Things proceed as they have to, in the script written by the higher power.

2. When this method is understood, one plays his part in the world stage as an actor, emoting and talking as per the script, yet does not become the character. Just as an actor playing the role of a mad man does not become so in reality, the wise Yogi puts on various skins, as may be required, but ever remains virtuous, holding on to the truth which is the Atman (self)

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Mr. Dhananjay,

Thank you for your valuable service.

I have been practicing the following sets of Asanas. I would like to get your thoughts on any changes needed in this sequence.

- Standing:
    - Dwikonasana
- On Belly:
    - Bhujangasana
    - Shalabhaasana
    - Dhanurasana
- On Back:
    - Sirsasana
    - Sarvangasana
    - Halasana
    - Matsyasana
- Forward Bend:
    - Paschimottanasana
    - Ardha Matsyendrasana
    - Gorakshasana
    - Yoga-Mudra

I want to make sure that I am not doing them in wrong sequence or order. Or some other asana could be included.

Thank you for your help.

With regards,
Gary

Answer
These will do. The breathing is to be slow, gradual and smooth, with 'Puraka' (Inhalation) during upward (expanding) movements, 'Rechaka' (Exhalation) during downward (contracting) movements and 'Kumbhaka' (retention) while maintaining the final pose.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

Please allow me to introduce myself and my quest.

I am a young aspiring Akhanda brahmachari in my early twenties who, due to the grace of the Almighty, picked up Swami Sivananda's famous handbook on the practice of brahmacharya several years ago.

Much to my chagrin, despite my ardent efforts, I have not been able to break a month of celibacy thus far. I am continuing nonetheless.

I must ask you of a few questions. I know your responses to aspirants have been terse of late because one must undergo the path by oneself, but please have mercy and respond to my few questions. They are greatly hampering my sadhana progress.

1. Is this a "threshold" point during sadhana (for instance, 6 months or 2 year or 2 years) when buddhi is able to significantly control the fluctuations of the monkey mind? Right now, I can do one hour of sadhana or look at corpses in a cemetery but the sight of a pretty woman will immediately dissolve vairagya with stunning, frightening force. I am reminded of Raja Bhatrihari's plight. Please advise.

2. If a realized sage is given the option to stay in a damp hut soaked with feces and forced to eat feces or the option of staying in a clean room with simple rice, will he have any preference? The mind would have been destroyed but is there not a human, biological aversion to the sight and smell of feces, for instance?

3. The realized sage creates a temporary ego to produce a mind with which he can interact with the world, as you have said. But will such a sage not suffer from body consciousness? If his eyes are gouged out, if his skin is burned, etc., will he not cry in agony and look bitterly upon the one who has tortured him?

4. In today's world, we increasingly face the threat of growing terrorism, extremism, etc, particularly from Islam. If one is to secure his people in a leadership role by slaying those who wish to harm his kith and kin, does such an act go against the tenets of dharma? I have heard Swami Vivekananda, for instance, threw out the suitcases of an Englishman who opposed Indian independence.

Sincerely,
Kowshik

Answer

1. Till all the past Samskara-s (impressions) & Vasana-s (tendencies) impeding residence in the self are not roasted, they germinate like seeds into saplings under favorable conditions.

Just as a sword cannot cut itself, 'Buddhi' (intellect) cannot control the mind beyond a limit, for both are of offshoots of the Aham (Ego). The intellect is controlled by the Atman alone. Hence the wise Yogi performs constant meditation on the Atman (self), whereupon the mind takes that form (of infinity) and dissolves into it. Then there is control.

However, the mind again de-links and retakes the form of the Ego, till it is not irreversibly dissolved in its source (Atman) through Self-realization. Hence one must perform Sadhana ceaselessly till that goal is reached.

2. If the one who prefers (Ego), through the mind or senses exists, it is not self-realization. The Atman (self) has no preference, for there is nothing to prefer there. Based on the nature

of the remaining 'Prarabdha karma', the body of the realized being is subjected to pleasant or unpleasant conditions, which however have no effect internally.

3. There is a temporary body consciousness, like the consciousness of an actor with his character. Does the actor really look bitterly against the antagonist after the scene is over? Did he die because he died as the character?

4. One has to follow the law of his land, which dictates who is supposed to do what and when. That is his given Dharma.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhanajay,

I've taken your advice and been diligent with my practice of yoga in all its aspects. By 2 weeks of solid brahmacharya, many negatives had disappeared from my life to be replaced with various blessings.

I cannot doubt the benefits any more.

However, yesterday my mind kept going out looking for women to delight in and I was a bit weaker in my meditation, watching television shows instead, wrongly thinking i would be OK.. and despite knowing the detriment of such actions, I eventually caved and lost my seed. Today the same has happened and I'm feeling really dejected, like I'll never get it together. I feel hypocritical, unworthy, and dishonest in my efforts. It's easy at the monastery but at home my practice deteriorates.. How can I find the inspiration to keep going?

Thank you!!

ANSWER: "Failure is the stepping stone to success" -- The wise man learns from his mistakes, not to repeat them. One should never forget the lessons that are taught by failure. Keep the mind riveted on the Atman (self) through regular Sadhana & meditation. Eventually, one learns to stay above the tide.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: When you say to keep the mind riveted on the atman with sadhana and meditation, I take this to mean that I should use these practices to direct the mind in the direction of the atman, letting my mind be calm and serene.

I'm currently unable to focus directly on the atman, but I can send my mind in that direction...

Am I understanding correctly?

Answer
When the mind is fixed on the Atman, it stays calm, peaceful and bright, completely unaffected by the external world and its happenings, be they of any nature. It is thought free, even if indulging in external work. Then, there is no agitation or unrest. The world is seen for the dream it is and produces no attachment, anger or desire. He who attains this state is said to have fixed his mind on the Atman.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,
I am having a tough time remaining fixed onto the Self while tending to other tasks at work. I remain fixed on the self going in to work, and then before I know it, I've become so absorbed in the pressures and workload of daily life, that I've become completely engulfed in Maya and find myself struggling to get back to the Atman, remorseful for ever letting it go. I try to remain detached initially, but I don't know what happens. I don't know when, how and where I lose presence and consciousness.

In the Buddhist philosophy it is recommended that one complete each task with complete focus and attention ONLY on said task and nothing else and to prevent the mind from wondering elsewhere. Furthermore, one should develop a habit of living COMPLETELY in the present moment. The mind should not project itself into the illusions of past and future. It is said, that in doing so one develops mindfulness and concentration.

My question is; How does one remain fixed on the Atman while tending to tasks requiring the mind and body? Is the above-mentioned method correct and flawless? Is there a more efficient method?

I'm very sorry if you have already answered this question. Please tell me if you have, and I will go through past answers.

Sahil

ANSWER: When work is carried out with involvement, honesty and sense of commitment, it becomes possible to invest one's heart and soul into it. All of one's energies flow towards efficient completion of the job on hand. One should do this as a part of one's 'Dharma' (duty), in the script written by God. Then there is neither attachment, nor deviation from the Atmic state, for it is a part of Dharma. The self is held on to by itself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Should one make sure to use single-pointed focus on all tasks at hand or is this unnecessary?

Answer
Does a knife pierce a fruit when thrust at a single point or when touched at many points? which is correct ? Focus means concentration. It is always single pointed. That alone completes a job efficiently.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi Dhananjay, may the Lord bless us all.

Are strength-related exercises like pull-ups/push-ups/handstands conducive or detrimental for brahmacharya? I'm mixing asanas and this type of muscle building exercise. Do you think that I should restrict my physical practices to asanas and pranayama only for the energy transmutation and conservation?
Thanks a lot.

Answer
1. Eventually, one will find the best benefit from proper Asana alone, as regards the physical requirement. They are to be performed with proper inhalation and exhalation, in a smooth and jerk free manner. Asana-s take care of physical health without an iota of strain, stress and side effects. The same cannot be said of other physical exercise.

2. Asana, Bandha, Nadi Shadhana and Pranayama should precede Samadhi (merger into the Atman), following which the truth (self) alone remains.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Hi Dhanajay,

I'm 6' tall with pitta body type. Is there an ideal weight for a practicing yogi with these specifications? I apologize if asking in this manner isn't the most appropriate way to solve this issue; I've been thinking it might be good to eat less, and I'm hoping you could give me some guidance.

Also, recently I've heard a lot about how detrimental animal proteins can be for the body, and since the ghee I get doesn't contain these proteins, I'm leaning toward this ghee being the only animal product I consume. I love to have it on whole wheat toast and I'm wondering.. what is the appropriate amount to have per day?

Thanks again,

Austin

Answer
नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन।।

"Yoga is not for him who eats too much or too little;
Who sleeps too much or too little, O Arjuna".

-- *The Bhagavad Gita, Chapter VI, Verse XVI*

One should resort to 'Mitahara' (moderate, balanced food) and let go of all other worries. A

fancy for weight, height or other mundane physical things stems from attachment to the impermanent body and is an impediment to be got rid of.

That meal which makes one neither feel heavy, nor starved, which makes one feel pleasant & cheerful; which does not produce lethargy or stupor but brightness is 'Mitahara'. He who understands this knows what to eat, how much to eat and when to stop.

Eat a little of that which is available and focus on the Atman (self). It is better to take many small meals periodically, than one large. He who eats to survive is not troubled by food, for he is always moderate.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay,
As you may recall me asking you several questions a while back, I just want to thank you for your advice. I have been doing brahmacharya for 7 months now with a few wet dreams but they have gone now. I am up to an hour of meditation a day. For a while I was doing half hour but not seeing much progress (even though I was) and then once I felt ready for 1 hour meditation, I started losing appetite and losing excess weight and continue to. I am feeling so much better. I am 31 years of age in this incarnation. I just want to thank you for your advice on persistence, meditation for transmutation (this was essential), and so much more. Thank you again. You have saved me in many ways. God truly does exist. Thank you.

Answer

All that is required is to give up the Ego and merge the mind into the Atman (self), who is the Lord residing within. All knowledge lies there. HE alone is the truth, and shines as the self in the individual. God bless.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Namaste sir
I am struggling to maintain brahmacharya from last 5 to 6 years
As i maintain celibacy after sometime it weakens my concentration and then i broke the vow. how it affects my concentration?
NOW I AM GOING TO GIVE A COMPETITIVE EXAM
AND IT NEEDS A LOT OF CONCENTRATION SHOULD I MAINTAIN CELIBACY OR NOT WILL IT BE HARMFUL OR ADVANTAGEOUS PLEASE SIR REPLY AS SOON AS POSSIBLE AS MY EXAM DAYS ARE NEAR

Answer

Brahmacharya, if practiced right increases concentration and not the other way. Unrest and lack of concentration means that the vital force is being stagnated and not transmuted upwards. Go through past answers on Sadhana and perform Asana, Bandha, Nadi Shodhana, Pranayama & meditation as advised, daily without fail. Things will set right once proper Sadhana is implemented. You will have abundant energy to focus on academic study.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear sir,

Reference: http://en.allexperts.com/q/Celibacy-Abstinence-3564/2014/2/balance-sadhana-work.

I dont find time for morning yogic practices (and may not be able to find for next 1.5 years). From the previous post, I understand that sadhana and work are no different, but how does one transmute without physical and spiritual activity?
Can brahmacharya still be maintained only with studies and work, right diet and god surrender, with no time for other yogic practice?

Om tat sat!

Answer
To the one who has realized the essence, they are one and the same. However, proper Yoga Sadhana is necessary to aid transmutation. Meditation, which is merging the mind into the Atmna (self) is mandatory.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay ji,

I have benefitted a lot by reading out the questions and answers in this forum.

Exercise and sports followed by pranayam helps a lot in keeping the mental health pure. My personal experince is, if we do only meditation and spiritual activities , it doesn't help much in controlling our vasanas and may be past sanskars. So if I do some exercise(swimming, running) followed by pranayam, it clears up the mind and gives a boost to the spiritual and mental health.

but in near future, due to some stomach upset, I had a sudden increase in my lust. I did try all methods including swimming , vigorous pranayam , but not meditation. So I had a fall by tempted to see porn and followed by masturbation. I had a impure mind for many days.

Then I realised, I missed the meditation part. I could have sat for a long meditation and transmuted/sublimated the sexual energy. But I doubt if I sit for meditation at that time, will that help in control of the powerful lust at that time. I am self analyzing what could have gone wrong at that time, so that I will be careful the next time.

I need your guidance.

Pranam,
Sriram

Answer
Physical, mental and spiritual efforts are to be constantly applied to succeed. It will not be possible for the beginner to directly meditate. So he employs Asana, Bandha, Nadi Shodhana and Pranayama to ready the physical and mental vehicles to merge into the Atman in meditation.

It is a battle where one has to be ever vigilant. A mental lapse soon turns into a physical one. Hence the need to keep constant focus till one is advanced enough to make it into a default way of life.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Firstly, I would like to say that you are doing tremendous service to humanity by sharing your knowledge and experience on such a vital topic.

To begin with, I would like to disclose that I am addicted to onanism since the past 12-13 years. It is a vicious cycle which I am certainly not proud of. Though I am at the lowest point of my life, I thank God that I am still alive, which gives me hope that I can turn things around.

Aristotle had stated, we are what we repeatedly do. The fact is so simple that we humans take it for granted. How can I create something productive if I have been repeatedly practicing onanism since a decade.

Whenever I have abstained for even 2-3 days, I have noticed a spike in my energy and overall health. I am willing to devote myself to Brahmacharya/celibacy for the remainder of my life, except for having a child when I get married, as I now understand that the only real purpose of sex is the propagation of species, and certainly not something any civilized individual should indulge in for mere pleasure.

I would be highly indebted to you if you could answer these questions with complete specificity.

1. I would be turning 28 years old in March 2017. Given the torture that I have put my body through for more than a decade, can I regain my health back if I strictly practice Brahmacharya, take up some kind of exercise on a daily basis, and get adequate sleep at night?

2. Can you share some of your personal experience related to Brahmacharya? When did you start practicing Brahmacharya, what were your reasons behind pursuing this path, and how do you cope with the sexual drives?

3. Lastly, what would be your word of advice for someone like me who has taken things to the extreme?

Finally, I am not doing this because I want to gain some super power as claimed by the people doing NoFap. I just want to get my sanity and health back so that I can fulfill my duties to the best of my capability.

Thank you.

Answer
1. Brahmacharya is the way to health, happiness and well being. The complete Yoga Sadhana described in past answers aids success in Brahmacharya. Perform the same with sincere devotion to the Lord to realize the self. Things will go in the right direction.

2. Things happen as per HIS will. The efforts of an entity that has striven in the path to the

self are a result of HIS grace alone. There is nothing more of importance than this truth.

3. Take up the practice with surrender and single minded devotion. The effects of the past will eventually vacate and life will get blessed. You will have all the energy required to uplift yourself.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I have been struggling with lust alone, specifically internet porn and masturbation since age 13 or so. I am now 26.

For last 2.5 years, I was able to abstain from both, and the only breaks in celibacy were from night emission.

However, recently, I had a massive falldown a month back, and again in the last couple of days. I watched porn (and went to chat rooms, a novelty) and indulged, not once, but many times in the last few days. I feel like have lost strength, shattered nerves, like having gone back to an old bygone day. What is alarming is that I have been unable to control myself in the last few days, and I feel like I may not be able to stop.

I feel miserable to have fallen down. Though I have some awareness that there is no reality to sexual attraction from one point of view, I am also bothered by the fact that I have been attracted to the same sex (male) sexually. Really, I don't see how this would work out if I get married in the future. Frankly, the only way I see myself rising beyond this all this mess, is by practising celibacy.

I really want to become an Oordhvaretas for His sake, but I am afraid that with all the self-abuse, my body is refusing to retain semen. I am however hoping that if He wills, the knowledge and techniques of becoming an Oordhvaretasa will become revealed to me.

I will be grateful for your advice.

Answer
Do the suggested Yoga Sadhana in totem, with a complete sense of surrender to the Lord. The urge within, for establishing should be as strong as that of a drowning man trying to swim back. When one puts in such dedicated effort for a long time, the hands of God reach down and the past Samskara-s dating back to eons slowly dissolve.

Let go of the past and make a fresh start. Things will eventually fall in place.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranam Dhananjay Ji.

I have read all of your past answers. Reading past answers written by you is just like keeping ourselves wisdom-drated (Hydrated with wisdom) every day.

I have been practicing brahmacharya from last 6months. Recently I have started doing bandhas, and mantra recitation and without your guidance I wouldn't be what I am today. Hope your blessings shine on me.

I am really sorry for writing such a long post with so many questions.

1. I'm 28. Why did it take me 28 years to find myself and this path? please explain in detail if possible.

2. Copper Ring charged with Prana:

Can I wear a Copper Snake ring provided by Isha Foundation?

The copper snake rings are made at the Isha Yoga Center under Sadhguru's guidance and go through a process of consecration at the Dhyanalinga Yogic Temple before they are offered. The Dhyanalinga temple is consecrated using prana prathista and is dedicated for meditation.

Actually, I would love to wear this ring but my mom said not to wear it. Should I wear this copper snake ring or not? Please guide me and also please explain prana prathista.

http://www.ishafoundation.org/us/blog/significance-of-snake-ring/

3. Letting Go: Can letting go of fear, guilt, disappointments, grief, lies and mistakes provide us more guidance on the path of self-realization. I am asking this because I have felt it. A few years back in 2013 I started forgiving friends and peoples whom I was angry on and vice-versa. I also let go off a lot of guilt and lies. By doing this some of my friends they themselves came to me for forgiveness and forgiving them made me feel calm and peaceful. Can you please explain how does this happen and why does it happen?

4. Temple: The place where I stay we have a Balaji Temple next to my building. This Balaji Temple has a murthy from Tirupati. The Temple also has the Navagraha murthy and Ashlesha murthy. My Mom always keeps telling me to visit the temple every Saturday and offer oil to the Navagraha murthy as I have Shani and I was born on a Saturday. Should I, do it? Can visiting this temple help me on the self-realization path. Please guide me.

5. Mantras and brahma muhurta: I do the recitation of mantras like mahamrityunjay mantra, gayatri mantra, guru paduka stotram, nirvana shatakam. Lately, I have heard about brahma muhurta. Please explain about brahma muhurta and tell the exact brahma muhurta time. I know there are a lot of websites and blogs talking about brahma muhurta but I would like to know the exact explanation and time from you.

Bless you Dhananjay ji. You are doing such a great thing (Karma Yoga) by guiding ignorant souls like us.

Pranam...

Answer

1. Things happen when the time is ripe.

2. When the Ego is dissolved, the Atman (self) is revealed. The Ego is dissolved through Sadhana (effort) and through HIS grace. Wearing external accessories is one's personal choice.

3. That which one gives another is giving it to ones own self.

4. It is the one Lord, who inundates all temples and all creation. One can visit a temple, if one feels like. The same Lord resides in the Sadhaka, as the self, within the temple called the body.

5. Elaboration on 'Brahmimuhurtham' is available in past answers.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Namaskar DhananjayJi

I am on the spiritual path from the last two years, and during this time, I have experienced some incidents during sleep, it has happened around 8-9 times with me in these two years. What happens is that while I am in sleep, I feel some presence which is pulling me out of my body, it is very terrifying, and suddenly my mind wakes up and I become conscious but that presence is still not gone, I experience the same pull sensation, but i keep my eye close due to fear. This experience lasts for some minute, I generally start chanting mantra with my eye close, and the thing goes away.
After this I am reluctant to sleep again fearing that this may happen again, but I eventually fall asleep but wake up few times during the night.

For better understanding, I am sharing one of my experience :-
I was sleeping alone in a room in a P.G, and during sleep, I felt very strong sensation of some energy sitting on me, and trying to pull me out of my body, suddenly my mind wakes up, now I am conscious, keeping my eyes closed , I started chanting mantras and reminding myself the lessons of fearlessness of Swami Vivekananda and something very terrifying happened, I felt that the energy caught my mouth very tightly and shaked it and then that thing was gone.

Please tell me what is this and how to get rid of this.

Pranam

Answer
It is all a play of the mind which one experiences, which one need not worry upon. With Sadhana, all these fears which are a result of past Samskara-a eventually dissolve, following which it ends. One is infinite and all pervading, limitless, without a second. Who then to pull and where can one go? Relax, hold on to the Atman (self) and be at peace. No harm will come.

"One is the unborn, eternal, timeless, infinite, all powerful and all pervading Atman which has no body, no mind and no limitations. Without a beginning and without an end, he exists complete, without a second, integral with the all powerful Lord. The body and mind are super impositions, and the result of ignorance. They are not real. He who realizes this is blessed"

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

I have been struggling to give up bad habits for the last 8-9 years. First I thought it was wrong, then I wanted to have a good memory,now I just want to give it up. I'm surrounded with many people who do not believe in Brahmacharya. I do not have any sexual experience with anyone, sometimes lustful thoughts try to come up in mind. I go for a few days and break it again. I've been in depression, even psychiatrist told me that it was okay to masturbate, but I cannot agree. Sometimes I think I should take a vow to kill myself if I fall again, but I cannot take such a vow because of my parents. I understand Lord is real Guruji, but I cannot reach out to him because I am not able to give up ego, no matter what. Sometimes I punish myself by not doing my academic and extracurricular activities which I enjoy doing and which it is my duty to do everyday. Even then ego creeps in, telling me that I have made a good method. Due to this ego I'm not able to make up my mind to surrender totally to Lord Almighty. I once told my mother crying that I masturbated, but she said while those who can maintain deserve our salutations, everyone cannot do it. I've made my mind to quit and broken the promise so many times that I'm scared. I'm also because of this not able to make up my mind to follow the practices in totem as delineated by you. I am unable to look at all females as Mother. (I cannot bring myself to write why.) I don't want to depend on myself anymore because I know it will only increase the 'Aham'. I think of Bhagavan Sri Ramakrishna Dev ji's stories of spotless purity. I think of Swamiji's words that even though there were so many women endowed with beauty in USA, presence of the Master dissolved all attractions...
I am not sure what exactly to ask from you... But please help

Answer
It is normal for all aspirants to go through these contradictions during the initial years of practice. The strong past Samskara-s (impressions) and Vasana-s (tendencies) come in the way of residence in the Atman (self).

In the scriptures, this state is compared to the green layer of algae that cover a body of pure water. One who wishes to drink the clear water underneath moves it aside with the pot, only to see it return and cover the water once again under the movement of breeze. Just as one has to frequently push aside the green algal layer to access the clear water, the Sadhaka (aspirant) has to displace these past Vasana-s through constant Sadhana involving meditation on the truth. Else, the non-self raises up and takes control.

An exceptional Sadhaka alone perseveres relentlessly, to reach the state of the self and reside there. When one's efforts are persistent, the grace of the Lord shines and gradually takes out the Vasana-s supporting 'Avidya' (ignorance). Then, the state of silence becomes more frequent.

Persevere as required... things will set right in the course of time.
ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello! I have a question regarding(additional) benefits of Continence.
I have already decided to do this practice but im curious about legends regarding this benefits.

Boxers avoid sex before a fight, and indian wrestlers are continent,;does this mean celibacy automatically increases the prowress and strength of any male? What may be the reasons behind this;testosterone?

Also, I heard a Taoist story of years-long celibacy creating a "protectice sphere"which makes a person unable to get harmed in any situation. has this any basis on fact or truth?

Thanks for your time!

Answer
When the vital force is conserved and transmuted, it leads to a superlative form of energy called 'Ojas' which inundates the being. This energy eventually shines as brilliance in whatever activity the Yogi performs. It confers immunity against a vast range of undesirable energies. It is the power of ones own Atman (self), shining in the practical world.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Could you elaborate on the stages in realisation? Absolute being and intermittent states of being.

Having practised unbroken Brahmacharya for just under 2 years, suffering considerable bodily hardships like skin ailments during the practice, (My annamaya kosha is of a Pitta-Kapha constitution)I had to break it with a new loved one, a somewhat extraordinary and spiritual lady for today's society, who mysteriously entered my life, without me taking nay steps. I refused to enter into any sexual relation with the lady whom I married since and although we slept on the same bed, I did not enter into any contact with her for months. The suddenly, a force seems to have entered me and reluctantly, for the sake of the other, I gave up my practice. I felt drawn to the feminine aspect of godhead at the time. Material life seems to have improved since but after nearly a year, I have gone back to my highly sexualised teenage ways in secret to drain out the excess urges and feel a loss of the peace that would dawn on me almost immediately without effort during the practice. I must confess it was also easy to fall asleep during the practice and I had skin ailments as suggested.

Having gone through this, I have been wondering if it is Shakti playing out before me. I wondered if you had any guidance on the worship of the divine mother, particularly the reading of Devi Mahatmyam and Lalitha Sahasranama -also Vishnu Sahasranama for a better understanding of events playing out before me? I'm a man of temperament most of the time but will was strong during the Brahmacharya period. I'm 24 years of age living in Britain

Answer
It is Maya, the result of Avidya, that cuases one to move towards the non-self. One wishing residence in the Atman should restrict sexual contact within marriage for progeny and do the required Sadhana.
That alone is the way. The path of Sadhana to be taken will get to be known, further to effort and devotion to the Lord.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Mr. Dhananjay,

Thank you for all your help in the spiritual path.

As householder, can we chant OM? I happened to read in the following link that it is harmful

to chant OM. Could you please clarify?

https://magnuseduce.wordpress.com/2012/08/05/maharishi-mahesh-yogi-on-the-mantra-om/

By God's wish, I do not have an ishta deva. But I want to chant a mantra when the mind is restless.

Please help.

Regards,
Gary

Answer
Can one's self be harmful to oneself? The truth pervades all beings and that alone is real. Rest are all moving images on the eternal truth and not of substance. Who is a Sanyasi? Who is the householder? One who is in the quest to realize the truth is the Sanysasi. It does not matter whether he is married or single or a hermit, as long as he is in the quest of the self. The 'ॐ' (OM) represents the truth, which is one and within all. How can harm can come to anyone who chants and merges into the truth?

That which comes or goes in not real. So social statuses such as being a bachelor, householder, widower or something else have nothing to do with one's core, which is the Atman. Knowing it to be such, one should let go all attachments to gaining or losing and hold on to the self. Then, he goes into silence, which is the nature of the self.

Merge the mind into the formless Lord, with whom one's Atman (self) is integral and indivisible and chant the Omkar.

God bless

ॐ तत् सत्
(That Supreme being is the absolute truth)

Expert: Dhananjay - 11/24/2016

Question
Hello Sir.
I have this question that is, Urdhvareta men is in a state that he stops sperm production, spermatogenesis? Advaita, just be?
So phisiologicaly controling, stop sperm production is the goal of Brahmacharya, beig that one doesn't want procreation?
It appears to me that sex is only for reproduction, the scientist Barry Komisaruk found that orgasms are separated from sex, one does not need sex to get orgasms.
So the Kundaliní is about to unite a couple and mantain in the sense of procreation, to create a family and so appart of this, is only mind elusion, instinctive, pleasure and lack of self love, independency?
I read the heterosexual anal sex is used on maithuna, Tantra, as the most direct way to guide Kundalini, is it true?
I do not found any question similar before, I am sorry if it is already in the site.
Gratefull.

Answer
Do your Sadhana and focus on realizing the self first. All these fancy queries later. One should be focused on the goal and not on endless theories.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Pease read this and Thank for answering for free.

Ps: english isn't my first language
I am 21 yo black man(live In canada)
BACKGROUND:
I started abstinence around the age of 17 to detoxify from porn, 2 years later i stumble upon a book, called Practise of Brahmacharya.
My life changed.
Then i was 19 year Old due to friends pressure and society sexual attacks i failed many time. Some of them eventually called me homosexual.
Then i stumbled upon a book called Raja yoga by Swami vivekananda.Now my life changed even more, but i wasnt really practising, again the people In my life pulled me the other way.
Then after ignoring Raja yoga,i Reread the book again. Now serious meditation started, with pranayama.

PRESENT MOMENT:
2 days ago i turned 21 yo. At the start of this year, I went 3 month without sexual activity (i didnt meditate).
This year has been the worst year of my life, i went trough tremendous austerity.
I believe God tried to show me something because it is not normal. I resolve a problem another one arise, i Lost my car, my computer,have to stop school and go work to pay my car tickets.
I gained dispassion, discrimination it was a blessing In disguise.
Without this i would have NEVER turn my life completely to the spiritual.

SPIRITUALITY:
Everything that i read on Yoga is true.
Since i started dharana i see light everywhere, and i verily met some beings who weren't of this life.

QUESTION:
As i am going back to finish school, i am afraid it will take me away from my path to God or the self.
Will it?
Will everything eventually fall into place, where my work wouldn't interfer?i believe if i pray God and finish school(only about 6 month left) and don't give up he'll put me In the adequate circumstance to pursue my practise.
By mid 2017 school should be over, and i'll try to live by myself.
The simple question is:
Will i one day be able to meditate in peace if i build the neccessary circumstance.Or will the World get In my way?

Answer

1. Impediments are the Lords way of making one realize the falsity of the 'Asath' (unreal), so as to correct and merge with the 'Sath' (Reality of one's self). They help the aspirant develop 'Vairagya' (dispassion). The exceptional aspirant, who puts in constant Sadhana overcomes all troubles and attains to incomparable bliss in the course of time.

2. Persevere honestly in the practice, with the devotion and innocence of a child, full of trust and surrender to the Lord. You will progress in school and all will go as required. The silence (meditation) will establish itself. God bless.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I'm 23. I fantasized a sports anchor wearing revealing clothes and searched her up in google images to intensify it on her scantily clad images. It feels disgusting that I did that though I know she is a married woman. Though I used to fantasize before, they were fictitious. I watched a few soft core porn clips(I couldn't escape seeing horrible images that pop up while browsing for sensual and I regret seeing them), but feeling wrong I quit it. I don't like myself that I watched them. I'll be filled with guilt when I come across her occasionally while watching the sport and the guilt lingers over. I fantasized her so can't be erased from my memory. I feel soiled. You would ask me to do practices. I am doing them already and will continue doing them. But how do I get over this guilt?

Answer

Put it behind and look forward. Fantasy is imagination and can be stopped with meditation on the truth. One must constantly meditate and hold on to the self through Sadhana. Then, unwanted stimuli do not affect. A wall of purity engulfs the mind, which gets steady.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay,

When see people who remind of old self when taking a walk for example, I do feel a compassion to a degree. Would you think it necessary to preach?
I just taken interest in that thought.

Kind regards,

Joe

Answer

There is no 'oneself' or 'others' in reality. There is only pure consciousness, infinite and without a second. Hence, if one feels like serving humanity, one has to first know his own 'self'. That is the greatest service, for the realized being then becomes the instrument to help others in this relative world of 'Maya'. Without true knowledge (realization), it is not possible to help another in terms of the absolute.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Dear Dhananjay sir,

I am feeling disappointed, I am a 27 year old male and this system has still not allowed me to move out on from my parents house. I have been working hard and focusing on

brahmacharya for the last 5 years and working persistently hard. Does it not say in the bible somewhere that saints/prophets are despised in their home towns which could be family house also. I feel that my family does not care for me they like to see me low even though I am in a good place on the inside.
I have just completed a bricklaying course, I went to a building site as I was reassured that they would accept me after this long course, I know I am a good bricklayer, the foreman said no you need more practice even though I look at their bricks laid below looked crooked. I left the site feeling just disappointed in man. I know I'm a good worker with all the benefits of brahmacharya.
Well I may have a opportunity lined up but it's not certain which is leaving me in a state of limbo, regarding work at this moment.
I am getting feelings of why am I here, when I do try and try it just seems pointless, people are in this system they don't care it's just making a living and pointless Pharisee like states.

as materialism is pointless and I've basically renounced the world as i am practicing brahmacharya, whould moving to India and finding a ashram and working to stay there be possible? I just feel like getting on a plane to India and cutting of my family and living a life of service to God. At least I would be around mostly sincere people.

Please give me some advice.

Kind regards,

Joseph

Answer
The events that unfold in one's life are already fixed, based on one's past karma and the will of the higher power. It is not necessary for one to worry the least as regards the direction to be taken. All that the honest Sadhaka needs to do is persevere in the direction available at the given moment and watch silently. The path will unfold. One needs to accept it as the will of the Almighty and be happy, focusing on his Sadhana to realize the self. This is all is required.

It is not that moving to India or anywhere else will make the path easier, nor that staying will making it tougher. The ease or difficulty one faces is the result of his own karma, and he carries this karma, wherever he goes. If relocating is in destiny, it will happen. Else, it won't. Do not worry about these things which are inconsequential in terms of the truth. Persevere with the opportunity available at the given moment and watch silently, without desire and without frustration. The path will be known. It is normal for Sadhaka-s to go through these trying times during the initial years, when karmic blocks are dense. With time, involving persistent Sadhana backed by surrender to the Lord, everything will fall in place eventually.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Sir,

I have a couple of questions. I know you are an advanced soul and the following queries/statements may seem a little direct, but I need to voice my concerns, and apologize if I look impertinent.

1.) I was recently in a job where my manager was abusive, derogatory and mean for no reason, and I experienced a tremendous amount of pain, anxiety, and misery as a result.

Why did god put me through this experience? Was it to kill my ego? I am now in a monastery, soon going to join the Ramakrishna-Vivekananda order, and many have implied my job experience as rather useless in my spiritual progress. Why is pain neccesary to realize the self? Why should one tolerate an insult by another, and why isn't it better to just have some level of self esteem before someone runs you over? You told me to tolerate insult and injury blindly and I experienced a tremendous amount of suffering at the behest of a tall, unfit, insecure, and idiotic Portuguese fool, and an idiotic and foolish Argentinian. I don't know why you recommended this to me, as I feel the past six months of my life have been a waste. If god simply assigned me a job that had less hours, and a better work culture, I would have a far better time, but nonetheless, you advised I blindly follow this path like a wimpering dog who was whipped and abused to no end. I honestly felt like taking my life many times and I felt terrible. Why did you advise I do this? How can I call you a master if after this experience, I felt a 100 or 1000 thousand times better after I enraged them and taunted them , and left those insecure, clueless bastards?

2.) Many senior and junior monks of the order do not have brahma-Tejas or Ojas in their face, eyes, and body. Yet the practices you have advised me to do have left with them. Why is this so? And why have they achieved samadhi or higher states without showing brahma Tejas in their face and eyes?

I don't know why you led me on this path of low self esteem and just constant pain, but I feel an extremely high level of resentment and feel like fully leaving your practices after this experience because I believe you have misguided me to an extensive degree. I don't know if I will ever be able to follow your advice again, but the least you can do is provide me with an answer and tell me why I suffered so blindly. I do not mean to be impertinent and rude with my query, even though this sounds a little direct, but the least you can do is provide some answers and some closure so at least I can be at peace and leave this experience and this pain behind me.

Answer

1. Who was abused? Who suffered insult? When that one is vacated, the state is called self-realization.

2. One should realize his self first. Questions about others later.

The self has no esteem. Pain, insult, injury or maltreatment do not affect it. Infinite, complete and without form, it shines eternally, without a second. One is this self alone.

The Jiva goes through experiences based on its karma. He who wishes to realize his self, lets go of the non-self (which experiences pain or pleasure) and remains a mere witness. He lets go of affinity or aversion for experiences which are like ripples on water, which are nothing more than modifications of the mind, for these concern the non-self. He holds on to Sadhana, till the goal is reached.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

I was reading your answer to someone's question about how should a man deal with a partner's desire for an offspring and you said ,"When the birth of offspring is destined, it occurs by HIS grace. HE controls and not us".

Now my questions are ...

1)...whether the desire itself is part of Maya(and should be ignored if you are on the path of self-realization) or something that shouldn't be ignored?

2) Also, I understand that these desires might arise due to some karma or way of thinking, but is giving birth that important for a woman?
I'm a female and while I do think I can get carried away by these desires, I don't really like hearing from people that it's part of "Dharma".

Answer
1. The world and this birth are itself Maya. However, there are certain urges which are deemed valid, the desire to make a family being one. While there is no harm in aspiring for marriage and a family, what is important is not to get attached to either.

One should remain neutral and accept what happens as the will of the Lord. If marriage and offspring are in destiny, they occur. Lawful relationship with one's spouse, within marriage does not come in the way of Brahmacharya.

2. Marriage or producing offspring are not in any way mandatory for attaining to the self, for that is an internal process, while these are external. Those Sadhaka-s who wish marriage experience it if destined and continue in the path of self-realization as 'Grihasta-s' (householders). However, marriage or lack of it do not have any bearing.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hey,

it's been one year and several month of unbroken (outside of wet dreams) practice for me. Best thing I have done to myself ever! However I am over going minor obstacles lately. Several months ago I picked moderate (1-3 times a week) weight lifting. I do enjoy improved health and doing it not for vanity reasons. Unfortunately my wet dream frequency increased to having one a week. It has nothing to do with dirty mental plane as my mental celibacy is on same par as physical. Could it be due to increased testosterone which lifting perhaps creates? I really don't want to give up exercise but next day after hard lifting day and wet dream combination I feel irritable, less spontaneous, more prone to negative emotions, timidity and all these feelings that normally almost non existent.

Answer
Exercise should be moderate and never hard. Hard exercise causes excess fatigue, leading to irritation/aggression followed by stupor and lethargy as an aftermath. Heavy weight training is not conducive to Yoga Sadhana for a multitude of reasons. One will not have energy for Sadhana.

Yogasana-s are the best form of exercise as they do not cause fatigue. The Yogi is bright, positive and cheerful. Other exercises, if taken, should be moderate.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have no problem concerning indulgence In the waking state.

My Brahmacharya is getting destroyed by wet dream
Even just after meditating i got one wet dream.
I wonder how much damaging is a wet dream compared to a fully conscious ejaculation?
I do not touch myself whatso ever In waking state, but when i fall asleep i have no control.
I try to wake up before 4 am
How to avoid this?
I feel like there is some terrible memories of sexual activity In my subconscious that meditation is just awakening.
All that effort for nothing.
But i still feel enough energy to continue.
What to do?

Answer
Do the complete set of Yoga Sadhana-s described in past answers with the required food, lifestyle, physical and mental activity. It takes time for wet dreams to taper and eventually stop. That is achieved undoubtedly in case of the aspirant who resorts to honest, regular and unbroken Sadhana. Patience and perseverance are the keys.

Go through all the past answers to get an elaboration on the means to be employed.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

My past karma must be very thick indeed. Every day for the past 9 weeks the mind has been oscillated by various forces yet due to the lord's grace my ship continues. Of worry is one nightfall endured, which worries me greatly.

My questions may seem basic. I am a 20 year old brahmachari so kindly have pity on me, I know you often tell people that the path is to do sadhana and stay quiet, which I understand, but please, any detail would give me hope and encouragement to pursue this path rather than the degeneracy of my present generation. Today, with social media and apps like Tinder it is so easy to lose sadhana and society is filled with sexual stimuli. As such, I stay very careful.

1) In previous answers, you mentioned certain worldly desires are legitimate. Please tell me whether this refers to artha, kama, dharma, moksha? In addition, are there limits to each? Kama for instance is to be limited to procreation as you mentioned. What about artha? For one man, 1 crore is more than enough. For another it is paltry. Are there any limits the yogi should observe?

2) I am curious to know why facial hair not only retains ojas but seems to attract the opposite sex. I am not growing it for vanity; I would just like to know the spiritual/biological basis as every time I grow out beard sadhana is better but external world temptations seem to augment proportionally. The lord does not want to make my task any easier! :)

3) Of late, I sometimes feel pity for purely bhakti oriented people. I am behaving very myopically I realize as bhakti yoga is just as legitimate as the jnana yoga and karma yoga I practice. What leads to this feeling of "oh, bhajans and slokas are not sufficient"? I sometimes wish those who engage in sloka or mantra blindly would deeply understand why they did what they did rather than turn to these simply for comfort

4) What is the extent of cognition of a full-blown jnani? If you do not answer anything else please at least answer this. The world, although fake, is run by elites and governments who conduct gruesome rituals worshipping the anti-christ, abusing children, etc. Most people have no clue. Are jnanis like Swami Sivananda, were they aware of the real nature of the disgusting worldly behavior and the "truth" behind major world events? Certainly a yogi of self-realization would view such an event as merely a scene passing on a silver screen but I am curious to know the power of their cognition.

5) The real guru is within as you have said. For sadhana purposes I would like to look up to a former guru in flesh but I don't know whether swami sivanandan, bagawan ramana, or someone else should be trusted. I do not want to fall prey to charlatans who accrued negative karma by cheating masses like Muktananda or Osho. Kindly suggest the right path.

6) I find that the sleep schedule of few hours destroys mental ability and thus resort to 7.5 hours of sleep daily. how does one taper this to 4 hours over time?

7) Is it possible for a jnani to find something, a rock a painting or a woman, attractive without lusting for it? I have always wondered whether the right response to seeing a naked woman, for instance, is to turn eyes away or look at the object plainly, acknowledge the lump of flesh, and turn away with conviction.

Humbly yours,
Dhananjay

Answer
1. The 'Mumukshu' (one who is in the quest of the self) works without desire in the profession shown by destiny and stays content with the resultant lawful earnings (accepting them as the will of the Lord). The magnitude of the earnings do not come into the picture.

2. The energy conserved through hair growth, further to Sadhana is the cause of attraction. It is the law of nature that things move towards regions of higher energy concentration. However, these things do not affect the one who is intent on the goal (realization).

3. There are many paths to the destination. One should focus on his path, period. What others do is not of one's concern.

4. The Atman is a mere witness to the scenes unfolding on the screen of pure consciousness. That unfolding occurs as per HIS will. The screen (pure consciousness) alone is the truth, while the scenes (events) are false. Hence the Gnyani remains a neutral witness, despite full cognition.

5. When the mind is merged into the 'Guru' (Atman) within in meditation, the physical form is eventually revealed. That power of discernment comes to the true Yogi. It is very simple.

6. For now, that is alright. After much advancement, further to years of unbroken transmutation, the 'Ojas shakthi' becomes immense, following which one does not need much sleep. Sadhana is the key.

7. 'Raga' (attraction) or 'Dvesha' (repulsion) do not exist in the realized one. Centered irreversibly in the truth, he remains unaffected by the senses, as the waters of the ocean remain unaffected by the entry of rivers into it.

As in case of the unrealized man, there is cognition of everything (such as the apparent beauty or lack of it in an object) in the realized sage as well, however, while there is an immediate degree of attraction or repulsion in response, with the ignorant one, the sage has

no attraction or repulsion, for he has become one with 'Sat' (reality), (while attraction or repulsion concerns the 'Asat [the unreal])

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमाप: प्रविशन्ति यद्वत् |
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी || 70||

-- *Chapter 2 Verse 70, The Bhagavad Gita*

" Just as the mighty ocean remains unaffected & constant, despite water entering it from all sides, he (realized one) remains calm and peaceful, though the senses are exposed and perceive the stimuli; and not the one who craves after the stimuli".

The same however does not apply to the aspirant who has to exercise control and put constant efforts to prevent the senses from being stimulated.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranam Dhananjay Ji,

Thank you for answering all of my questions.

Today, early morning I felt something very unusual.

I felt somebody touching me and trying to wake me up. It happened twice. It also tried to pull me up from my bed and I am pretty sure that it wasn't any of my family members because there was no one around me or in my house except my parents and they won't such things.

I felt the feeling that somebody is trying to wake me up and forcefully pulling me to get up and telling me to start doing my work.

Please explain why did this thing happen.

Answer
It is generally a signal from the Atman within, urging the aspirant to wake up and do Sadhana. It occurs to certain aspirants. Do your Sadhana regularly and there will be no problems.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Om Gurudev,
I am a regular follower of your answers and have benefited immensely from your guidance. I am practicing brahmacharya, with exception of unintentional wet dreams.
My query is
1- From past 1 year I used to purposefully ignore the kind of clothes I wear. My view was to build raw confidence as who iam is independent of what I wear, for example I would wear

the same trouser for 1 week despite having many at home. Lately I am having strong desire to wear good clothes i.e new clothes everyday, clean and of good quality. Just like PM Modi Ji . Will this act lead to a downfall..? Is it a sign of Maya. I do not use any vanity products or watch my self in mirror again and again.

Answer
One should wear clothes that befit the circumstance, without attachment. The harm is not in wearing particular clothes but being attached to this or that kind. What one wears should not be the cause of elation, nor dejection. When the mind is fixed on the Atman (self), one wears that which is necessary, but without attachment.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,

I am just not able to get married. Even though I have strived to desist from negative relief, in the hope that God will bless me with a good home before I am too old, no girl is coming in my life. So much frustration from loneliness. I understand that I should forget all this and focus on the Self but the above mentioned seems to be a legitimate desire. Why am I suffering? Isn't it better to take a permanent decision to discard marriage intentions like Shree Modiji, sannyasis etc. rather than to have false hope?

Thanking you with humility and appreciation.

Answer
1. Let go of the one who wants or doesn't want. That which remains is the Atman (self). That is meditation.

2. To decide or not decide, to want or not want etc. are the causes of suffering. This is the mistake.

When one does not have control over these things, why should he indulge and suffer? Things go as per a predestined plan, as governed by the Almighty. If marriage is on the cards, it will transpire at the destined time. Else, it will not. One should remain neutral and not be for or against. That alone leads to the Supreme state.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranamam to pujya Guru,

I am having this doubt why we say body temporary when body is made of 5 elements which are emereged from Brahman which is permanent. five elements are also sparkles(jiva) in the fire(paramatma) like individual jiva, why we say only jiva is permanent and body made of five elements are temporary??

Answer
The screen is permanent while the moving images on it are temporary. The images cannot exist without the screen, whereas the screen exists even after the images have stopped.

The 'Panchamahabhutas' (five elements of creation) are not the Atman. They are an illusion on the screen of pure consciousness, like the images on a screen. Just as the images on the television cease to be when the program ends, so do these elements dissolve into their source after the Atman leaves the body. Just as the television screen remains even after the end of many programs and their images, the Atman is eternal. It is very simple.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
After doing Sarvaangasana. It feels like dizzy and buzzy. The edgy effect is carried over for a long time.Though not significant, it can be felt. I'm doing Bhujangasana to counteract the neck muscles compression in sarvaangasana. I'm making sure my body till neck is close to 90 degrees to the ground, and chin is pressing the chest while arms are resting on the ground. Why is it happening. Please suggest some remedies.

Answer
Do it for shorter periods initially and gradually increase the duration. Some people need more practice to bear the increased blood flow to the head.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I work at a small business that is currently family operated. So I work with my Aunt she goes to church and prays but I feel she is not truly dedicated into following that stuff because she seems very lustful and she tells me stories of night clubs she's been to or is going to and it disgust me. And she thinks anger is cause because of not being able to get laid. How do I know what to trust I don't know what to think, first I thought she was a good church lady but I feel I am wrong it annoys me that someone would act a certain way when they are not truly like that.
Thanks for your guidance

Answer
Different people are in different states of evolution. The degree of ignorance varies. One should turn a blind eye to the doings of others and focus on Sadhana alone. Let go and concentrate on reaching the Atman (self).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I write to you with much anticipation following your last answer, which helped clear many doubts and steady my mind. I have a few additional points that I contemplated in my intellectual inquiry (although in the long run I am aware that all answers will come through enlightenment, but I do not know when that will be!). I know some of these questions may

be trivial for an advanced yogi but kindly help me as I live in a world where young men are subjected to onslaught of the senses at every turn.

1) My mind has recently become unsettled by two things. One is a fear called "tryphophobia" of worms/larvae infesting the skin in multiple circular holes. The other is ancient torture, such as impalement, being boiled alive, having limbs broken one by one, chinese death by 1,000 cuts, and so forth.

The mind grows weak and depressed when such thoughts come.

Will an enlightened soul, if subject to such miseries, feel pain? I know as you have said that body consciousness has vacated in such a being and he moves in and out like a person occupying a house, but in the real world, does it not take time to go from worldly living to being in the state where you lose body consciousness? Swami Sivananda, for example, manufactured an ego to interact with worldly beings and he had body consciousness at the time. Would a realized sage in such a worldly state not feel fear, pain, etc. at such thoughts as outlined above?

3) With regards to the enlightened being, the merging of the ego in the soul alleviates fears as you have mentioned. However, are there not biological components of the body which react automatically? For example, amygdala in brain instinctively creates fear when we look at spiders and snakes. Will such functions be turned off in the enlightened being?

4) The process of the jiva going adding samskara is said to fuel the cycle of birth and death. At the beginning of time, when HE alone was present, suppose He created the first human beings. In the process of time, the world has gone from a few thousand organisms to billions of humans, animals, etc. How were so many souls "created"?

5) Is the process of samskara compatible with our human evolution? For instance, as Sivananda says, the sight of a pretty young woman causes intoxication/stupefaction (sthamba) in the average man. If this is instinctive, isn't it because evolutionarily, only those with high carnal desire procreated, leading to current beings being highly lust-driven? As such, how does His plan work here?

6) My life and practice are miserable due to my poor digestion. I have IBS. Fats and oils are not digested. My stool is thick, sticky, and incompletely evacuated, causing bodily illness. Please suggest the proper medications that should be taken-I know you mentioned to another aspirant to take food that agrees with the system but I really don't have any options. At this point, I fear I will end up like Swami Vivekananda, with persistent lifelong illness which is incurable. I am 21. I cannot function, my gut is unclean, and my brain and memory are both worsening due to my gut issues.

7) Thousands on this forum love you. You are a guiding light in a dark time. You saved my life. Will I ever be able to see you in the flesh? I know the real guru is within, but I want to see the human form that the Lord manifested in who is gracing the earth with this portal. I would do anything to be able to speak with you and learn from your advice.

Thank you,
Dhananjay

Answer
1. If the described Sadhana is honestly adhered to, all fears, doubts and fanciful tendencies of the mind vacate. The impairments of the body will also taper and go away. Constant meditation on the self is the key.

2. The state of the enlightened being is known through experience. That alone is the way.

3. Take 5-6 pods of raw garlic with dinner. Eat pomegranate regularly. Let the food be fiber rich with many smaller meals, rather than 2 large meals of the day.

4. People meet others when it is in divine destiny. Things happen as per HIS will.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I have a focused question for you:

I practice brahmacharya on and off - days, weeks and 1-2 months go by between my every ejaculation.

So when I am gaining back my semen after my latest ejaculation, ie. when my reservoir is filling up again, I start feeling stronger but at the same time I am getting fatter and obese. How do I counter that? Can I become slim, strong, flat bellied without any exercises - just simply by completely stopping ejaculation and following unbroken brahmacharya?

Mind you: 100% celibacy over months and can I start getting stronger, slimmer and obese-free without any exercises?

Answer
For that, Brahmacharya is to be practiced in thought, word and deed constantly and not in an on and off manner. A youthful body is eventually produced. The Yogasana-s in Sadhana suffice as exercise.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
Thank you for your constant support to aspirants.

You always say everything happens according to 'karma' and how one's future turns out is already decided.Isn't it just that one has tendencies based on his actions and thoughts(karma), but can overcome that? You always say everything happens according to His will. I understand when you say Him, it means 'karma'. But isn't it a way of accepting things conveniently?

Secondly, I'm planning to get into a marriage, fully platonic, for emotional support and companionship. But how do I get such a partner without making a minimum effort by searching and thinking everything happens according to 'His' will?

Answer
'HIM' refers to the Almighty. The world and its events are a play running on 'HIS' script. The efforts one may apply or not apply are also a part of this script. That said, it is the duty of

each Jiva to strive to realize one's self. The purview however ends at effort. One does not have a right or control over the results, which are ultimately decided by 'HIM'.

Where has it been said that one should not put effort? Put your effort and watch silently, without attachment to the result. One is supposed to apply efforts in the required direction. Not doing so amounts to laziness which is not the way. One should however not question the results, which are governed by the higher power. That which ultimately transpires is 'HIS' will.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello Sir,

You have said good karma does not cancel evil karma, and vice versa, and that both have to be enjoyed separately.

However, a notable saint (Sri Sarada Devi) has said the reverse saying,

1.) "If you do a good act, it cancels the effects of your evil deeds. If one prays, takes the Name of God and thinks of Him, the effects of evil are cancelled."

What do you say to this assertion?

2.) Also, you have said that prayers are never answered by the Divine or god. The will of god manifests despite our prayers, and god never answers our prayers, and in fact, god is quite impartial despite our desires. If this is the case, why:

a.) Did you ask me to pray when I was experiencing severe depression, anxiety during the first phase?

b.) Why do so many other saints say the exact opposite (including the Holy Mother) and advise us to pray?

Answer
1. Negative karma is annulled only when one worship's or prays to God by letting go of the I-Aham (Ego), without asking anything in return (Nishkama karma). It is akin to meditation (merging the mind into the Atman)

No karma is cancelled in case of prayers or worship carried out with some expectation or return.

2. My dear friend, who are you? Who is God? Is God separate from you? Realize the truth first. What is prayer? It is nothing but self-surrender. Prayers are the means to let go of one's Ego. Prayer does not change divine will. It negates the Ego, whereupon the Divine self within shines and thereby lessens the suffering. So prayer is an important part of Sadhana. Nowhere has been said that prayer not of value.

Through Sadhana, first develop 'Gnyana' to understand the inner meaning behind the words of saints. Literal inference is of no use.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question
Dear Dhananjayji, i hope you are progressing well in your sadhana and i sincerely thank you for your guidance in our spiritual pursuit. I have been doing meditation in two sittings- morning and evening for the last few months. Since i was fascinated by the results of meditation, recently I decided to start third sitting just before bed time to hasten my progress on spiritual path.But now I am experiencing vivid dreams and nightmares during my sleep.This has created doubts in my mind. Please guide me should I continue to meditate just before sleep? And kindly explain the reasons of vivid dreams and nightmares because of meditation, if any.

Answer
Meditation on the Atman (self) does not cause dreams. Asana, Bandha, Nadi Shodhana and Samadhi meditation are to be performed during the Sandhi kala-s (described in past answers).

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Sir,
If one is opting for Brahmacharya, he may as well go to a monastery or ashram to pursue his sadhana more efficiently and without any unnecessary hassles. Once parental care is taken care of, is there any reason for him to stay in the civil society? Please cover this as elaborately as possible.

Answer
Whether one goes to a monastery or doesn't, his thoughts and karma go with him. Hence it is not that doing so will make it easier. If doing Sadhana in a monastery is destined, it happens. Striving to realize the Atman is what is important. The wise aspirant accepts the place willed by the Lord and works diligently.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Pranaam Sir,

1. Could one achieve liberation by following Brahmcharya, Ahimsa, self purification, vairagya and selfless service alone(like Mahatma Gandhi, mother Teresa) ?

2. If the person is unable to achieve Samadhi, but has all virtues as mentioned above, what happens to him?

3. How can a simple bachelor brahmachari achieve Samadhi without kundalini awakening?

You are doing a very great service Sir

Thanking You,
Aditya

Om tat sat

Answer
1. These traits are the foundations of Sadhana to realize the self. They eventually lead to Enlightenment under right conditions.

2. He who masters the Yama-s eventually develops the other requirements as well (now or in a future birth), for they are all complimentary. This merges his mind into the Atman, which is Samadhi.

3. Kundalini is automatically awakened under the right Sadhana, at the ripe time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Dear Dhananjay,

How goes the celibate life? Appreciate everything you do for aspiring brahmacharis on this forum.

For background, I am a 4-month novice brahmachari who is suffering with one problem that is really, really, holding my life back. Meditation and sadhana have not resolved it.

My life is really miserable due to poor digestion. I have this really annoying pattern of digestion with thick, sticky stool that doesn't come out smoothly. It sticks, it doesn't evacuate completely, and it annoys the hell out of me because I cannot do cognitively intensive work with an unhealthy gut filled with feces.

I have tried taking berberine, magnesium at night, raw garlic cloves, pomegranate etc. and all of these make the symptoms better but not the root cause because when I stop supplements everything goes back to usual: Thick, sticky stool that resembles fudge and leaves me in agony.

Is this a parasite issue? Digestive fire issue? Intestinal lubricant issue?

On a related note, why does HE put individuals through suffering? Is it all part of His plan or is there a part left to chance? For instance, seeing the terrible bombings and destruction in the Middle East, does it mean that all those poor Syrian children, women, and men have past karma that warrants their terrible suffering? Also think about all those who have been tortured in terrible ways in history (eyes gouged, tongue ripped, skin flayed, etc.). Does the celibate, once he has created an artificial ego to interact with worldly masses, feel fear?

Along this route, I must ask another question. We say that an enlightened one has no preference for pleasure or pain. But when one is engaged with the world (either with the original ego or a created ego in the case of the celibate), I feel that ANYONE would prefer a neutral state of rest compared to being tortured by being thrown in a fire. Similarly, ANYONE would prefer eating plain rice or delicious meal compared to being forced to eat feces. Although the "one who prefers" is destroyed upon enlightenment, will there *Really* be indifference to such choices? It is so hard to believe, as there is at least a biological respond to recoil at certain things (for example, even an enlightened soul has a brain with an amygdala that automatically makes us fearful of spiders and snakes).

Thanks and indebted to your help to a young practitioner (me!),

Richard J.

ANSWER: Do the complete set of suggested Sadhana for a few years with unbroken Brahmacharya. The issues will gradually vacate and the answers will reveal by themselves.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: Honestly, what is the use of such an answer? We come to you as you are farther along the path. Of course unbroken sadhana is the key! I will do without fail.

But I have no CHANCE of pursuing sadhana if my MIND/BODY are not working properly. It is impossible to do sadhana in a body that feels unwell, with intestines clogged with sticky stool and fatigue all over. Morning sadhana causes fatigue. Stomach issues prevent sound sleep making me tired during sadhana. It is not Tamas either~

I understand re: the other questions. But why can't you tell me answers? It will help MULTIFOLD in sadhana as the mind cannot rest without knowing these answers. How can one do sadhana when the mind is oscillated by terrorist shootings, murders, and kidnappings heard about all the time? Please be practical! I wish you would take pity on us like Swami Sivananda and give at least a few answers so that we can progress for the time being.

And please understand-I have NO guidance in this world. My family is filled with drunks and my parents are worldly to the extreme. I have sensory pleasure available at my beck and call but I have gotten tired of seeing them and request your guidance to help me when no one else does. Have you seen how promiscuous society in America is? Do you know how much sexual stimulation bombards a young 26-year old everywhere he goes? Please understand! It is so hard when there is no one to help.

Also, this is the first time I am asking for help. My fellow brahmachari had sent you an inquiry via this email previously as he had encountered some similar symptoms (you had prescribed garlic and pomegranate for thick, sluggish stools) but it didn't help me and it hasn't helped me either.

Kindly help. I am desperate, having spent thousands on supplements, visiting Ayurvedic practitioners, medical doctors etc. I am at my wits end and fear my health will fail if not amended immediately, let alone pursue sadhana peacefully.

Thank you,
Ricard

Answer
A spiritual aspirant approached a realized sage in a forest, asking him for instruction to know the self, saying he was tormented by the world. The sage asked him to sit under a peepal tree saying "Wait here till I come back".

Many hours passed and there was no sign of the sage. He felt hungry and thirsty. Some passers by gave him water to drink but there was no food.

Soon the Sun set and mosquitoes began biting him viciously. Without food and just some water leftover, the aspirant waited for the sage in that dark place. By night, there was still no sign of the sage and the weather got extremely cold. The aspirant prayed for the sage to come soon and fell asleep under the tree.

It was a painful night where he was ravaged by the mosquitoes and severely cold weather. Insects bit him, causing extreme pain. He could not sleep for a single minute. This was how the night passed. Soon it was morning, but there was no sign of the sage.

Days passed and the aspirant had endured this torture with no respite. Determined to follow the instruction of his Guru who had asked him to wait, he spent his time meditating under the tree, eating what passersby sometimes gave him. Sometimes, there was no food for days. There was no shelter against the elements. His meager clothes were the only covering.

The clothes were now dirty and soiled from days of use. He could no longer wear them. So in desperation, he went to a nearby stream, took them off, washed them and hung them on a tree to dry. He had no clothes to wear meanwhile. Children from the nearby village, who came to play in the stream started laughing and throwing stones at the naked man. The wounds bled. The aspirant sat under a tree and meditated, unmindful of the torture. The children went away after a while. There was no sign of the sage.

Days passed into weeks and months. Travelers who passed by occasionally, gave him some food or water. The aspirant fell sick under the difficult conditions. There was no one to attend to him. For days, he suffered the illness. There was no sign of the sage.

Months became years. The aspirant was unshaven and unkempt, spending most of his time in meditation, waiting under the tree, as per the instruction of his Guru. The constant meditation and life of simplicity however gave him a peculiar strength he had not experienced earlier. Illness no longer touched him frequently, though he did fall ill occasionally. He led the life of a hermit, eating what came by divine providence. There was still no sign of the sage.

After many years of such a difficult and honest life of a true Yogi, the villagers nearby realized that here was a man of some virtue. They ensured some food was given to him more frequently when they passed by. They left some old clothes for him. He had a crude shelter made from wood, twigs and barks, under which he sat in meditation. The children stopped assaulting him. The aspirant had by now become indifferent to worldly comforts. Leading a harsh life of frugality, his mind was centered on meditation of the self, waiting for the sage to turn up. There was however no sign of the Guru.

Twelve years passed this way. He had just finished his meditation and opened his eyes, and the sage was before him, smiling warmly. The aspirant's joy knew no bounds. He burst out in tears, for the sage was finally here, to impart the him instruction. He could finally realize the self. He fell at the feet of the sage and asked him -"Venerable Sir, I have waited here as per your instructions. Could you impart me realization of God"?

The realized one brought him up, blessed him and uttered the Mahāvākyam - "Tat Tvam Asi" (Thou are THAT) and the aspirant experienced full blown realization. The sage then left.

The harsh conditions and years of suffering dissolved much of the karma and helped build 'Titiksha' (spiritual endurance). The frugal life annulled his attachments to the world & its possessions. Bathing naked at the stream, with all his mind on realization, being oblivious to the reactions of people destroyed his pride, shame and self-consciousness, which are all offshoots of the Aham (Ego), the only impediment to realization. The constant Dhyana (meditation) burnt the 'Asat' (unreal) covering the Atman. By the end of the 12 years, all

impediments to realization were vacated. The sage had known this to be the way the moment he saw the aspirant.

Do you see the belief the aspirant had in the words of the sage? He was asked to wait and he waited. No questions or conditions. He would have died at that very place in the wait. Such was his trust. He could have walked away after a few hours or days as most would; but the one he considered his Guru had given a simple instruction - "Wait here" and so, he waited. He never let the Ego rise up and cast its foolish doubts, nor took the easy way out. With childlike trust and devotion, the aspirant persisted. This is called unconditional surrender.

One should develop such surrender, trust and love for the Lord, who alone manifests as the Guru. Such trust & surrender alone invokes the Lord. It is true 'Bhakti' (devotion). The urge within to realize the Atman (self) should be like a raging fire. Then, the grace slowly comes. The path reveals by itself. 'Brahmavidya' (knowledge of the self) is not easily obtainable, though one himself is THAT. Such is the nature of Maya. However, how can it not come to him who makes his own existence secondary and gives in to the cause? It will come as surely as the Sun rises every morning. There need be no doubt about this.

The sufferings and impediments which an aspirant experiences are the result of strong past karma which has to work out and be annulled by Sadhana and often suffering. One must let go of impatience and first develop the determination to perform unbroken practice for a sustained number of years, for knowledge is to be sought from within and not from external instruction. The purpose of instruction ends at showing the path. One has to travel himself and realize. Theoretical or fancy queries are therefore not the way. That which is to be known will be known at the right time.

Adopt the Yogic way of life and the advised Sadhana in a gradual manner, to the extent possible. The path will gradually clear. Unbroken Brahmacharya with proper transmutation will eventually vacate the trouble in the intestines.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi Dhananjay, my humble obeisances.

Are there benefits for a brahmachari that grows his hair and beard?
I heard from the vaishnavas that hair is some type of excrement in the body and must be shaven because a brahmachari must be "neat and clean", but I really have my doubts on this statement because I feel intuitively that I should not cut my hair and beard anymore although I did it a week ago.

My best wishes.

Answer
The benefits of growing hair and beard have been addressed in detail, in past answers. It is conducive to Brahmacharya and holistic living.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hi,

If growing haair is conduces to brahamcharya and pure life then why buddhist monks in Tibet and Japan shave?

Answer
That is another school of thought and approach, aimed at forsaking attachment to one's hair and gender. There are different roads to the destination.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
As attachment to any type of sensual pleasure does not lead to God, and listening to music is a form of sensual pleasure, clearly relying on it as a form of pleasure will not lead to self realization. But, if you had any insight, I'd be interested to hear your view on how music one has preference for affects their journey to self realization and attachment to the physical world. Does it have any semblance to 'mantra' or 'sounds of God' as when you listen to pleasurable music you are engaging deeply in listening to the sounds, and if so is it conducive to practice and finding God? I personally have always had a preference for upbeat, excited music and it does not seem to have any obvious negative drawbacks unless I were to listen to it at high volumes and for extended periods of time. Of course, music that excites lust would be negative.

I've thoroughly enjoyed reading your responses and have gained great benefit and insight from your deep explanations and comments. Thank you for your contributions to humanity.

Answer
In the context of Brahmacharya, that music, which helps develop 'Bhakti' (devotion) towards the Supreme, eventually merging the mind there is beneficial. Other forms that merely give a temporary high through the senses and the mind are not of benefit.

Devotional songs extolling the greatness of the Almighty, or the journey towards the self are the best.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear sir.

Is it possible that we can achieve spiritual benefits through bineural beats??

regards

Answer
Merging the mind into the spirit (Atman) is spirituality. So there are only two things under consideration, the mind and its source, the spirit. Keep it simple and merge it back into its source through meditation. Dependence on anything else external is roundabout and unnecessary. It can become another impediment

ॐ तत् सत्

(That Supreme being is the absolute truth)
Question
Dear Dhananjay,

Each day, for sadhana, I chant OM thrice, do bandhas, nadhi shodana, then 2-3 pranayama rounds and maybe couple asanas afterward.

I have few questions for continuing to progress.

1) How long should breath be held for each bandha? For the middle bandha, when you suck up the stomach, I am feeling stomach pain-what should be done.

2) For pranayama rounds, should intake, retention, and exhale all be 16 seconds each? I find retention easy but inhaling/exhaling is choppy and sometime I can't time ti evenly or do it more quickly...will practice make better.

3) For "meditation", what exactly should I do. I think of the atman as the space around me and contemplate how I am not the mind/body/senses and am instead the space around me. Sometime if I hold in breath when thinking I will get a warm, hypnotized, "fuzzy" feeling that glows through my body. Is this correct. If not correct, what is the right meditation "procedure" to think of.

4) I know this sounds lame but my mind will only fully be at rest if I reach a certain financial goal, help my parents retire, and become a "New York Times bestselling author". Where are there desires coming from? Are they legitimate to pursue and will the almighty help me reach them.

5) The mind wants bliss because that is our source. Yet it is deluded and runs after false bliss like self-abuse, sensory pleasures, etc. During the day time, suppose I am hard at work after finishing sadhana. The mind is tired and wants to resort to sense pleasure and this is when sexual temptation becomes high. How can we keep the mind in a state of bliss, rest, and contentment when we are not in sadhana, the majority of the time.

Much gratitude
Kanth

Answer
It is clear that the past answers have not been clearly understood and followed. Do you see the mistake?

Asana, Bandha, nadi Shodhana and Pranayama is the correct order.

1. Three seconds

2. Retention alone is counted.

3. Detailed elaboration on the procedure of mediation is available in past answers.

4. Do your Sadhana and work without attachment. That which has to come will come.

5. Through constant meditation, the mind will gradually rest more in the Atmic state. Yet the desires assault and make it fall. One has to constantly endeavor this fight for years, following which that state of silence eventually becomes default. This is the war of the Mahabharata one has to wage against the senses. It is the true meaning of Jihad mentioned in the Quran.

An exceptional Sadhaka who has negated his Aham (Ego) alone succeeds.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
QUESTION: Thank you for responding to Our Questions Without asking anything in return.

My brahmacharya is going well, because of that my Practise of concentration Is a Lot easier.
But by inadvertance I Opened myself up to evil entity, of Course sometime i see picture of ugly faced being but i have been told to not bother About it.
But last month i couldn't sleep i felt like they were trying to break into my head.
everytime i meditate it become worse.
I stopped. It/they went away, then i started the practise again they came back.
(Now i stopped any practises to become grounded, now i do self enquiry)
Next week i am meeting a yogi master i believe he is a realised man, he may help.
I love meditating,but those Being do not want let progress.
What should a man who Is on the path to realisation Do In those circumstances?

ANSWER: Who is being affected and who are affecting him? It is the false Ego being affected by another set of false Ego's. If you let go of one, the other disappears. It is very simple.

That state is termed meditation, where the one who gets affected is relinquished, following which THAT (pure self or Atman) alone remains. It is of the nature of peace, bliss and infinity. Nothing touches it.

Let go of all belief in the non-self and merge into THAT. All will be well.

ॐ तत् सत्
(That Supreme being is the absolute truth)

---------- FOLLOW-UP ----------

QUESTION: You see i may have a problem.
I am more attracted to God than to the self.
If i am THAT. When i am in trouble who am i going to pray to?
Is it not a lot easier to surrender to the Lord, to something higher?

Answer
If one surrenders to the Lord, the Atman (self) alone remains. The Lord & pure self are one and the same, as is a wave of water in the might ocean. Where then is the problem?

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My Lord Shri Dhananjay,
Thank you. For Everything. Your Name is etched into my heart. By remembering Your Name, I receive wisdom automatically without even talking to you. I try to take every step in my life by remembering Your teachings. Thank you. Thank you. Thank you. It is true that the Guru

and the Supreme Lord Himself are but one and the same for the aspirant. Sometimes my mind confuses your Name and the Lord's, Himself. My devotion does not see the difference. Thank you.

You need not take the time to respond to this, as a response is not needed. I just wanted to express gratitude from the bottom of my heart. My Lord, Shri Dhananjay. Thank you.

Answer
The Almighty Lord's blessings shine upon everyone impartially. He who gives up the Ego through surrender to that great being, by merging his mind into THAT formless Supreme, becomes THAT. Then THAT alone remains, as it always did.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I'm doing practices quite regularly, though still yielding into thoughts from a past incident quite often. I'm thin and underweight (51kg and 174cm). Muscles are infirm. I can't go to a gym, as it is distantly located from where I live and I also feel it's artificial to do. My chest dimensions are just on the border of compliance for me to get into IOCL. Since I am studying for competitive exams, it's not possible for me to stuff myself with as much as possible to gain weight. That'd be unhealthy, and it didn't work in the past. I eat home food with abundant nutrients. Please help me what I must do in terms of food, extra sadhana, timings and any other aspect.

Answer
The focus for the Brahmachari should be on merging the mind into the Atman and not on body dimensions. Do your Sadhana with 'Mitahara' (moderate food). Good health and fitness will eventually come on their own.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Hello,

Brahamahcarya bring benefices both physical and mental according to you but why so many masters, saints , sages suffered many ills and many times had weak bodies and short life span? Brahamcharya is supposed to prolong life.

For example, Ramana Maharshi, many monks and lamas in Tibet who look very weak, almost starved or dull. Same thing could be say about christian monks and others. This is one thing i dont understand. Where is the benefice of brahamcharya such as strenght, luster and all what is said in texts about it? If those practicing it are like this then it tells us something different. DO they practice brahamcharya?

Answer
An hunter aims an arrow at a deer and releases it from the bow. Will the arrow change its course if he now wishes otherwise? Will it go elsewhere if he repents the next second for his action? No. Once shot from the bow, the arrow will hit its target without fail. The hunter has no more control over it.

One's actions are like an arrow. Once done, the doer loses control over its effect. The action will bear its resulting fruit. The resulting karma has accrued. Good or bad, one has to face it. The effect of one's past karma is called 'Prarabdha'. It cannot be side stepped. If the Jiva which is now a saint has a karmic debt from past actions that require ill health or some related problem for working out, it undergoes the same. The laws of karma are impartial, be it for a common man or a saint.

In the same way, following a healthy lifestyle is conducive to good health. However, people sometimes fall ill despite doing so. Why is it? In reply, it is to be said that there are factors in play, which are working despite the actions conducive to healthy life. That factor is 'Karma' or the result of past actions which one has to work out.

Therefore, one has to perform good deeds, selflessly and avoid the bad, for he alone has to later bear the fruit, good or bad.

Saints are generally in their last physical incarnation on the earthly plane. So the cumulative of karma performed before enlightenment, dating back to eons has to be finally worked out and got rid of forever. The saint accepts this reality and watches it silently, holding on to the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I recently came across this passage from a disciple of Ramana Maharishi:

"When Milarepa was dying he was asked if he did not feel pain, his agony was so obviously great. “No,” he replied, “but there is pain.” Pain was certainly there for the body. If one is identified with the body one feels it and associates oneself with it. But for the Jnani who sees the body always as something apart from himself, pain is only an experience outside his reality.
There is pain but somehow it is not his"

Could you please explain the above? If a yogi is given the option of sitting in a plain room or being thrown into boiling water, will he really be indifferent to the two situations? I know in theory the one who wants is gone in a realized sage, but it is so hard to contemplate.

Second, will a realized sage not have the bodily processes as ordinary humans or aspirants? Nervous system, brain, etc. all recognize pain. So when the yogi's body is put in pain, will he feel it? Or is pain a product of the mind, such that the yogi who dissolves his mind into the almighty will somehow stay painless even when the body is tortured?

Thank you so much

Answer
1. Is the pain felt in a dream real? What is one's reaction when he wakes up and realizes it to be a dream? He laughs in relief and is no longer affected by the dream pain, though he vividly knows all those painful experiences which unfolded just a minute back while dreaming.

So he knows the pain, the horror and the fear which were experienced, yet he is no longer

affected, for they are not real. It is outside reality now, for the one who experienced the dream is gone, replaced by the 'Real one' who cannot be touched by the dream after wake up.

Similar is the state of the realized sage. Just as the one dreaming experienced extreme pain then but was untouched by those events after 'wake up' into his reality, the realized sage who has given up the 'I-ness' [Ego] is untouched by pain or pleasure at the sensory or mind level, even if his body and mind (created mind) go through the experience. So it is perceived but not conceived. It is there, it is known, yet it is not there, like the dream pain. You are now a mere witness of these experiences, but not involved. That the body is there, but you are not the body is one of the default states of realization.

2. The bodily processes are all there, but they are at a very high level of energy & vibration. Highly refined and subtle, like light; and there is no sense of ownership, unlike the ignorant one who grieves or gets happy through the senses. So there is no doership as well. It is like being in a sea of blissful light and you are that light yourself. There is no subject or object. Silence.

ॐ तत् सत्

(That Supreme being is the absolute truth)

Question

Sir,
I am a regular viewer of your site since Jan 2011 and also observing celibacy. Please tell me how to overcome my serious financial problem.so my mind is always in disturbing mode which hampering sadhana.the situation is very serious suicidal .what will I do now??.will spirituality help me to get rid of this problem???

Answer

One's financial state, like all other things, is the result of his past karma and present efforts. When the Jiva borrows money from someone in past existence(s) and has not returned the same, or has lived off another's wealth, or when money is taken unlawfully, or when one partakes to wealth or property which he had no right over, the karma pertaining to such past acts bears fruit in future existences. The Jiva then occurs loss of money through debt, theft, disease or other financial setbacks in the course of payback.

For this reason, one should not accept or take anything from another, which lawfully does not belong to him; for the smallest action has an equal reaction. 'Asteya' (non-stealing) and 'Aparigraha' (non-possessiveness) are important parts of the Yama-Niyama-s to the Yogi.

One's purview ends at working honestly in the occupation shown by destiny. The virtuous Yogi strives without attachment, in the profession shown by destiny and remains content with the proceeds of honest work. Looking at another's wealth with no more desire than for a lump of mud, he performs Sadhana, longing for HIM alone. He who works thus, viewing work as worship, eventually makes enough to sustain and free himself from debt.

Hence it is said in the scriptures:

मात्रवत् परदारेशु परद्रव्येशु लोष्ठवत् |
आत्मवत् सर्वभूतेशु य पश्यति स पश्यति ||

"He who looks at other's wives [or to be wives] as his mother, who looks at other's wealth as no more than a lump of Earth, who see's his own self in all other beings, see's HIM (Lord)

and is blessed"

One's attitude should be -"The negative acts performed by this Ego in past existences have lead to my present state. I will henceforth be virtuous, kind, compassionate and fair to all. I will not take even a needle that does not belong to me. I will give up the Ego which made me indulge in wrong doing, causing all this suffering. Let that karma work out and be vacated forever."

With such an attitude, do your Sadhana to realize the self alone. Ask nothing in return. Things will set right with time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Today end a long streak of celibacy.
May God forgive me.
Nonetheless i noticed that the sexual urge is very little compared to 2 years ago.
You may say that i am the self, but at the same time i pray, Who am i praying to? I feel bad to go from praying to self enquiry because i feel like i am leaving God to focus on myself.
But i am less attracted to praying and more attracted to enquiry, and not long ago believe it or not while doing it i felt a response like everything i was, was false.
The person that is praying God is false, and do not really exist.

Answer
The one who prays is not the Atman (pure self), but the Ego, which is false. It eventually merges into the self, or God or whatever you wish to call it, following which THAT truth alone remains. Enquiry, prayer, all lead to the truth alone.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I have read about human sexuality from Indian and Western sources and have come to a conclusion that continence is the natural state of life.

But, before gaining this vital knowledge, I have been a chronic masturbator for more than a decade. I regard this the darkest aspect of my life.

However, since January I have been able to practice Brahmacharya with just two-three lapses. I consider this good progress given my history of incontinent behavior. I think having the right knowledge has transformed my perception.

My question is - could you please elaborate on the indicators of progress that I could look for to be sure that I am ascending in the path of brahmacharya.

Im about to turn 28 in March and I intend to marry by 30. I have read that the sins of one generation befall on the coming generation. I would never want an innocent soul to suffer because of my mistakes or inherit unnatural tendencies. I remember finding porn cd's in my dads wardrobe when I was small, and perhaps I got this tendency from him. But I dont blame him because whether to act on my impulses or not is completely under my power and I want to do better going forward.

Could you tell me certain practices that I can undertake so that I can possess a sound body and soul and do not transmit my dysfunctionality to future generations of my family.

Thanking you for your invaluable service.

Answer
Go through the past answers where all aspects of Sadhana and their detailed procedure, for the efficient practice of Brahmacharya have been elaborated. Absorb the essence and apply the same with devotion. The path to be taken will be known.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
I must say thank you for all the answer and God bless you.
Now today, after my break in celibacy 3 days ago i started doing pranayama again. (last time i experienced dizziness because i did it wrong and irresponsabily)

Pranayama combined with fruits and carbs diet greatly diminish sexual urge.
Well i have a question about concentration (if it's still in your line of knowledge)
I concentrate on the heart (the feeling of my shirt sticking on my chest), now i do it gently, sometime i see that i am slowly slipping into dhyana(meditation).
How will i know if i am falling into dhyana or sleeping. It's good like a feeling of being in the NOW.
Any advice for a Deeper concentration?
Also i realised that the more i concentrated on being a celibate, the more i focus on women, at first i was like ooo i am a bramachari a vegan and i ended up suffering, depressed and not staying celibate more than one week.
Isn t it better to set rules and forget all about it? It become like brushing your teeth.
Because now it make me feel like brahmacharya is the goal instead of being the mean to reach the goal.

Answer
The 'heart' referred to in meditation is not the physical one but infinite consciousnesses. One must focus on the infinite expanse upon closing his eyes and merge into it, with the belief of being no different. When this is done for a long time of many years on a regular basis, the sense of I-ness gradually diminishes and is eventually lost there. That leads to 'Samadhi'

Think less and meditate more.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
(Yes i know i am asking too many questions)
As one is progressing on the path of Brahmacharya, i am wondering about the long terms.
Who knows, maybe i'll live a long life.
And i want to build the neccesary circumstances to sustain the little bit of Brahmacharya and spiritual practise that i do.
For that to become real, i must push on on my studies.
Yes i know the world is all maya and delusion, but i live in Canada a very cold country without possibility of joining a monastery or living like a monk.

My line of study is computer engineering, and eventualy network security and programing.
If God wish it i shall be able to work for myself.
I fear that it may take me away from the path. As i am 21, for the next three years i will have to concentrate on that + Brahmacharya.
Do you believe it's doable?
I will be seeing a yoga master soon also and plan to take initiation from him, and he will ask a 100% commitment.
Can i do both?
In my head it's clear that i can do it.
2 hours in the morning each day for practise during the week and the rest for wordly matters until i am able to go a 100% practise.
Please your opinion, thank you.

(i know there a lot of "I" in my message, i try to not be too egoistic)
And yes i am not the Doer, it's His will alone.

Answer
Do your Sadhana at the prescribed hours, lead a Yogic life with honest Brahmacharya and focus on your line of study/work. All will come out well.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
My Lord Shri Dhananjay,

Is emotion an off-shoot of the Aham? They are subject to change. Maya can make them dance to her tunes under the influence of the entranced ego.

Are they Asat? Should they be renounced, My Lord?

My humble obeisances unto You.

Answer
Emotion is in the realm of the Aham (Ego). It is to be managed by turning it into Bhakti (devotion) for the Supreme. Then, it becomes a tool to reside in the self.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I suffer from horrible digestion issues.

Specifically, my stool doesn't evacuate smoothly and completely. It is dry, constipated, sometimes thick and greasy, and altogether causes great mental disturbance.

One the few occassions where bowel movements are moving properly (very rare), my mental state is sublime. Crisp, focused, memory is sharp, no brain fog.

But 99% of the time-great distress, discomfort, and today I yelled with a primal roar while

sitting on the toilet.

I will follow your protocol of pranayama.

In addition, an ayurvedic expert has suggested taking slippery elm, milk thistle, barberry root, and taurine to help me solve the condition.

1) Shall I avoid this or follow the protocol?

Life is unbearable. After a slightly large meal, I rush to bathroom. Stool doesn't come completely. Remaining stool in rectum causes discomfort, brain fog, annoyance.

2) I have come to conclusion that living in a small apartment with perfect health is superior to living in a palace but besieged with illnesses like mine. Is the almighty teaching me?

3) Could you please tell me how to stifle the disgusting jealousy in my mind? It ravages me. I envy other bestselling authors, wanting to be an author myself. I envy the success of other rich people. I am poor. I also wonder how others deal with jealousy. In professional sports, some players like Nadal and Federer make millions while other players must work at low end restaurants to make money to live. Could you please suggest how an aspiring yogi should go about curbing the jealousy, which like anger is another offshoot of the ego?

4) I am terrified of losing my seed. As such, I do not know if I can ever have children. My fear is that my terrible self abuse led me to my stomach problems but I don't know. I also don't want to be lonely. Is it appropriate to find a spiritually compatible female who will live with me, support me, but stay on a platonic relationship? My work is intense and I would benefit tremendously from having someone for emotional support, cooking, cleaning, etc.

Thank you,
Devi Moo

Answer
Pranayama when practiced daily, will gradually set right the issue in the coming years. Perform the complete set of Yoga Sadhana as outlined in past answers.

1. Any natural, unprocessed food which agrees with the system can be taken in moderate quantity.

2. One gets what he has earned. The body is placed in circumstances dictated by past karma. Let it be so, for one is not the body. Realizing this, one should reside in the self.

3. Do your Sadhana honestly. Things will set right.

4. If one's Sadhana is proper with devotion to the Almighty, the path is made easy. A suitable life partner will come if so destined, at the ripe time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Respected Sir,

I have an journey from 3.30 pm to 8.30 pm. So how can I perform yoga task at evening.

Before 3.30 pm, after 8.30 pm or ignore on that day. And what about dinner timing.

Answer
At times when it is not possible to sit for Sadhana, one can meditate by merging the mind into its source and be in silence. Have dinner at the earliest possible time.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Blood vessels in the brain are of microsize. When one sleeps laying his head towards the North, blood flows towards the head. Microsized blood vessels in the head cannot handle the rise in flow - this is one of several reasons given to why one should not sleep with his head facing the North.

In 'sheershaasana' there is a huge rush in blood volume towards head. It's always bothered me whether it'll do any. I do it for 6–8 mins. I feel groggy sometimes. Especially if I do it when I am having a headache, it worsens. Please explain to me a bit about this contradiction(that on one hand 'sheershasana' has immense benefits. And on the other hand, blood flow towards head may even rupture few blood vessels, which we may even not realise, but it certainly harms by ensuing dullness and intermittent dizziness).

Can I do 'sheershasana' as long as I feel comfortable (like 15-30 mins)? Or is there a duration limit beyond which I shouldn't do?

Please help me overcome this practical dilemma.

Answer
1. Yoga is a perfect science. It is to be done right, under proper guidance from an adept.

2. One should start holding an Asana pose for a few seconds only. Gradually, the duration can be increased to the point of comfort and not more.

A duration of 6 minutes is excessive and unnecessary.

ॐ तत् सत्
(That Supreme being is the absolute truth)

Question
Dear Dhananjay,

I will follow the measure you outlined for curing my horrible IBS. During this time, are there any few supplements you would recommend to allow the mind to work well and not get distracted by the body during this time? Else mind is very distracted.

Second, suppose the problem is cured after a few months or years. Does the problem basically prevent me from having kids in the future? I don't want it to recur as it is currently ruining my life.

Third, I am about to undergo very rigorous graduate studies now. Will stress worsen the problem, and if so, how should I deal with the new demands?

Finally, I would like to understand the root source of the problem. Is thick/dry stool with difficulty/incomplete evacuation a problem arising due to lack of intestine mobility, liver issues, or something else? I am trying to understand how sadhana will help and I should emphasize any yoga practices to facilitate progress.

Thank you
Moo

Answer
1. The mind is to be controlled through Sadhana, the described Yogic lifestyle and a detached attitude.

2. Yoga Sadhana improves health and fertility and not the reverse.

3. When work is carried out with a calm, detached mind, there is no question of stress.

4. Do your Sadhana and be patient. Things will resolve at the destined time.

ॐ तत् सत्
(That Supreme being is the absolute truth)